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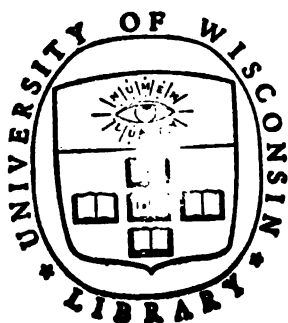
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THE  
BRITISH MAGAZINE,  
AND  
MONTHLY REGISTER  
OF  
RELIGIOUS AND ECCLESIASTICAL  
INFORMATION,  
PAROCHIAL HISTORY,  
AND  
DOCUMENTS RESPECTING THE STATE OF THE POOR,  
PROGRESS OF EDUCATION, &c.

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THE  
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JANUARY 1, 1835.

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ORIGINAL PAPERS.

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F. XAVIER'S MIRACLES.

THE church of Rome has seldom or never abstained from any opportunity of claiming for herself and her agents the exercise of more than human power. Miracles have been announced with all the assurance and devotion of reality, and have been published on the spot, and at the very time, where and when they professedly took place. There never has been any backwardness on these matters; nor have her emissaries been deterred by any fear of scandal or detection. A singular hardihood has characterized their proceedings at all periods and under all circumstances.

To the paper on Xavier's Miracles, in a former Number, it may be interesting to add some extracts from the apparently authorized and official abridgment of the transactions of the Jesuit Missionaries in the East Indies, published at Cologne, 1574, under the title of "*Rerum a Societate Jesu in Oriente Gestarum volumen, continens Historiam jucundam lectu omnibus Christianis, præsertim iis, quibus vera religio est cordi. In qua videre possent, quomodo nunquam Deus Ecclesiam suam deserat, et in locum deficientium a vera fide, innumeros alios in abditissimis etiam regionibus substituat.*" The dedication, dated 1570, states, that among other ends, the publication of these matters "would greatly strengthen and corroborate, by human and divine testimonies, *atque miraculis* (and miracles), the truth of the catholic religion, the majesty of the apostolic see, and the supreme power of the Roman pontiff, which, at the present day," continues the writer, "is especially assailed by all kinds of oppression and deceit." The first paper of this book gives an abstract of Xavier's journey to India, (1541,) his labours, his piety, temperance, and other virtues; it also distinctly attributes to him the power of

working miracles. That this account of his holiness, and his exercise of divine power, was made on the spot, and at the time, may probably be denied ; but there seems to be no reason for doubting that an authorized statement was formally drawn up very soon after his decease. Xavier, after eleven years' toil in India, died in 1552. Before that period, the fame of his wonderful performances had reached Portugal ; and, some short time after, King John, " moved with the magnitude and excellence of the things he had heard, commanded his governor of India, by his letter, to give an accurate account of Xavier's acts and *miracles*." A copy of the king's letter, dated 1556, is given in this book, and though the word *miracula* does not occur in it, yet an equivalent phrase does. The substance is, the king directs " that all the wonderful actions of this man, and the things beyond the power of nature (*super naturæ vires*) which our Lord hath effected by him, while yet living or dead, should, on the best evidence, be authentically drawn up, substantiated, and attested." This was accordingly done. So that it is clear that a cotemporary reputation of Xavier's working miracles existed, and that every possible pains were taken by authority to disseminate his fame and character.

It would be a curious task to compare the accounts of conversions by the Jesuit Missionaries with those given by some of our modern societies. The numbers turned from idols by the former, in a short time, seem prodigious. In one town 25,000 were converted by Xavier, in 1547 ; and, at another place, 10,000 in one month, and " he hoped that, in the course of that year, he would make 100,000 Christians."

In all the accounts of miracles, a similarity with those of the Scriptures may be generally noticed. They seem, in fact, to be versions of the same transactions. The Jesuit relaters, however, are seldom content with equalling the scripture miracles ; but commonly attach some more extraordinary circumstances and details. Thus Xavier is represented as answering questions and doubts, not singly and in order (as our Saviour did), and as the other Jesuit fathers did ; but by one and the same answer " he solved ten or twelve different propositions as satisfactorily as if he had given to each its appropriate reply." And this, of course, is considered as effected by his divine power ! The following is, however, the general summary of his " admirable acts beyond human power in Japan :"—he gave " speech to a dumb man—the use of his limbs to one that was lame—hearing to one deaf—and divinely restored soundness to another deaf or dumb." But in another region (Cape Comorin), " he not only divinely cured many sick persons, given up by the physicians, and cast out unclean spirits, but also recalled dead persons to life." An instance is there related of a young man having died, who had many rela-

tions. His townsfolk, with much lamentation, brought the dead man to Xavier, who, taking him by the hand, at once restored him to life. Another case follows. A Christian woman came to Xavier, and requested him to go to her son who was dead. He consents. Having knelt down and prayed to God, he purifies (lustrat) the body of the child by the sign of the cross. Immediately the child comes to life again, and is as strong and healthy as ever! The Christians who were present exclaim, "A miracle!" but Xavier beseeches them that they would tell no man, (*rem uti silentio contegant*.)

Not only did Xavier work all these and other miracles, but he also was no mean prophet. (*Prophetiæ dono conspicuus. Multa post futura, multa longe remota prædixit, quæ humanitus sciri nullo pacto possent.*) Several instances are related, which it is not worth while to detail.

After his death, his body lay covered with quick lime for the space of three months; at the end of which time, it was not in the least decayed; but, on the contrary, emitted the most fragrant odour. It was thence carried to "Malaca," and, to prove that the virtue of his sanctity had not deserted his dead body, no sooner did it reach the city, than a plague and famine, which had been some time raging, ceased. (*Quo ut illatum est [mirum dictu] sæviens per eos dies pestilentia in urbe, famesque statim sedatur.*) At "Malaca" the body continued some months buried; and, being exhumed on its further progress to its destination at Goa, its aid, when supplicated by the sailors, was beneficially exerted. It was, at last, with much ceremony, committed to the earth, where its remaining free from all corruption to the present day, is no mean proof of the saint's chastity and virginity. (*Ubi illæsum ab omni tæbe hodieque persistens, non levi argumento indicat castimoniam viri, ac virginitatem.*)

But this is not all; for the very service-book, and the rod of discipline (*flagellum*) used by Xavier, were endued with superhuman power. The former being a remedy of tried virtue, (*expertæ virtutis remedium*), was highly prized. Many, who were suffering under severe illnesses, were healed by the book being placed upon their bodies. Especial care, also, was taken of the *flagellum*, which possessed the same power of restoring health, but which was to be used only on important occasions. The writer remarks, that he did not permit its use often, lest it should be worn away by constant use. (*Nec enim sæpius permittebat ille, veritus ne usu nimio attritum absumeretur.*) This precious instrument, it is affirmed, derived its power from the merits of F. Xavier.

I have thus glanced at the course of miracles stated to have been effected by this Jesuit, who, I do not mean to deny, was possessed of much zeal and many amiable qualities. From the



paper, in the magazine, to which I have alluded, it appears that Acosta was aware of these wonders in the East; he says, "they had been published." Now, as this volume which I have used was printed at Cologne some years before Acosta's book, it is not very improbable that he had seen these very statements. They were originally written in Spanish; and contain a great deal of interesting information on the eastern nations, besides details of missionary labours. There seems to be no hesitation in attributing to their missionaries and their religious offices, on all occasions, the working of miracles. These reports of their proceedings, written at the time to their superiors, and, with their authority, afterwards promulgated, are evidently rendered more "palatable by the savoury narratives" which abound in them. They are now valuable to us as presenting full proof of the unalterable assumption of the church of Rome on all opportunities, and of the mode which was adopted to uphold her credit in the old world, by splendid announcements of the manifestations of her glory and her miracles in the new. These relations are not merely dreams, or what may be considered *miraculosa*, but actual and declared performances, such as no man can do who has not been "endued with power from on high!"

R. W. B.

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#### THE MANOR HOUSE.

THE heat and oppression of many days in summer, or the tempestuous character of a lengthened winter, must make the English people often feel the inaptitude of their present domestic architecture to mitigate the inconveniences of either season; while it is impossible to be resident in mansions built three centuries ago, without enjoying the coolness of the shady quadrangular court in the time of summer, and feeling its protecting security during the inquietude and turbulence of the severer season. It was during one of the most oppressive days of the late harvest, that I had numbered many painful steps in order to gain the presence of a thoughtful scholar, and to enjoy a morning's conversation with him, and with an acute and clever friend who, for the same purpose, had come from afar to visit him. But, like the pilgrim, from the fatigues of the Arabian desert, I arrived too much worn in body to present for a while any offerings on the shrine I had come to visit. While in that state of lassitude, in which the nerves were seeking to recover their tone of action, it was proposed to visit the village church, to which I gave a glad and instant acquiescence, knowing how restoring to all exhausted sensibilities

are the associations that usually gather about that sacred spot. I found myself, however, in some degree disappointed, by the presence of a modern chapel of Grecian simplicity, which gratified the taste without awakening strong and romantic feelings in the heart, producing rather the consciousness of an agreeable quietude than of that deep and established repose which the works and records of man excite when separated from us by long and dark intervals of time. It bore the aspect of what, in truth, it almost was—the chapelry of the titled patriarch of the place, to whose abode it was closely adjoining. The rich shrubberies that skirted the church-yard were in the pleasure grounds of the park, and through them we approached the lordly manor house, whose general aspect recalled the days of ancestral dignity. Its porch of stone, ornamented with a shield of blazonry, led into a plain marble-paved hall, whose old and homely decorations and refreshing coolness were an instant contrast to the heat and brightness of the summer air without. Through an arched doorway we entered from thence into the quadrangle of the building, crossing which, another arched way, in the opposite side, led from the quadrangle into the many-terraced walks and gardens that surrounded this ancient dwelling. It was on the stone benches, that were built on each side the wall within this spacious porch, that we seated ourselves, enjoying the fragrant breezes that passed from the shrubs and flowers of the garden through the deep gateway, while every impression received from the spot led the mind to a feeling of security and privacy, of coolness and stillness, restoring the animal spirits to that thoughtful tranquillity so necessary to the enjoyment of easy and intellectual converse.

That was, I observed, a happy state of society when the builder of this mansion lived—a period when he was looked up to with obedient and filial attachment by the neighbouring poor, when the controul of his patriarchal character preserved a moral restraint among them, conferring the happiness arising from subordination and dependence so indispensable to the nature of man, both to preserve him from evil and to awaken and fix all his best feelings upon some object of respect and affection. The strong and living ties that in those days bound man to man with the chains of the heart, have been gradually weakened, and are now almost destroyed, and political economy has taken their place on the part of the rich, and a consequent hard and heartless astuteness on the part of the poor; and this condition of character is increased and strengthened in both by many well-known, and by some less suspected, causes. Among the latter it is possible may exist the sharp and too-intellectual system of our education, developing chiefly a shrewd and usurping spirit, by which the modest, docile dispositions of boyhood, full of submissive and

generous sympathies, are discouraged and injured by the pre-eminence given to quick and cunning spirits, on whom all praise and honour are conferred, to the gradual extinction of the gentler moral sensibilities among the people. Happy were the days when neither these nor the numerous other disturbing causes we now experience were at work to prevent the rich and the poor from cherishing in themselves, and keeping these their best affections in mutual exercise, as the magic band of strength and happiness between them; and never happy, in my opinion, will either be, till, by retracing our steps, these sympathies can be regained and re-enjoyed.

"It can never be," exclaimed my acute friend. "Go backward to that state of the poor we cannot; forwards we *must* go, enlightening and instructing them in various knowledge, removing from them all this sense of a dark dependence, awakening them to trust only to themselves, to improve in every way by dexterity and activity their worldly possessions, so that they will find their interest in being good and loyal subjects, and in preserving order and stability in the state."

"I do not believe," said I, "that such methods will ever produce that result. When those living attachments are removed, how dreadful will be their heartless poverty if your scheme of independence does not universally prevail; and, if it should, the substituted love of property will never produce contentment; it is a mere principle of the horse-leach—give—give—give, till the heart, worldly and unaffectionate, a stranger to the joy of others, will soon heat into fever and discontent, murmuring for a more equal share in the goods of Mammon, or, for some other selfish end, bring about a violence and sudden spasm in society; and then man, by suffering, is driven back to poverty, and is told again to seek his happiness in mutual dependence and in love."

"Indeed," said my friend, "are we never then to go forward, and is the condition of human beings never to be bettered?"

"In truth," I replied, "it remains to be shewn in what the *bettered* condition of man really consists. According to the Scriptures it is not in his affections being drawn away from God and man, saying in his heart, 'I am, and there is none else beside me'—not in being intellectually instructed, for Christ (who came to improve our nature to the utmost, and knew it fully) nowhere recommends such a duty—not by confiding in a spirit of moneyed accumulation, for 'blessed are ye *poor*, for *yours* is the kingdom of God,' (Luke vi.) And they who have known human nature under what, to political and sensual men, would be termed the wants and debasements of life, and have seen the *soul* happy in religion, the *heart* happy in the reciprocation of worldly benefits and benevolence, and the *body* happy in the cheerful serenity of health, have witnessed, I believe, a condition not easily to be

bettered—a condition too acceptable to God for him to permit the disturbing schemes of man to change and annihilate it. The frame of human society He has planned and fixed; and when man sets himself to re-arrange it, in order to contrive an escape from its duties, He will provide in his government that it quickly revert to its essential form—‘the poor shall never cease out of the land, *therefore* I command thee, saying, Thou shalt open thine hand wide unto *thy brother*,’ (Deut.) In their unperverted state, every page of Scripture, and every day’s experience, tell us that faith, benevolence, the plain-sightedness of true wisdom, and the simplicity of real happiness, are to be found. If men, indeed, place all their belief of perfection in riches, learning, or station, it is natural they should behold no beauty in a state so opposite to their own. But God seeth not as man seeth, and he will preserve from the meddling legislation of the world that condition of life which he ennobled beyond every other, by appearing and dwelling in it while on earth, and by selecting from it his friends and the teachers of his wisdom; and his guardian spirit will surely continue to protect from violation that misunderstood and despised estate on which, through his ministry, he bestowed his especial approval and applause.”

“But I wish not,” said my quick and friendly opponent, “to remove religion from its proper influence among them; but would teach them rather to trust to its liberty and its independence—that they should ‘fear God, and know no other fear.’”

“I believe,” said I, “that a true fear and love of God would not exist long in the hard, barren, and rocky soil you have prepared for its reception. By removing the opportunities of reaching that nutritive support of a contented, humble, and affectionate state of heart, you would, I fear, prove only the truth of Scripture—that ‘if man love not his brother whom he hath seen, how can he love God, whom he hath not seen.’”

Our friend, whom we had come to visit, here interfered, and remarked how true it was that man lived not by bread alone; for almost the whole of his happiness arose from the health of his religious, moral, and social condition. Those relationships, therefore, so necessary for the maintenance of his true and highest enjoyments, it should be the leading care of a nation to guard and cherish. Blessings similar to those you have mentioned, he said, as arising out of patriarchal protection, were found in the powerful and maternal fosterings of the church; for, in those days of her due influence and authority, she was a continual source of ennobling sentiment and happiness to the poor. From her hand charity was received without disgrace, for it came not as the blighted fruits of unwilling taxation, but in its heavenly and proper form, as a gift from God, and “so

man did eat angel's food," and both the soul and body of the receiver were blessed by the bounty. "On the subject of education, to which you have alluded," added he, "the extent to which intellectual culture may be given without usurping or impairing the moral principle of action, and the methods of doing this, appear to be very difficult and much controverted questions. That its ascendent tendency is so to usurp and impair it, the whole legislation and prevalent opinions in our age and country too sorrowfully testify, as they did in the days of our divine Saviour at Jerusalem. Indeed, if we look even at Socrates, we see that his unwearied teachings were directed to destroy the subtle and erroneous reasonings of the world, and to replace the power of religious and moral truth which had been supplanted and dethroned by them. These worldly enlightenments should, therefore, be administered with a cautious and holy hand. That, in a subordinate union with purer influences, they may be made to co-exist harmoniously and profitably, I believe to be possible and desirable; but I also believe it to be rare and difficult."

"So rare and difficult," I replied, "that I should hardly know where to find them united in a just and proper commixture; yet do I not deny that in some fine and felicitous natures they may be occasionally so combined; for I have pride and joy in knowing it to be a truth, and can call up the memory of many years of happy friendships to bear witness to powers and learning valued and used only as the humble instrument of living and divine wisdom, and absorbed and disappearing in the higher character—that is, feeling totally and transcendently that 'to know God is to have the only knowledge, and that when this universe shall have crumbled into dust, and all the knowledge of it shall be passed away and forgotten, He will shine forth to his own people in his own glory, and they shall see him as he is.'"

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#### PARISH CHURCHES.—No. XX.

##### AN ACCOUNT OF THE PARISH CHURCH OF ASHBY-DE-LA-ZOUCH, OF THE CHAPEL AT BLACKFORDBY, AND OF THE CHAPEL IN THE RUINS OF ASHBY CASTLE.

ASHBY-DE-LA-ZOUCH appears to have been a position of the Britons in primeval times, and afterwards a Roman station. In the Saxon times, the place was probably maintained as a residence of the Mercian thanes; and after the Norman conquest, the nobles of that martial race made the Tower of Ashby a strong hold. When, in after times, as government was strengthened





and civilization advanced, the castle, with its surrounding domains, was consigned to the generous rule of Hastings, it became an embattled mansion, where princes and kings promoted those inspiring displays of magnificence which diffused happiness around them, and encouraged those sentiments of reverence for national institutions which are a fruitful source of much that has ever been excellent or glorious in religion and science and government. Thus it continued till that sad period of our history in which fanaticism in some, and hypocrisy in others, were allowed to work their will on the country. Then the castle of Ashby, with its fair sanctuary—where the high-born had been humble worshippers—was doomed to undergo the spoiler's vengeance. The wrecks of its ruined grandeur remain a melancholy but instructive memorial of the usual proceedings of those who are for ever uttering the cry of liberty with their lips, while oppression of all who will not join them, or submit to them, is their regular and unhesitating rule of action.

After all these remarkable vicissitudes, Ashby has long been at rest. It now bears the humbler character—not as of old, of a seat of baronial sovereignty—but as one of the finest ancient market-towns in England, and as a pleasant and salubrious retreat for those invalids and convalescents who desire deliverance from suffering, or a renovation of constitutional vigour, in the healing efficacy of its medicinal waters.\*

Tradition has not commemorated the exact date when the first castellated residence was erected at Ashby. History states, un-circumstantially, that Ivo,† the Norman, held it in A. D. 1086; that, in 1259, it came to Alan-la-Zouch, whose descendants occupied the domain for several generations, and bequeathed to the town its distinctive name; and that, in 1460, Edward IV. conferred it on Sir William Hastings, his chamberlain and favourite counsellor, by the representative of whose illustrious race the ivied towers of Ashby and its lordship are now inherited.

They who are conversant with the various styles of architecture, find the vestiges of different fabrics—the structure of separate epochs—in the remains of Ashby castle. These have suf-

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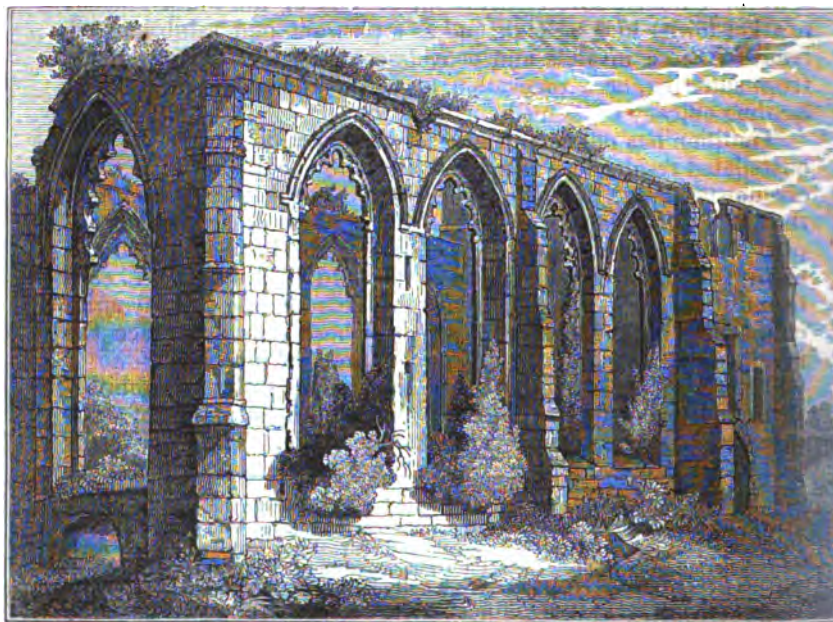
\* Ashby-de-la-Zouch is an agreeable watering place, where the benefits usually derived from the exhibition of mineral springs may be enjoyed with particular comfort. The position of this town is pleasant and convenient; its climate remarkably salubrious. At the Ivanhoe baths, the arrangements for bathing possess the highest advantages; and the adjoining grounds are well adapted for the purposes of recreation and exercise. Whether employed in external or internal applications, the Ashby medicinal waters are endowed with very powerful restorative and strengthening virtues. They combine, in extraordinary proportions, the chief chlorides and bromides, the qualities of which are exceedingly energetic; and the recoveries accomplished by their regular use have proved permanent in a multitude of instances.

† These and other notices relating to the same subject are stated, with great perspicuity and conciseness, by Mr. Curtis, in his "Topographical History of Leicestershire." 8vo. Ashby-de-la-Zouch: 1831.



fered alike by the silent moulderings of decay, and by the hand of violence. Still, however, they retain abundant traces of the strength and beauty which characterized them at the time when the abettors of rebellion were permitted by a lethargic nation to indulge the vindictive feelings of a faction in the work of their destruction. By the hands of these evil doers, the task of time was anticipated; but the Marquis of Hastings has perfected the requisite repairs, by which the towers of his ancestors will be long secured from the farther encroachments of neglect and desolation.

Ashby castle comprised a chapel within its ample precincts in the days when its lords were prosperous. William, the first Baron Hastings, constructed this domestic temple in 1474, and finished it in the best style of decorations. It was "a fair chapel," said a nameless chronicler,\* "scarcely to be equalled by any private one—those in the Universities excepted;" and it would then, as now, form a prime feature in the group of majestic structures of which it constituted the most venerable appendage.



HASTINGS CASTLE.

\* Apparently an officer in the Earl of Huntingdon's household. His details of the early transactions of the family of Hastings are contained in a curious MS. volume, constituting a most valuable record, in the magnificent library of the Marquis of Hastings, at Donington Park.

The remains of this hallowed edifice measure sixty feet in length, and twenty-one in breadth; the walls are lofty, and were wainscoted. In every part of the building the proportions of the parts, and the beauty of the architecture, demand admiration. In either side are four windows, of a rich character. The great eastern window is admirable for its size and elegance, and was once filled with painted glass, the fragments of which were lately dug up. It was destroyed in the great rebellion by the democratical party, who seem to have hated everything refined or elegant.

The print represents the roofless and moss-grown walls of the Hastings' chapel, which, in its ruins, even now communicates an impressive solemnity to the overtowering masses with which it is associated. History, all through its pages, teaches the same lesson, that the demagogue instinctively hates the ministers of religion, and persecutes them whenever he has the power; and that he wreaks his angry and hateful feelings—as in the case of the chapel of Ashby—on the temples of God, where they are called to exercise their office.

From the amenity\* and salubriousness of its situation, Ashby would be selected for the site of a Christian establishment, soon after the Mercian† worshippers of Odin had relinquished the practices enjoined by their idolatrous superstition. Like most of the first British churches, that erected here would replace the altar in a circle of Bel or Woden in its shadowy grove; and, like these also, it would be a simple wooden fabric, the defects or discomforts of which would gradually disappear in conformity with the growing power and opulence of its ministers.

We know nothing, however, of the early history of the church of Ashby. Towards the close of the eleventh century, a priest officiated at Ashby; and, fifty-nine years afterwards, the Abbey of Evesham, in Shropshire, obtained a grant of the church,‡ and of the chapel at Blackfordby, with the lands "*ceterisque perti-*

Helen§ was the patron saint of the parish church at

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\* Ashby, in his "Church Notes," p. 36, represents Ashbie-de-la-Zouch as "*villam amoenissimam*;" and Camden speaks of it as "*a most pleasant town, a beautiful seat of the Hastings' family.*" See his "*Britannia*," in the original, or in the edition by Bishop Gibson, vol. i. p. 533, folio. London: 1722.

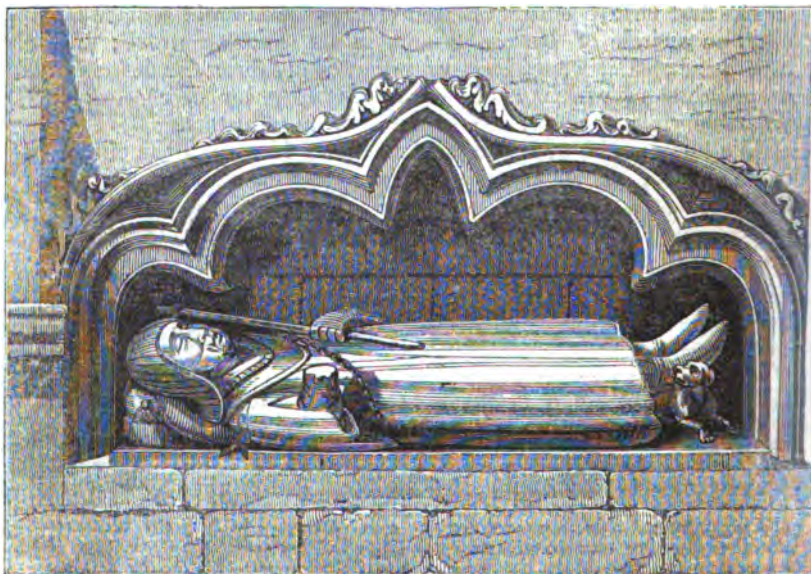
† About A.D. 655, Peada, the son of Peuda, king of the Mercians, introduced Christianity into the central dominions of his father, over which he was entrusted with a vice-regal authority. This prince, who was "*a youth of royal demeanour and great merit*," was persuaded by his wife, Alchflæda, to hear the Christian preachers discourse on their three fundamental topics—the resurrection—the hope of future immortality—and the promise of a heavenly kingdom. He listened and reflected—he was convinced, and became a Christian.

‡ Nichols has preserved copies of four deeds relating to this grant. "*History and Antiquities of Leicestershire*," vol. iii. part. ii. p. 561. See also Dugdale's "*Monasticon Anglicanum*," vol. ii. pp. 145, 147, folio. Londini: 1661.

§ The bath pleasure-grounds at Ashby are refreshed by a fountain, whose waters were deemed holy.

Ashby.\* The church has a tower, which is strong and lofty, with pinnacles. It includes a nave, and two aisles with galleries, and the chancel, which has ornamental wainscoting. On one side of this is the vestry; on the other stands a spacious chapel, used by the noble family of Hastings as a cemetery. At the west end of the nave, under the gallery, a singular and ingeniously constructed instrument, named the finger pillory, is placed. It was devised and employed by our forefathers, as a quiet remedy for disorderly practices in the time of divine service. "No doubt," says Carter, quoted by Nichols, p. 618, "this mode of punishment was formerly common in such situations, for the prevention of indecorous behaviour; at once efficacious, by detaining the offender in public view; and humane, by not degrading him to the more severe affliction of being set in the stocks, exposed to unrestrained insult and the inclemency of the elements." This appropriate "mode," however, has fallen into complete disuse at Ashby.

Few monuments are preserved in the church of Ashby. That of a pilgrim (a recumbent figure) in a recess of the north wall, is worthy of observation. It represents the usual habit and symbols (*as shewn in the print*) characteristically assumed by that remarkable class.



\* It is in the deanery of Ackley, and diocese of Lincoln. The living is a vicarage, of which the Marquis of Hastings is lay impropriator and patron. The vicar's stipend is chiefly derived from glebe lands, consisting of one hundred and eighty-

Overlooking the altar from the south, a mural monument preserves the remembrance of Arthur Hildersham, M.A., who was vicar of Ashby for many years in the early part of the seventeenth century. This sincere and laborious pastor obtained considerable popularity in these days; and his writings, which are voluminous, continue to be held in repute by collectors.\*

By far the most interesting of these monumental piles, is that erected in the chancel to the memory of the Rev. Robert Behoe Radcliffe, M.A., the late vicar of Ashby, by the parishioners. It is a florid cenotaph, affectionately designed to honour that simplicity of life and doctrine for which their truly-excellent pastor was pre-eminently distinguished.

Several very good monuments have been erected at different periods in the Huntington chapel. One of these is particularly magnificent, and might be advantageously studied in illustration of the co-eval architecture and costume. This mausoleum† was constructed to the memory of Francis, the second Earl of Huntington, and his countess, both of whom died in the last half of the sixteenth century. The patriotism and virtues of Theophilus, the ninth earl, are recorded on a mural monument, which is surmounted by "a beautifully-executed bust" of Selina, his countess, well known for her zeal in disseminating the religious tenets which she herself conscientiously entertained. On the same tomb there is a sort of inscriptive biography, composed by Lord Bolingbroke; its chief features are prolixity and sententiousness.

Ashby enjoys extensive provisions for instruction of the young. Besides two establishments for educating and clothing boys, and a numerous Sunday-school, there is a free grammar school, possessed of ample endowments, and the privilege of several exhibitions to Emanuel College, Cambridge. It was founded by Henry, Earl of Huntington, in 1567, in order "to teach, instruct, and reform young boys and children in good morals, learning, knowledge, and virtue."

There is a "Clerical Society of Ashby-de-la-Zouch," the affairs of which are conducted with great talent and spirit. The members, consisting of nearly forty of the neighbouring clergy, have an increasing library, and hold meetings at stated intervals for the transaction of business. The principal objects of this useful association are, the discussion of professional subjects, and

three acres. In the parsonage-house there is a considerable library, which was bequeathed by the Rev. Richard Bate for the use of the incumbent and his successors. Some of the books are valuable, and worthy of careful preservation.

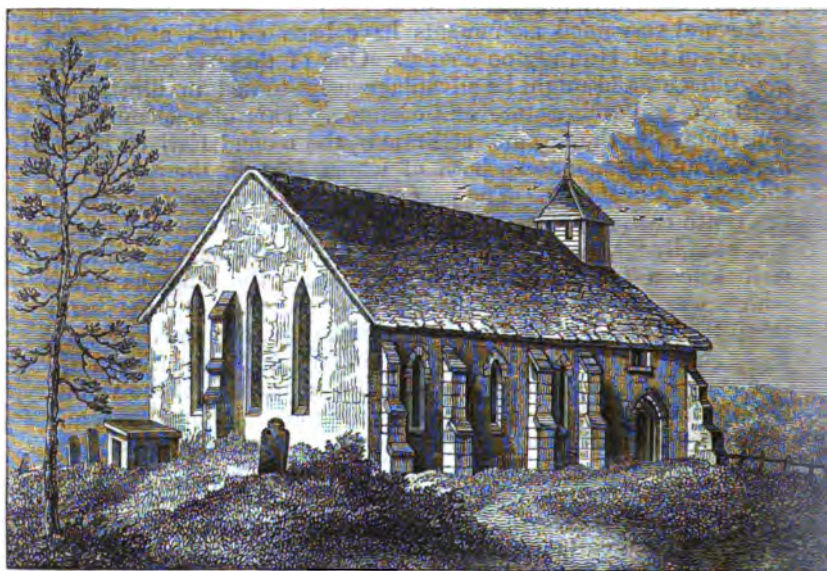
\* Joseph Hall, D.D., Bishop of Norwich, and John Bainbridge, M.D., Professor of Astronomy at Oxford, were natives of this parish.

† It is figured, on a large scale, in Nichols' "Leicestershire," vol. iii. part ii. plate lxxviii. p. 618; and very accurately described in Wayte's "Ashby Guide," p. 107—a work abounding with useful information, and illustrated with elegant plates.



the promotion of a friendly intercourse amongst the members, which may tend to draw together persons whom slight differences of opinion have often too much separated.

Blackfordby has immemorially been a hamlet of Ashby; and its ecclesiastical endowments, with those of the latter, were given, in A.D. 1145, to the Abbey of Lilleshul, which retained them until the dissolution of monastic establishments. Under the year 1220, it is recorded that the abbot of Lilleshul, who held the patronage of Ashby to his own use "*ab antiquo*," had also the chapel of Blackfordby, where divine service was performed three times in the week from the mother church.



BLACKFORDBY CHAPEL.

The Marquis of Hastings is lord of the manor of Blackfordby, and patron of the living. On alternate Sundays, the vicar of Ashby does duty in the chapel, which is a very ancient structure, consisting of a nave and chancel. The lancet windows, the old round font of stone, and the stand for an hour-glass near the pulpit, are objects of interest. Originally, its site must have been chosen on account of its secluded beauties and salubrity. It overlooks an extensive and luxuriant landscape, and rests upon a rock which pours forth a copious spring, whose waters were never known to freeze.

Ashby-de-la-Zouch is the largest parish in the county of Leicester. Anciently it included eight separate hamlets, two only of which—Blackfordby and Boothorpe—now remain distinct. It consists of eleven thousand two hundred computed acres, and

has nearly six thousand inhabitants; for whom much additional church accommodation is manifestly most necessary. Instead, therefore, of not discountenancing the clamour and rapacity of the church's ill-wishers, as the fashion has been of late years, it would be wise, as well as just, if the British legislature would restore the property of which she had been plundered; or, as an atonement for a nationally sanctioned robbery, to assist this and many other parishes of the empire in obviating the reluctant defection of their people from a venerable mother-church, whose faithful ministers conducted our forefathers and their children's children through the severest trials, to the highest enjoyment of liberty and religion.

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### SAMUEL TAYLOR COLERIDGE\* AND THE ENGLISH OPIUM-EATER.

THESE two names have long been associated by more than one tie of connexion in the minds of those who are at all familiar with the writings of the latter; and it can scarcely have been without some degree of pleasure that the admirers of Coleridge saw the announcement of an article upon him by the English Opium-eater, in "Tait's Magazine" for the month of September. For the powerful writer, who has unfortunately chosen to designate himself by that ill-boding *alias* of evil record, is, in many respects, fitted above most other men for comprehending the full stature of the mighty spirit who has just passed away from the earth. If his heart would but give his head fair play, if he would allow a generous love to wean him from the idolatry of his own talents, the self-fascination under which he so often seems to be lying, and to strengthen them with the inspiration which nothing else can bestow, the picture could not fail to be a noble one. Hardly any one owes Coleridge more. Hardly any one has learnt more from him. No one is so well qualified from his own studies and pursuits, to track him along the endless meanderings of his all-embracing speculations. In almost every thing the Opium-eater has written, one sees marks of the influence that Coleridge has exerted on the shaping of his mind. In fact, it has seemed almost to haunt him like a spell, against which ever and anon he has struggled, and which he would gladly have shaken off; but, in spite of himself, the yoke was upon him; and, though often restive, ere long he was forced to submit to it. He first tried to shove his master out of his chair, and then was fain to sit down at his feet; being constrained by his understanding to yield him an however unwilling homage. These symptoms, it is true, did not promise well. Still one could not but hope that, at a moment when all who knew Coleridge were bowed down in spirit by the loss which Christian philosophy had just sustained—at such a moment one could not but hope that the venerable form of his old teacher would have "come back upon his heart again;" and that the very consciousness of the wrong he had hitherto done him, would have rendered him the more anxious to make amends for it by a splendid incense-offering on his tomb.

The first sentence appeared to bid fair that he would do so. It contains an ample acknowledgment—such, indeed, as the Opium-eater has never been

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\* No reader who is aware how much influence the writings of Coleridge possess on the minds of the best and most promising young men of the day, will think that a defence of the character of this *Christian Philosopher* is out of place in the *British Magazine*. The most appropriate place for it appeared to be at the conclusion of the *Original Articles*.

slow to utter—of Coleridge's vast intellectual power; declaring him to have been, in his judgment, "the largest and most spacious intellect, the subtlest and the most comprehensive, that has yet existed amongst men." This, to be sure, is enough. Coleridge's most devout disciple could not wish for more. After such an opening, he would expect that the rest of the article would be of a piece with it; that Coleridge's claims to this high praise would be duly set forth and established; and that a writer, who has often shewn such acuteness and discernment in speaking of inferior men, would on this occasion rise above himself—that the very grandeur of his subject would lift him up. Has it done so? We have heard of an eagle bearing a tortoise up aloft, that it may be the surer of dashing it to pieces; and this is an example which men too, when they have wished to destroy a great reputation, have not seldom had the craft to follow. We have read of "a jewel of gold in a swine's snout;" and we are now and then reminded of this image, when we see an invective tipped with a flaming eulogium.

The Opium-eater's essay on Coleridge, in the September Number of "Tait's Magazine," has been continued in the October and November Numbers, and the conclusion is still to come. May it be totally different in tone and spirit from the parts which have hitherto appeared! Never before did an able man, in speaking of a great man, who had been his friend, betray less of friendship. "For it is not an open enemy that has done him this dishonour; for then we could have borne it." In no part of the three articles now before us is there any trace of that reverence which is due to God's noblest gifts, when employed upon the worthiest objects. In no part of them do we see any mark of that affectionate love which Coleridge won from all about him, even from such as could least appreciate his genius. As to the solemn feelings which are wont to rise from the grave even of the meanest, when dust is let down to dust, the writer must needs have cast them behind him, if indeed he has ever heard that there are such. Nay, after reading all he has said, one might be left in doubt whether he had even heard of Coleridge's death; except that, had Coleridge been alive, he would not have dared thus to prate and chatter about him. As yet he has made no attempt to portray Coleridge, or to give an estimate of him, either as a poet or as a philosopher, either as he was in himself, or as he stands before the world in the fragmentary image of his works—an image in which the Opium-eater's intimate acquaintance with him might have enabled him to supply many of the finer features. It may be that this is reserved for the conclusion. I heartily hope it is; though the character of the three articles already published does not encourage such an expectation. These are doubly offensive; both negatively, from the absence of all right and seasonable feeling; and positively, from the nature of the materials of which they are made up. No one, who was not aware of the Opium-eater's voracity for what he has called *anecdote*, would conceive it possible that, with such a subject as Coleridge, and at the very moment when his mortal had just put on immortality, and death was thus drawing away our thoughts from that which was perishable in him to that which was undying, he, himself a lover of poetry, himself a metaphysician, should have scribbled three articles, one after another, with Coleridge's name at the head of them, and should have stuffed them mainly with wretched petty anecdotes, of no importance or interest to any thing above tea-table curiosity.

Nor are these impertinences strung together solely with reference to the great philosopher himself. His venerable name serves as a pretext for scraping up rubbish of the same sort about such other persons as happen to be mentioned; and we find, as might well be expected, that a writer who has stripped himself naked before the eyes of the world, and made such a parade of his infirmities in his Confessions, has no very nice discernment as to what is fit for the public ear or not. Even women, as well as men, fall under the lash of his loquacity. Poor Mary of Buttermere has to pay for her hapless celebrity, by becoming the subject of a story charging her with a brutish

want of feeling, a story which, at the very time he is repeating it, the writer expresses his hope may be exaggerated. Why on earth then does he repeat it? In order that Mary of Buttermere may have an opportunity of contradicting it? Is it so very material to the well-being of mankind, that no ill-natured tale should sink into oblivion?

About Mrs. Coleridge there is a long passage, in which domestic trifles are detailed, such as a discarded chambermaid would be thought worse of for telling. All that was necessary on this subject might have been said discreetly in a couple of sentences, without a wound to any feeling that we are bound to respect, and without any pandering to the baneful lust of prying into the privacies of family life. What makes this passage still worse, is the apology offered for it. Without that apology, it might have been supposed that the writer said what he said from deeming it requisite for Coleridge's vindication. But personal animosity mixes up with his motives. "An insult," he tells us, "once offered by Mrs. Coleridge to a female relative of his, as much superior to Mrs. Coleridge in the spirit of courtesy and kindness which ought to preside in the intercourse between females, as she was in the splendour of her beauty, would have given me a dispensation from all terms of consideration beyond the restraints of strict justice." Pity that this female relative did not inoculate her male relative with some portion of that spirit of courtesy and kindness which ought to preside in the intercourse with females! Had she done so, it is possible he might not have given vent to his spleen, by telling any woman in print, that ~~another~~ woman is far superior to her both in courtesy and in the splendour of her beauty. For what other purpose can such an assertion be meant to answer, except that very manly and courteous one of mortifying Mrs. Coleridge? Surely it cannot be designed for the edification or the instruction of the readers of Tait's Magazine. They do not even know the name of this lady, who is so much handsomer than Mrs. Coleridge; nor, if they did, would the information profit them much. This female relative might also have taught her male relative, that, even though a lady of our acquaintance should, once in a way, betray an infirmity of temper in her intercourse with some member of our family, she is not thereby outlawed all at once from the humanities of social life; nor do we thereby forthwith acquire the right of spreading out the whole story of her life on the table of the public press, and trumpeting all her foibles in the ears of every scandalmonger in the island. Another lesson too might have been given, and perhaps not without advantage, namely, that, when an offence of this sort is of many, probably of some twenty years standing, the raking it forth is not an infallible mark of a sweet and placable disposition.

Again, opinions expressed in conversation by Mr. Wordsworth and Mr. Southey are brought forward, no way discreditable to either indeed, but which would seem to have been repeated with no other view than that of disturbing the harmony of their friendship; and which the writer would no more have been allowed to hear, had he been esteemed capable of seasoning an article in a magazine with them, than he would have been allowed to exhibit those illustrious men, along with their wives and children, at Bartholomew Fair. We are told what Mr. Wordsworth thought of Mr. Southey twenty years ago, and what Mr. Southey said of Mr. Wordsworth in August 1812. We are told that "up to 1815 they viewed each other with mutual dislike, almost with mutual disgust." The word will do. Both of them can feel it: both those pure-souled men recoil with instinctive *disgust* from every violation of the sanctuary of private life; and both most assuredly have felt *disgust*, or will feel it, even to loathing, if the articles which have called forth these remarks ever come under their eyes. I can well imagine the indignation with which Wordsworth would view them. As to the Opium-eater's statement, the reader will soon be better able to judge how much credit is due to an assertion which has nothing beyond his word to rest on. In the present instance, one may feel sure that he misrepresents the truth, at least by omission,



if not by actual exaggeration. Everybody knows that, in speaking of others to those who are acquainted with and concur in our general opinion of them, expressions of partial disapprobation will often drop, which may be quite consistent with the sincerest admiration and esteem. No one who does not deem himself, not merely faultless, but so manifestly and indisputably so, that his faultlessness cannot even be called in question by others, would look for the contrary. Yet, if a person to whom we have spoken of a friend in this way, with a certain degree of qualification, goes to that friend, and tells him of the evil we may have said of him, suppressing all the rest,—why, Fielding has shewn us the regard and respect which a Blifil is entitled to. And is such a betrayal of confidence much mended, when the public is called in to witness in what an ungentle spirit one friend may blame another?

These are incidental offences. The main one, that which disfigures the whole of the three articles, is the unworthy, degrading representation given in them of Coleridge himself. Not indeed of his intellect; that is spoken of several times in the same strain of admiration as in the first sentence. For intellect—many kinds of it, at least—the Opium-eater knows how to appreciate and admire; though nothing seems so to sharpen and embitter his animosity, especially when he is stung by the consciousness of owing anything to its possessor; witness his attack on Kant, in p. 515. Yet, even toward Coleridge's intellect his admiration is rather for an antenatal state of it, and he seldom talks of it but as "a wreck," as "dark," "extinct," "burnt out." The aim, however, which he has set himself in these articles, is not to delineate Coleridge's intellect, or his character, or to mark out the place he fills in the map of the human mind, or to determine the value of his labours in untwisting the gordian knot of thought, or to lead us to those spots in the dark forest of nature on which he has shed the sunshine of truth, or even to ascertain the influence which his writings, full of seeds as they are, have exercised, and are likely to exercise, on his countrymen—an influence which, though in the first instance it may have been felt by few, is not therefore slight or powerless, inasmuch as among those few there is no small portion of such as are designed to be the teachers and enlighteners of their brethren. These are subjects which well deserved the Opium-eater's best pen; but he has turned away from them to ransack the Monmouth-street of his memory for all the tattered tinsel he could pick up there—black patches and white, red patches and grey—which he has stitched together and furnished up as he best could; never scrupling to draw from his invention, when he wanted gall to dye a piece with. Among the anecdotes related of Coleridge there are very few, of which the tendency is not to lower him in some way or other, to impair his claims to respect, to display his weaknesses, his failings, his distresses. The very first thing we are told about him, even before he comes on the stage—the theme of two long, almost folio, pages, immediately after the first paragraph, which is principally taken up with a picture of the writer's own mild and amiable temper—is, that he was not very regardful of truth, and often guilty of plagiarism. Be it so: suppose that all the Opium-eater says on this head is strictly, accurately true: grant that in a just and complete estimate of Coleridge's character it was necessary and fitting that all his sins, down to the minutest peccadillo, should be diligently scored up—that no ephemeron should be let die, without being pinned and ticketed in the cabinet of history for the instruction of after ages: was it necessary and fitting that these matters should be thus stuck in the van, as if they were the most prominent things about him, the things that rise uppermost in the minds of all who knew him the moment his name is mentioned? Would it be a fair account of Cicero, that he was a wonderfully great orator, that he had a vetch on his nose—an anecdote which, for its truth and importance, is well worthy of a place in the Opium-eater's budget, and which no doubt is now lying treasured up there, and will probably be pulled out of it before long—and that he behaved with great weakness in the affair of his friend

Wile? Would a man, in speaking of Bacon, begin by setting forth his love of money, and all the evils it led him into? Would a generous and right-minded man do so at any time? Would a man, whose heart was not cankered by vanity, or some other reckless passion, do it before the sound of his knell had died away? Verily, at such a time, it well behoves the person, who calls himself 'the foremost of Coleridge's admirers,' to step forward in the face of the world, and play the part of the *advocatus diaboli*. For, unless he had done so, no one would: Coleridge's enemies, if he had any, could not: they were awed into silence.

I have been speaking on the supposition that the charges of plagiarism and insincerity brought by the Opium-eater against Coleridge are strictly, accurately true—that Coleridge is guilty to the full amount and tale of the offences imputed to him. Even in this case, it indicates a singular 'obliquity of feeling' thus to drag them forth and thrust them forward. But are they true? Doubtless, seeing that he who thrusts them forward can only do it out of a painful and rankling love of truth and justice; seeing that the voice which comes forth from his opium-eating mask proclaims him to be 'the foremost of Coleridge's admirers.' Reader, be not deluded and put to sleep by a name: look into the charges; sift them. Among them the accuser himself acknowledges that there is only one of any moment, the others having been lugged in to swell the counts of the indictment, through a somewhat over-anxious fear—a fear which would have been deemed malicious in any one but the foremost of his admirers—lest any tittle that could tell against Coleridge should be forgotten. One case, however, there is, he assures us, 'of real and palpable plagiarism:' so, lest 'some cursed reviewer eight hundred or a thousand years hence' should 'make the discovery,' he determines to prevent him by forestalling him, and states it in full, as in admirership bound. The dissertation in the *Biographia Literaria* 'on the reciprocal relations of the *esse* and the *cogitare*' is asserted to be a translation from an essay in the volume of Schelling's *Philosophische Schriften*. True: the Opium-eater is indeed mistaken in the name of the book; but that is of little moment, except as an additional mark of audacious carelessness in impeaching a great man's honour. The dissertation, as it stands in the *Biographia Literaria*, vol. i. pp. 254—261, is a literal translation from the introduction to Schelling's *System of Transcendental Idealism*: and though the assertion that there is 'no attempt in a single instance to appropriate the paper, by developing the arguments, or by diversifying the illustrations,' is not quite borne out by the fact, Coleridge's additions are few and slight. But the Opium-eater further says, that 'Coleridge's essay is prefaced by a few words, in which, aware of his coincidence with Schelling, he declares his willingness to acknowledge himself indebted to so great a man, in any case where the truth would allow him to do so; but in this particular case, insisting on the impossibility that he could have borrowed arguments which he had first seen some years after he had thought out the whole hypothesis *proprio Marte*.' That Coleridge never can have been guilty of such a piece of scandalous dishonesty, is clear even on the face of the charge: he never could apply the word *hypothesis* to that which has nothing hypothetical in it. The Opium-eater also is much too precise in his use of words to have done so, if he had known or considered what he was talking about. But he did not; and owing to this slovenly rashness of assertion, he has brought forward a heavy accusation, which is utterly false and groundless, the distorted offspring of a benighted memory under the incubus of—what shall we say?—an ardent admiration. Not a single word does Coleridge say about the originality of his essay, one way or other. It is not prefaced by any remark. No mention is made of Schelling within a hundred pages of it, further than a quotation from him, in page 247, and a reference to him, in page 250. In an earlier part of the work, however, where Coleridge is giving an account of his philosophical education, there does occur a passage (pp. 149—153) about his obligations to Schelling, and his coincidences with him. This no

doubt is the passage which the Opium-eater had in his head ; but strangely indeed has he metamorphosed it. For Coleridge's vindication, it is necessary to quote it somewhat at length. 'It would be a mere act of justice to myself, were I to warn my readers, that an identity of thought, or even similarity of phrase, will not be at all times a certain proof that the passage has been borrowed from Schelling, or that the conceptions were originally learnt from him. Many of the most striking resemblances, indeed all the main and fundamental ideas, were born and matured in my mind, before I had ever seen a page of the German philosopher. God forbid that I should be suspected of a wish to enter into a rivalry with Schelling for the honours so unequivocally his right, not only as a great and original genius, but as the founder of the Philosophy of Nature, and as the most successful improver of the Dynamic system! To Schelling we owe the completion, and the most important victories, of this revolution in philosophy. To me it will be happiness and honour enough, should I succeed in rendering the system itself intelligible to my countrymen, and in the application of it to the most awful of subjects for the most important of purposes. Whether a work is the offspring of a man's own spirit, and the product of original thinking, will be discovered by those who are its sole legitimate judges, by better tests than the mere reference to dates. For readers in general, *let whatever shall be found in this or any future work of mine, that resembles, or coincides with, the doctrines of my German predecessor, though contemporary, be wholly attributed to him: provided that the absence of distinct references to his books, which I could not at all times make with truth, as designating citations or thoughts actually derived from him, and which, I trust, would, after this general acknowledgment, be superfluous, be not charged on me as an ungenerous concealment or intentional plagiarism.*' Yet the charge, which he thus earnestly deprecates, has been brought against him, and that too by a person entitling himself 'the foremost of his admirers.' Heaven preserve all honest men from such forward admirers! The boy who rendered *nil admirari, not to be admired*, must have had something of prophecy in him, when he pronounced this to be an indispensable recipe for happiness. Coleridge, we see, was so far from denying or shuffling about his debts to Schelling, that he makes over every passage to him on which the stamp of his mind could be discovered. Of a truth too, if he had been disposed to purloin, he never would have stolen half a dozen pages from the head and front of that very work of Schelling's which was the likeliest to fall into his reader's hands, and the first sentence of which one could not read without detecting the plagiarism. Would any man think of pilfering a column from the porch of St. Paul's? The high praise which Coleridge bestows on Schelling would naturally excite a wish in such of his readers as felt an interest in his philosophy to know more of the great German. The first books of his they would take up would be his *Naturphilosophie* and his *Transcendental Idealism*: these are the works which Coleridge himself mentions; and the latter, from its subject, would attract them the most. For the maturer exposition of Schelling's philosophy in the *Zeitschrift für spekulative Physik* is hardly to be met with in England, having never been published except in that journal, and being still no more than a fragment. Indeed Coleridge himself does not seem to have known it; and Germany has for thirty years been looking in vain expectation for the doctrine of the greatest of her philosophers.

But even with the fullest conviction that Coleridge cannot have been guilty of intentional plagiarism, the reader will probably deem it strange that he should have transferred half a dozen pages of Schelling into his volume without any reference to their source. And strange it undoubtedly is. The only way I see of accounting for it is from his practice of keeping note-books, or journals of his thoughts, filled with observations and brief dissertations on such matters as happened to strike him, with a sprinkling now and then of extracts and abstracts from the books he was reading. If the name of the author from whom he took an extract was left out, he might easily, years

after, forget whose property it was, especially when he had made it in some measure his own, by transfusing it into his own English. That this may happen I know from my own experience, having myself been lately puzzled by a passage which I had translated from Kant some years ago, and which cost me a good deal of search before I ascertained that it was not my own. Yet my memory in such minutiae is tolerably accurate, while Coleridge's was notoriously irretentive. That this solution is the true one may, I think, be collected from the references to Schelling, in pp. 247 and 250. In both these places we find a couple of pages translated, with some slight changes and additions, from the latter part of Schelling's *Abhandlungen zur Erläuterung des Idealismus der Wissenschaftslehre*. In neither place are we told that we are reading a translation. Yet that the author cannot be conscious of any intentional plagiarism is clear, from his mentioning Schelling's name, and, in the latter place, even that of this particular work. Here again I would conjecture that the passages must have been transcribed from some old note-book; only in these instances Schelling's name was marked down at the end of the first extract and at the beginning of the second; and so the end of the first extract is ascribed to him, and he is cited at the beginning of the second. There is also another passage about the mystics, in pp. 140, 141, acknowledged to be translated from a recent continental writer, which comes from Schelling's pamphlet against Fichte. In this case, Coleridge knew that he was setting forth what he had borrowed from another: for he had not been long acquainted with this work of Schelling's, as may be gathered from his way of speaking of it in p. 153, and from his saying, in p. 150, that Schelling has 'lately avowed his affectionate reverence for Behmen.' Schelling's pamphlet had appeared eleven years before: but perhaps it did not find its way to England till the peace; and Coleridge, having read it but recently, inferred that it was a recent publication. These passages form well-nigh the sum of Coleridge's loans from Schelling; and with regard to these, on the grounds here stated, though I do not presume to rank myself among the foremost of his admirers, I readily acquit him of all suspicion of "ungenerous concealment or intentional plagiarism."

Of the other alleged instances of plagiarism I will not speak. The Opium-eater himself admits that, as such, they "amount to nothing;" and that the only thing reprehensible about them was Coleridge's "seeking to decline the very slight acknowledgments required." So that the pith of these charges lies not in the plagiarism, but in the denial of it; and of this we have no record except the Opium-eater's statement, to which, after such an exposure of its worthlessness in a grave accusation, few will attach much weight in lesser ones. Even when there is no conceivable motive to mislead his memory, his carelessness is perpetually letting it go astray. Thus he says, in p. 688, that Coleridge had been "personally acquainted, or connected as a pupil, with Eichhorn and Michaelis." Now this is incorrect with regard to both. Michaelis died in 1791, and Coleridge did not go to Göttingen till 1799. Nor was he Eichhorn's pupil: his own account in the *Biographia* is, that "Eichhorn's lectures on the New Testament were repeated to him from notes by a student from Ratzeburg." The latter difference indeed is so small, it would be captions to mention it, except as shewing the habitual inaccuracy of a writer who draws the matter of his tale from the recollection of conversations held a quarter of a century ago. How can such a person lay claim to credit in cases where a slight turn or shade of expression, a word or two more or less, may change the whole character of the story? Again, in p. 589, where he blurts out about German literature with the dashing ignorance he has often shewn on that subject, he says that its revival in the last century took place "upon the impulse of what cattle!—Bodmer on the one hand, and Gottsched on the other!" Ay! much as Sampson's revival took place upon the impulse of the Philistines, who called him to make them sport: much as Luther arose on the impulse of the Dominican sellers of indulgences.

With the same truth might it be said, that the modern literature of England arose upon the impulse of Johnson and the Della Crusicans. Every body who knows anything about the matter, knows that the modern literature of Germany sprang up in opposition both to Bodmer and to Gottsched—that its fathers are Lessing, Klopstock, and Winckelmann, and that Goethe and Kant are the master-minds who have poured their spirit into its limbs, and have guided and shaped its course. “England,” he adds, “for nineteen, and France for the twentieth, of all her capital works, has given the too servile law.” What a “too servile law” can be, might puzzle all the jurists from Lycargus down to Savigny; but, waving this, to which of the two classes do Goethe and John Paul belong? As to the letters written during Coleridge’s tour in Germany, of which the Opium-eater just after expresses his belief that they have never been printed, except in the first edition of the *Friend*, he may find them in the second volume of the *Biographia Literaria*.

But to return : a second very offensive passage about Coleridge is the coarse caricature of him, when he was living at the *Courier* Office; which, however, tickles the writer’s fancy so that he cannot refrain from recurring to it in p. 685. Of the same cast is the account of the lectures which Coleridge delivered at the Royal Institution in 1808; in which this foremost of his admirers would fain persuade us that he exhibited no spark of his unquenchable genius; that there was “no heart, no soul, no strength of feeling, no power of originality; in which too even the pieces of poetry read by him are said to have produced little effect, with the exception of two or three from Ritson’s *Metrical Romances*, chosen and marked out for him by the Opium-eater himself. *What grand things we have been doing!* cries the Clown, when Harlequin has been turning a hovel into a palace. Alexander’s groom too was, no doubt, fully convinced that the victory of Arbela was mainly owing to him who had bridled Bucephalus, forgetting how that noble horse, though he bent his knees to the king, and seemed to feel whom he was carrying on his back, would let none but Alexander mount him. Is this an indecorous tone in speaking of a man whom I willingly acknowledge to be, perhaps, the most learned metaphysician, the closest logician, and one of the subtlest thinkers and most powerful writers in England? It would be so, but that, as all evil, from running counter to the laws of nature, by an inevitable doom, works its own destruction, so is this more rapidly the case with vanity, which is mostly baffled at the very moment of its outbreak. He who sets a trap to catch praise, is quite sure to catch blame and ridicule, and for the time forfeits the respect, which otherwise we might have been glad to pay him. With regard to the general effect of Coleridge’s lectures in 1808, I happen, within the last few days, to have seen a lady of singularly delicate and cultivated taste, who attended the whole course, and who has assured me that, though it is true several interruptions occurred in consequence of Coleridge’s ill health, her recollection of the lectures which he did deliver is entirely at variance with the description of them in Tait’s Magazine. Nay, she cannot even call to mind the marvellous impression produced by the extracts from Ritson’s *Romances*. But, even allowing that the Opium-eater’s account were correct, how comes it that almost the only parts of Coleridge’s life on which he dwells and enlarges are his failures, his weakness, his errors? Has he nothing to tell us about the *Friend*, beyond a tedious detail of the blunders which Coleridge made in publishing it at Penrith instead of at Kendal? Yet many and choice were the spirits to whom the *Friend* was as the dawning of a new life. Would he pass by *Paradise Lost*, content with giving us the invaluable piece of information, that Milton was so ill-trained in the school of Mammon, such a dolt in the arts of huckstering and higgling, that he could not get more than five pounds for a poem containing 10,565 lines? He “called upon Coleridge daily” in the Strand, and yet has nothing to record of the “subtlest and most comprehensive intellect that has yet existed among men,” except that he “pitied his forlorn condition,” and that Coleridge used to scream out, “Mrs. Brain-

bridge! I say, Mrs. Brainbridge!" He "saw Coleridge daily" for several months at Allan Bank; and again can find nothing worth telling of him, except that, when he borrowed a book, he used to write the owner's name in it. But I forget: he does tell us something more; he tells us that, in writing in the owner's name, he had a trick of dubbing him *esquire*. There is a story in one of Zelter's letters to Goethe, of two of Frederic's guards, one of whom said to the other, as the king went by, "*Look what a bad hat the king has on!*" "*Stupid dog!*" cried the other, "*look what a head he has!*" These speeches are typical of the two classes of mankind; but I should never have expected to see the Opium-eater in the more numerous one. In truth however, though here and there one meets with a fine passage, a great part of the three articles is so trashy, that one can hardly understand how such an able writer could fall so far below himself, so far below the greatness of his subject. The fact is, that it has hung all the while like a weight over his head, like the weight over the head of Tantalus, τὸν αὐτὸν μαινῶν κεφαλᾷς βαλεῖν εὐφροσύνας ἀλάραι. It is remarkable, that Euripides represents this weight as the ball of the sun, swinging from heaven by its golden chains: thus, by a fine allegory, that which in itself is the source of light, and warmth, and joy, becomes an intolerable oppression to him who cannot look up to it with a free and open heart. Nor is the crime by which Tantalus incurred his punishment without its symbolical meaning. The popular tradition was, that he had served up his son at a banquet which he gave to the gods. He would, no doubt, have served up himself, in the prodigality of his ostentation, had he known how to do so without committing suicide: but the device of writing confessions had not been invented in those barbarous days; nor had it been discovered as yet that the seat of the gods is the one-shilling gallery. Euripides, however, whom we know to be a favorite poet with the Opium-eater, here again hit out a new explanation, no less to our purpose than the former. According to him, the sin of Tantalus was, that, having been admitted into the society of the gods, ἀέλαστον εἶχε γλώσσαν, ἀσχίστην νόσον, and went about blabbing what he had heard there.

The last of the three articles, headed with the name of Samuel Taylor Coleridge, that in the November number, is filled in great part with an account of Bishop Watson, whom I feel no calling to rescue from the Opium-eater's tender mercies. If he must be a man of prey, let him seek his prey among the children of earth. In the latter part, however, he returns to Coleridge; and, speaking in a very extravagant tone of the decay of his faculties, tries to account in this way for his having spent the last twenty-four years in the neighbourhood of London. The explanation is subtle, only too subtle. That Coleridge's poetical powers even were not "burnt out," is proved by the exquisite beauty of many of the short poems written in his latter years; though it is true that poetry then became to him little more than an occasional amusement. "You yourself," says Charles Lamb to him in his affectionate dedication, "write no *Christabels* nor *Ancient Mariners* now." But the powers which he withdrew from poetry he threw into philosophy. That now became the great business of his life in all its highest forms:

"It swallowed up  
His spiritual being: in it did he live,  
And by it did he live: it was his life."

Philosophy in itself—the tracing the earth-piercing roots and the heaven-piercing branches of the tree of life; philosophy in its application to politics, and in its connexion with religion; the forwarding the great atonement of philosophy with religion,—this was the task to which he devoted himself: and it was surely enough to afford ample employment, even for such a mighty intellect as Coleridge's. This was the habitation of his soul: and here he continued to the last,

"Springing from crystal step to crystal step  
In the bright air, where none could follow him."

Those who knew Coleridge in his latter years will be quite as ready to believe that the setting sun is "burnt out," and that his glory passes away with his rays. That which was outward and accidental had passed away; but his spirit only reigned the more "in perfect kingliness." Among the motives which kept him so long near London, external ones were assuredly the strongest: first, the *res angusta domi*, of which he speaks more than once; next, the state of his health, which rendered constant medical attendance almost an absolute necessity; and lastly, the affection of the admirable pair whose house was his home during the last eighteen years, and who richly deserve the earthly immortality bestowed on them in the dedication to the Friend.

The Opium-eater, however, has not exhausted his tattle. He follows Coleridge to London, and tells us that he became "domesticated under Mr. Basil Montagu's roof—a connexion the most trying to friendship, and which, in this instance, led to a perpetual rupture of it." He then relates a story, after his fashion, about the cause of this rupture, "simply as the tale was then generally borne upon the breath, not of scandal, but of jest and merriment;" and concludes by adding that "the result, however, was no jest; for bitter words ensued—words that festered in the remembrance; and a rupture between the parties followed, which no reconciliation ever healed." Now, whether such a quarrel ever did take place, I know not; nor is it worth the trouble of inquiring. The best thing that can betide a quarrel is to be forgotten. Even the Opium-eater does not vouch for the truth of his anecdote: he merely reports it "as it was borne on the breath of jest and merriment." He is going through his exercises for taking his degree as eaves-dropper to the green-room. But there is one thing for which he does vouch twice over, that the rupture was perpetual, and that "no reconciliation ever healed it." Now this, I am happy to know, is utterly false: for it would have been painful to think of such a gentle spirit as Coleridge's, which "altered not, even where it alteration found," separated by a life-long breach from a person with whom he had once lived as a friend. Whether there ever was a rupture, I say, I know not; but at all events the friendship was renewed, and restored to a footing of intimacy. I know this even from evidence which is before the world—from Mr. Irving's dedication of the second volume of his *Sermons* to Mr. Basil Montagu, which contains the following remarkable declaration: "I must ever acknowledge myself more beholden to our sage friend, Mr. Coleridge (*whose acquaintance and friendship I owe to you*), than to all men besides, for the knowledge of the truth as it is in Jesus." This was written in 1828: and it may further serve to shew that Coleridge, when he went to London, did not "fly away," as the Opium-eater asserts, "from all commerce with his own soul, and bury himself in the profoundest abstractions from life and human sensibilities." He, of whom Mr. Irving, in the maturity of his manhood, after years spent in the ministry in the same town with Dr. Chalmers, could say, that "to him more than to all men besides, he was beholden for the knowledge of the truth as it is in Jesus," had not been taking refuge in profound abstractions from the prospect of his own decayed powers, but had been mounting from one pinnacle of knowledge, from one peak of truth to a higher, leaving the flowers of earth indeed below him, to shed their bloom and fragrance around the track of his former footsteps, while he trod "on shadowy ground, sinking deep, and aloft ascending, till he breathed in worlds to which the heaven of heavens is but a veil." A like generous and affectionate acknowledgment of his obligations to Coleridge, as having been "more profitable to his faith in orthodox doctrine, to his spiritual understanding of the word of God, and to his right conception of the Christian church, than any or all of the men with whom he had entertained friendship or conversation," we find, in 1825, in Mr. Irving's noble dedication to him of his *Orations for Missionaries after the Apostolical School*. When he made him this "offering of a heart which loved his heart, and of a mind which looked up with reverence to his mind," he must already have

been some time his friend and disciple: and, at the time when this acquaintance began, Mr. Basil Montagu must have been enjoying the happiness of being Coleridge's friend. So he was in 1829: and knowing how to prize that happiness, he was then in the habit of attending Coleridge's Thursday evening conversations, where one of my own friends met him. And one of the six mourning rings which Coleridge bequeathes in his will, is "to his old and very kind friend, Basil Montagu, Esq."

But I desist. Although I could not withstand the temptation to expose some of the misrepresentations and falsehoods about Coleridge in the Opium-eater's articles, I did not sit down with any purpose of answering them. That, indeed, is needless: they answer themselves. All the persons I have met with who have read them, have risen from them with the same disgust. From Tait's advertisements, I see that this is not the opinion of the newspaper critics, who seem to be quite bewitched with them. So the writer knew the palates he was catering for, and will probably plume himself on his success; although, if Phocion were living in these days, and were by any strange chance to fall under the applause of the public press, he would still cry, with more bitterness than ever, *What have I been doing that is so very foolish or wrong?* To those who knew Coleridge, to those—and not a few there are—whose hearts glow with gratitude and love toward him, as their teacher and master, the establisher of their faith, and the emancipator of their spiritual life from the bondage of the carnal understanding—to such persons a Vatican all libels against him would be of no moment; except so far as it filled them with pain and sorrow, to see that great gift, which enables the wise and good to endow their thoughts with a life coeval and co-extensive with the earth, turned into a means of slander, and a tool of malice. My object in taking up my pen was to remind those from whose memory it may have slipped, among others the Opium-eater himself, of an admirable passage in the *Friend*, which he must have read formerly, but must have entirely forgotten—a passage in which Coleridge inveighs, with his usual thoughtful and fervid eloquence, against all such tell-tales and anecdote-mongers as gather up what their betters let drop and sweep away, to vend the contents of their dust-pan under the name of biography. Never before did a dead man lift up an arm of such power to smite the defacer of his tomb. Had the Opium-eater's articles been lying before him, he could not have described them more accurately. The Opium-eater must assuredly have seen this passage, must have read it, must have admired it when he read it. But his heart did not impel him to speak worthily of his glorious master; wherefore Nemesis sponged it out of his memory, lest it should frighten him, and thus save him from falling into the condemnation he merited. May it raise him out of it! May it stir him to make a full and generous atonement to the great man whom he has been treating thus dishonorably. Else it will pursue him like that which, he will call to mind, is the most horrible of all curses, "the curse in a dead man's eye."

The passage I refer to occurs in the introduction to the Life of Sir Alexander Ball; and, as I have said already, if the Opium-eater's articles had been lying before Coleridge, he could not have given a more complete analysis of the feelings which inspired and dictated them:—

"An inquisitiveness into the minutest circumstances and casual sayings of eminent contemporaries is indeed quite natural: but so are all our follies; and the more natural they are, the more caution should we exert in guarding against them. To scribble trifles, even on the perishable glass of an inn window, is the mark of an idler: but to engrave them on the marble monument sacred to the memory of the departed great, is something worse than idleness. The spirit of genuine biography is in nothing more conspicuous than in the firmness with which it withstands the cravings of worthless curiosity, as distinguished from the thirst after useful knowledge. For in the first place, such anecdotes as derive their whole and sole interest from the great name of



the person concerning whom they are related, and neither illustrate his general character nor his particular actions, *would scarcely have been noticed or remembered, except by men of weak minds.* It is not unlikely, therefore, that they were misapprehended at the time; and it is most probable that they have been related as incorrectly, as they were noticed injudiciously. Nor are the consequences of such garrulous biography merely negative. For as insignificant stories can derive no real respectability from the eminence of the person who happens to be the subject of them, but rather an additional deformity of disproportion, they are apt to have their insipidity seasoned by the same bad passions that accompany the habit of gossiping in general: and the misapprehensions of weak men, meeting with the misinterpretations of malignant men, have not seldom formed the groundwork of the most grievous calumnies. In the second place, those trifles are subversive of the great end of biography, which is to fix the attention and to interest the feelings of men on those qualities and actions which have made a particular life worthy of being recorded. It is no doubt the duty of an honest biographer to pourtray the prominent imperfections, as well as excellencies of his hero. But I am at a loss to conceive how this can be deemed an excuse for heaping together a multitude of particulars, which can prove nothing of any man that might not be safely taken for granted of all men. In the present age—emphatically the age of personality—there are more than ordinary motives for withholding all encouragement from the mania of busying ourselves with the names of others, which is still more alarming as a symptom, than it is troublesome as a disease. The reader must be still less acquainted with contemporary literature than myself, if he needs me to inform him that there are men who, trading in the silliest anecdotes, in unprovoked abuse and senseless eulogy, think themselves nevertheless employed both worthily and honorably, if only all this be done in good set terms, and from the press, and of public characters—a class which has increased so rapidly of late, that it becomes difficult to discover what characters are to be considered as private. *Alas! if these wretched misusers of language, and the means of giving wings to thought, and of multiplying the presence of an individual mind, had ever known how great a thing the possession of any one simple truth is, and how mean a thing a mere fact is, except as seen in the light of some comprehensive truth—if they had but once experienced the unborrowed complacency, the inward independence, the homebred strength, with which every clear conception of the reason is accompanied—they would shrink from their own pages as at the remembrance of a crime.* For a crime it is (and the man who hesitates in pronouncing it such, must be ignorant of what mankind owe to books, what he himself owes to them in spite of his ignorance,) *thus to introduce the spirit of vulgar scandal and personal inquietude into the closet and the library, environing with evil passions the very sanctuaries to which we should flee for refuge from them. For to what do these publications appeal, whether they present themselves as biography or as anonymous criticism, but to the same feelings which the scandal-bearers and time-killers of ordinary life seek to gratify in themselves and their listeners; and both the authors and admirers of such publications, in what respect are they less truants and deserters from their own hearts, and from their appointed task of understanding and amending them, than the most garrulous female chronicler of the goings-on of yesterday in the families of her neighbours and townsfolk?*

“As to my own attempt to record the life and character of the late Sir Alexander Ball, I consider myself debarred from all circumstances, not appertaining to his conduct or character as a public functionary, that involve the names of the living for good or for evil. Whatever facts and incidents I relate of a private nature, must, for the most part, concern Sir Alexander Ball exclusively, and as an insulated individual. But I needed not this restraint. It will be enough for me, as I write, to recollect the form and character of Sir Alexander Ball himself, to represent to my own feelings the inward contempt with which he would have abstracted his mind from worthless anecdotes and

petty personalities; a contempt rising into indignation, if ever an illustrious name were used as the thread to string them upon. If this recollection be my Socratic demon, to warn and to check me, I shall, on the other hand, derive encouragement from the remembrance of the tender patience, the sweet gentleness, with which he was wont to tolerate the tediousness of well-meaning men; and the inexhaustible attention, the unfeigned interest, with which he would listen for hours, where the conversation appealed to reason, and, like the bee, made honey while it murmured."

I have transcribed this passage from the original edition of the *Friend*, No. 21, and not from the reprint, where it stands in Vol. II. pp. 303—307; because in the latter the last paragraph, in itself a beautiful one, and to our present purpose particularly appropriate, is left out. For, if Coleridge could imagine "the inward contempt with which Sir Alexander Ball would have abstracted his mind from worthless anecdotes and petty personalities—a contempt rising into indignation, if ever an illustrious name was used as a thread to string them on,"—well may those who knew Coleridge conceive the grief and pity he would have felt, at seeing eminent powers and knowledge employed in ministering to the wretched love of gossip—retailing paltry anecdotes in dispraise of others, intermingled with outflarings of self-praise—and creeping into the secret chambers of great men's houses, to filch out materials for tattle—at seeing great powers wasting and debasing themselves in such an ignoble task—above all, at seeing that the person who thus wasted and debased them was a scholar and a philosopher, whose talents he admired, with whom he had lived familiarly, and whom he had honoured with his friendship.

J. C. H.

## ANTIQUITIES, ETC.

### SELECTIONS FROM EVELYN'S DIARY.

(Continued from vol. vi. p. 501.)

1684. 7 March.—Dr. Meggot, Deane of Winchester, preached an incomparable sermon (the King being now gone to Newmarket) on 12 Heb. 15, shewing & pathetically pressing the care we ought to have least we come short of the glory of God.

26 Oct.—Dr. Goodman preach'd before the King, on 2 James 12, concerning the law of liberty, an excellent discourse, & in good method. He is Author of the "Prodigal Son," a treatise worth reading, and another of the Old Religion.

4 Nov.—Dr. Turner, now translated from Rochester to Ely upon the death of Dr. Peter Gunning, preached before the King at Whitehall, on 3 Romans 8, a very excellent sermon, vindicating the Church of England against the pernicious doctrines of the Church of Rome. He challenged the producing but of five Clergymen who forsooke our Church & went over to that of Rome, during all the troubles & rebellion in England, which lasted neare twenty yeares; & this was, to my certaine observation, a greate truth.

1685. 11 Jan.—A young man preached upon 13 Luke 5, after the Presbyterian tedious method & repetition.

15 Feb.—Dr. Tenison preach'd to the Household. The second sermon should have ben before the King, but he, to the greate griefes of his subjects, did now, for the first time, go to masse publicly in the little Oratorie at the Duke's lodgings, the doors being set open.

5 March.—To my grieve I saw the new pulpit set up in the Popish Oratorie at Whitehall for the Lent preaching, masse being publickly said, & the Romanists swarming at Court with greater confidence than had ever ben seene in England since the Reformation, so as every body grew jealous to what this would tend.

8 April.—Being now somewhat composed after my greate affliction,\* I went to London to hear Dr. Tenison, (it being on a Wednesday in Lent,) at Whitehall. I observed that tho' the King was not in his seate above in the Chapell, the Doctor made his three congées, which they were not used to do when the late King was absent, making then one bowing only. I asked the reason. It was sayd he had a special order so to do. The Princess of Denmark was in the King's Closet, but sat on the left hand of the chaire, the Clearke of the Closet standing by his Ma<sup>y</sup>'s chaire as if he had ben present.

23 April.—Was the Coronation of the King & Queene. The solemnity was magnificent, as is set forth in print. The Bp. of Ely preach'd; but, to the greate sorrow of the people, no sacrament, as ought to have ben.

5 Nov.—It being an extraordinary wett morning, & myself indisposed by a very greate rheume, I did not go to Church, to my very greate sorrow, it being the first Gunpowder Conspiracy anniversary that had ben kept now these 80 years under a Prince of the Roman religion. Bonfires were forbidden on this day. What does this portend?

20.—Popish pamphlets & pictures sold publicly; no books nor answers to them appearing till long after.

31 Dec.—Recollecting the passages of the yeare past, & having made up accompts, humbly besought Almighty God to pardon those my sinns which had provoked him to discompose my sorrowful family,† that he would accept of our humiliation, &, in his good time, restore comfort to it. I also blest God for all his undeserved mercies & preservations, & begging the continuance of his grace & preservation.

1686. 1 Jan.—Imploring the continuance of God's providential care for the yeare now entered, I went to the publiq devotions. The Deane of the Chapell & Clearke of the Closet put out—viz., Bp. of London &.... & Rochester‡ & Durham§ put in their places; the former had opposed the toleration intended, & shewne a worthy zeale for the Reformed Religion as established.

7 March.—Dr. Frampton preach'd on 44 Psalm 17, 18, 19, shewing the severall afflictions of the Church of Christ from the primitives to this day, applying exceedingly to the present conjuncture, when many were wavering in their minds, & greate temptations appearing thro' the favour now found by the Papists, so as the people were full of jealousies & discouragement. The Bp. magnified the Church of England, exhorting to constancy & perseverance.

( To be continued. )

\* The death of his daughter.

† By the death of two of his grown up daughters of small-pox.

‡ Sprat.

§ Crewe.

## SACRED POETRY.

## SONNETS FROM FILICAJA.

*(Continued from vol. vi. p. 622.)*

## ASH WEDNESDAY.

## SONNET CLXXXI.

Out of the bosom of the dark, deep tomb  
 Each year before the bar of truth ye come,  
 Ye sacred Ashes!—and I went to hear,  
 Ye witness 'gainst me, with your speech severe.  
 “No, no,” ye cry, “thou could'st not now be known  
 For him of yore. Where is thy proud youth flown?  
 Where is thy strength?—thine early promise where?—  
 Where the bright ringlets of thy golden hair?”  
 Convinced and motionless, I silent stand,  
 As though my latest moment were at hand,  
 And trembling, gird me for the parting hour,  
 When that dread sentence comes with awful power,  
 From whence lies no appeal—that to the earth  
 I must return, from which I had my birth.

## TO SINNERS.

## SONNET CLXXXIII.

It will—it will come soon! O listen, then,  
 The dreadful day of wrath will come, ye fools!  
 When the last trumpet shall call forth the dead  
 Out of their graves to rise, and meet their Judge!  
 And each immortal spirit,—re-arranged  
 In its once mortal vesture,—shall return,  
 The good, to heaven; the wicked, to the land  
 Where everlasting death shall be their doom.  
 O ere the dawning of that dreadful day,  
 Confess your sins to God, and be forgiven!  
 Have faith in God, and do the works of faith,  
 So, amid horror and dismay, on you,  
 The light may shine,—as when the face of God  
 Was veiled in clouds and darkness to his foes;  
 But on his chosen shone in light and joy.

## THE ADVENT.

“The Lord whom ye seek shall suddenly come to his temple.”—Mal. iii. 1.  
 “They brought him to Jerusalem to present him to the Lord.”—Luke ii. 22.

CAME He arrayed in dazzling flame,  
 Whilst thunders pealed his lofty name?  
 Or past He in a whirlwind by?

Whilst far within the arched fane  
Rung deep and dread the holiest strain—  
The seraph's anthem high ?

A second time did Sinai dare  
His awful majesty to bear  
To hear his trumpet's sound ?  
Whilst Jordan's swelling waves declare  
The Lord himself descended there ?  
And shook the trembling ground.

He came—but not around him wait  
Attendant, from heaven's golden gate,  
Guardian archangels bright and high ;  
Though legions there his will await,  
Not one attends his low estate  
Of all heaven's hierarchy !

Cease thy mysterious theme, weak lute !  
Well may each thrilling chord be mute,—  
God comes to his abode !  
Presents Himself, a woman's child,  
Helpless and poor, yet undefiled,  
Unto Himself—as God !

E. H.

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### **Hyra Apostolica.**

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπταυμαι.

NO. XX.

“THE LORD THY GOD IS A CONSUMING FIRE,”

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#### 1.—NADAB AND ABIHU.

“AWAY, or ere the Lord break forth !  
The pure ætherial air  
Cannot abide the spark of earth,  
’Twill lighten, and not spare.”

“Nay, but we know our call divine,  
We feel our hearts sincere ;  
What boots it where we light the shrine.  
If bright it blaze and clear ?”

God of the unconsuming fire,  
On Horeb seen of old,  
Stay, Jealous One, thy burning ire—  
It may not be controll’d.

The Lord breaks out, th’ unworthy die—  
Lo ! on the cedar floor  
The rob’d and mitred corpses lie—  
Be silent and adore.

Yet sure a holy seed were they,  
 Pure hands had o'er them past,  
 Cuirass and crown, their bright array,  
 In Heaven's high mould were cast.

Th' atoning blood had drench'd them o'er,  
 The mystic balm had seal'd.  
 And may the blood atone no more,  
 No charm the anointing yield?

Silence, ye brethren of the dead,  
 Ye Father's tears, be still:  
 But chuse them out a lonely bed  
 Beside the mountain rill;

Then bear them as they lie, their brows  
 Scath'd with th' avenging fire,  
 And wearing (sign of broken vows)  
 The blest, the dread attire.

Nor leave unwept their desert grave,  
 But mourn their pride and thine  
 Oft as rebellious thought shall crave  
 To question words divine.

### 2.—THE BURNING AT TABERAH.

THE fire of Heaven breaks forth,  
 When haughty Reason pries too near,  
 Weighing th' eternal mandates' worth  
 In philosophic scales of earth,  
 Selecting these for scorn, and those for holy fear.

Nor burns it only then:  
 The poor that are not poor in heart,—  
 Who say, "The bread of Christian men,  
 We loathe it, o'er and o'er again,"—  
 The murmurers in the camp, must feel the blazing dart.

Far from the Lord's tent door,  
 And therefore bold to sin, are they:  
 "What should we know of Faith's high lore!"  
 Oh! plead not so—there's wrath in store,  
 And temper'd to our crimes the lightnings find their way.

### 3.—DATHAN AND ABIRAM.

"How long endure this priestly scorn,  
 Ye sons of Israel's eldest born?  
 Shall two, the meanest of their tribe,  
 To the Lord's host the way prescribe,  
 And feed our wildering phantasy  
 With every soothing dream and lie  
 Their craft can coin? We see our woe,  
 Lost Egypt's plenty well we know;  
 But where the milk and honey?—where

The promised fields and vineyards fair?  
 Lo! wise of heart and keen of sight  
 Are these—ye cannot blind them quite—  
 Not as our sires are we: we fear not open light."

## KORAH.

"And we too, Levites though we be,  
 We love the song of liberty.  
 Did we not hear the Mountain Voice  
 Proclaim the Lord's impartial choice?  
 The camp is holy, great and small,  
 Levites and Danites, one and all.  
 Our God his home in all will make—  
 What if no priestly finger strake  
 Or blood or oil o'er robe or brow,  
 Will He not hear his people's vow?  
 Lord of all Earth, will he no sign  
 Grant but to Aaron's haughty line?  
 Our censers are as yours: we dare you to the shrine."

Thus spake the proud at prime of morn,  
 Where was their place at eve? Ye know,  
 Rocks of the wild in sunder torn,  
 And altars scath'd with fires of woe!  
 Earth heard and sank, and they were gone,  
 Only their dismal parting groan  
 The shuddering ear long time will haunt.  
 Thus rebels fare: but ye profane,  
 Who dar'd th' anointing Power disdain  
 For freedom's rude unpriestly vaunt;  
 Dire is the fame for you in store:  
 Your molten censers evermore  
 Th' atoning altar must inlay;  
 Memorial to the kneeling quires  
 That Mercy's God hath judgment fires  
 For high-voic'd Korahs in their day.

## 4.—ELIJAH AND THE MESSENGERS OF AHAZIAH.

Oh! surely Scorners is his name,  
 Who to the church will errands bring  
 From a proud world or impious king,  
 And, without fear or shame,  
 In mockery own them "men of God,"  
 O'er whom he gaily shakes the miscreant spoiler's rod.

But if we be God's own indeed,  
 Then is there fire in Heaven, be sure,  
 And bolts deep-wounding, without care,  
 For the blasphemer's seed,—  
 Wing'd are they all, and aimed on high,  
 Against the hour when Christ shall hear his martyrs' cry.

Oh! tell me not of royal hosts—  
 One hermit, strong in fast and prayer,  
 Shall gird his sackcloth on, and scare  
 Whate'er the vain earth boasts:  
 And thunder-stricken chiefs return  
 To tell their Lord how dire the church's lightnings burn.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

## NO. III.

I AM fearful of tiring the reader with the minute details of the quarrel which took place in the convocations of 1700 and following years, yet it has been my object, as it shall be in the sequel, to confine my account of it to those points which involved some question of right or privilege between the two houses, or between both and the crown. In continuing the history, I will only remark that such a dissention scarcely can occur again. It arose from a new upper house being grafted by a new king on an old clergy; whereas, in a settled state of things, there is a regular and close connexion between the bishops and the lower house, the members of the latter being appointed for the most part either by the crown or the episcopal bench. I say it scarcely can recur; because it is not to be supposed that the great body of the clergy will ever again find themselves called upon to shift their allegiance to new bishops at the command of a foreigner scarcely seated on the throne.

Comparing the two houses with each other, the dignified and temperate conduct of the upper house forces itself upon the notice of the reader. However, it should be remembered that nothing is so easy as composure, good humour, and good sense, when we have matters in the main our own way. Let those laugh who win, is a familiar proverb. The bishops were at this time on the winning side; they had the king with them, and their political principles had gained the victory. Besides, a sort of constitutional tranquillity and clearness of head are often the attendants on the cold, unenthusiastical temper which had, at that era, triumphed in church and state, as may be illustrated in the case of some well-known writers of that and a more recent date. At the same time, there were members of the upper house as free from the charge of placidity and insensibility as any of the lower. On one occasion, Burnet, whose writings had been attacked by the lower house, was provoked to interpose, in answer to a question from the prolocutor to the archbishop, on some immaterial point of dissention,—“This is fine, indeed, the lower house will not allow a committee to inspect their books, and now they demand to see ours!” and on the prolocutor replying that he asked nothing but what he was concerned to know, and what of right he might demand, Burnet returned, “This is according to *your usual insolence*.” “Insolence, my lord!” said the prolocutor, “do you give me that word?” “Yes, insolence!” replied the historian, “you deserve that word and worse. Think what you will of yourself, I know what you are.”

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This prolocutor was Hooper, soon afterwards Bishop of Bath and Wells, whom Burnet repays in his history, for reporting the above conversation, with a line of description in accordance with what he then said to his face; saying, that he was "a man of learning and good conduct hitherto," but "reserved, crafty, and ambitious."

The convocation of which I have hitherto spoken came to an end by the dissolution of parliament. A fresh one, summoned in the beginning of 1702, was first interrupted by the death of the prolocutor of the lower house, and then dissolved by the king's death, in spite of Lord Rochester's attempt to give it the same continuance of existence as the parliament enjoyed, as if it were a constituent part of the civil assembly.

Little need be said of the proceedings of the convocation for the following nine years. Their dissensions continued unabated, and the situation of the church and kingdom was such as to supply abundant matter for jealousy and factiousness to act upon. In the opening of the new reign, the bishops offered, by way of accommodation, to allow the lower house, during the intervals of sessions, to appoint committees for preparing matters; and, further, when business was brought before them, to give them sufficient time, before their prorogation, for debating upon it. The lower house would not accept these terms, and wished the controversy referred to the queen's arbitration; which the bishops declined, lest they should compromise the right of supremacy over presbyters, inherent in the episcopate. The lower house then addressed themselves to the commons, but could only obtain from them a general promise of standing by the just rights of the clergy. Then they addressed the queen, who referred them to her ministers, and the premier being with them, and the judges (as it was supposed) against them, nothing was done. Lastly, they passed a declaration that episcopacy was of Divine and apostolical right; but the bishops, apprehensive of incurring a præmunire by what would have seemed the enactment of a canon, declined to assent to it.

The sessions of 1705-6 were scarcely begun when a protest was presented to the bishops against the majority in the lower house by forty-nine of its members. In this document the following innovations are specified:—Their prolocutor's proroguing the house with the consent and authority of the house itself, not by authority of the archbishop's schedule (a practice begun in the last convocation of King William), and the consequent introduction of intermediate sessions; their claim of a power of putting the prolocutor into the chair before he was confirmed by the upper house, and so beginning debates without formal leave from it; their giving leave of absence to members, and of voting by proxy; their electing an actuary, in prejudice of the archbishop's right, whose officer, the register of the whole convocation, had constantly received fees from the lower house, in which he acted by deputy; and their insisting on drawing up an address to the queen, at the opening of the then convocation, instead of accepting or amending that sent down to them from the bishops. It is observable that among these forty-nine protesters, only ten were proctors of the clergy; whereas, in the counter-declaration, subscribed by the majority

of the lower house soon afterwards, there are twenty-nine such, out of seventy-five signatures.

In the convocation of 1707, the archbishop was armed by a letter from the queen (who had already interfered in 1705-6), declaratory of her intention to maintain her supremacy, and the due subordination of presbyters to bishops in the church of England. When he sent for the lower house to communicate it to them, few of them were found assembled, and the prolocutor was absent; so that the archbishop was necessitated to communicate it to the clergy generally, in a circular letter, addressed to the bishops of his province.

However, it is but fair to state the circumstances which led to these strange irregularities on the part of the lower house. In truth, they found, or thought they found, that their obedience as presbyters to bishops was to be made use of in order to betray and destroy the church; they were in a net from which they could not disentangle themselves, and having lately had their bishops' sanction to the doctrine that, in extreme cases, it was lawful to renounce the Lord's anointed, and his heirs after him, they were tempted to believe that on similar grounds, and much more in a case of conscience, it was religious to engage in a systematic opposition to the successors of the apostles. In the year 1707, the act of union with Scotland was passed, and the body of the clergy saw in it what the event has proved, the depression of the church catholic, their own bone and flesh, in that country, and the practical recognition of the kirk by English protestants. Lord North and Grey had moved the addition of the following proviso to the bill:—"Provided always, that nothing in this ratification shall be construed to extend to an approbation or acknowledgment of the truth of the presbyterian way of worship, or allowing the religion of the church of Scotland to be what it is styled, 'the true Protestant religion';" but it was rejected on the second reading by 55 to 19, only one bishop (Hooper, of Bath and Wells,) voting in the minority. The lower house of convocation had taken the alarm, and were proceeding to make application to the commons against the union, when the queen (contrary, as the clergy maintained, to the custom of the church ever since the Reformation,) prorogued the convocation, while the parliament sat, for three weeks, i. e., till the Act of Union had passed both houses and received the royal assent. Their indignation at what they considered tyranny added to treachery, occasioned the queen's letter concerning her own supremacy, and their absence from the convocation, when the archbishop communicated it in form, as above related.

Again, their refusal of the upper house's address to the queen, in 1705, disrespectful as their conduct was, and irregular, arose from the wish of the bishops to represent that the church was in no danger, while the lower house, fully as they might trust the queen, did consider that there were parties in the state very hostile and dangerous to its interests.

Nor must it be forgotten, to the lower house (aided by the non-jurors externally) we are indebted that no change was made in our services and discipline in 1689; the innovations contemplated being such as would literally have been fatal to us as a church, such as

cannot be contemplated by any churchman without indignation and affright, and gratitude to a merciful Providence, which ordered things otherwise. What they were shall be given in Mr. Hallam's words:—"The Bill of Comprehension, proposed to parliament, went *no further* than to leave a few scrupled ceremonies at discretion, and to *admit presbyterian ministers into the church* without pronouncing [!] on the invalidity of their former ordination;" (as if the recognizing them as ministers were not pronouncing!) Is it then the case that we have a second time risked the Succession? Surely we have escaped, as if by fire; and the thought of this, while it is frightful, is consolatory, in our present uncertainties. This good act the lower house of 1689 has done for us; and, while doing it, and attempting other services, its members gave the alarm that the Government was aiming at the suspension of convocation, and *the Government party denied it*. We have the event before us.

Moreover, with all their faults and mistakes, they certainly had an enlarged view of the duties of an ecclesiastical synod; and grasped the principles, and aimed at wielding the powers, of the church with a vigour that the court bishops could not comprehend. The aspect of latitudinarianism and infidelity was very threatening; and they felt these principles of evil were to be met, not by mere controversy, not by individuals relying on what is called the force of *reason*, nor again by *mere civil authority*, but by the *moral* power of the church, whether as a body, or in its authorities, by bishops or convocations; by that high influence, in fact, which broke the power of paganism, and baffled the schools of philosophy. But so far from exercising this, they found the very heads of the church in terms of friendship with its enemies. Firmin, the unitarian, was the friend of Tillotson and Fowler; and the writers of his party are recommended by Burnet for their "gravity" in the management of controversy, their temper, and judgment. Sherlock seemed extravagating towards tritheism, Clarke towards arianism, and Hoadley towards a legion of heresies. Even where orthodoxy was preserved, the depth and fervour of the Laudian era was being supplanted by a cold, dry, and minute theology. A few years after the date under review, the bishops of the province of Canterbury were all but unanimous in favour of *openly recognizing* lay baptism; and were only stopped from declaring themselves synodically, by the lower house, and, as bishops, by the opposition of Sharp, Archbishop of York. Such was the better side, but on the worse, the prospect was fearful. The rationalism which has appeared in Germany seems in great measure to have originated in England at the period under consideration. Hickes, in 1707, speaks of the pamphlets of the day—

"against making of creeds, and creed-makers who impose upon men articles of faith. These men of large minds and free thoughts will not have them confined and tied up to forms and summaries of belief.....If they durst, they would write against Scripture-making, as you may perceive by the table-talk, which the reputed author of the Rights, and some other Grecians, had of them, at a dinner, the 29th of November last.....They began with Balaam and his ass, and, with scorn and scurrility enough, asserted the ass to be the fittest of the two to see an angel, and to have divine inspirations and revelations.....Then, for the prophets, they did God and

then the honour to compare them to the Camisars, and prophecy to deliriums in fever, and told a story of a physician who cured a patient of his prophetic deliriums and was refused his reward. They also said, it was a disease proper, it may be, to certain places and constitutions, as agues, and.....observed, that drunkenness and prophecy was the same thing.....The passing over the Red Sea, they said, was not miraculous, but natural.....The pillar of fire, they said, was some sort of artificial preparation in the nature of a phosphorus.....Elijah's sacrifice, they said, was by artificial fire.....The marriage in Cana was a merry-making; and He, meaning our Lord, made the water wine with spirit of wine."

Such being the state of things, the plans of the lower house have, at least, the merit of energy and boldness. They appointed, in 1700, committees for examining certain attacks upon Christianity; for inquiring into the causes of the corruption of manners, and the means of reformation; for making inquiries into seminaries set up in opposition to the Universities; for the means of promoting religion in the plantations, and among seamen; for introducing our liturgy to the notice of the French and other protestants, and for considering the grievances of ecclesiastical cognizances. They desired to restrain the licentiousness of the press, and the profaneness and immorality of the stage; to reform the church discipline, to hinder clandestine marriages, to remove the inconveniences in the mode of recovering church rates, and the legal difficulties which lay on the clergy as to the administration of the Lord's Supper. In short, they undertook, as was their duty, all those matters which have ever since either been neglected or taken up by improper parties, whether the parliament, the public press, or private societies. With some account of their attempts to proceed against irreligious and unsound publications, I shall close this paper and the history of their career.

In 1700, they presented an address to the upper house, on the subject of Toland's "*Christianity not Mysterious*," praying for their lordship's judgment on certain extracts they made from it. The bishops, upon taking advice of counsel, returned answer, agreeably to a former decision in 1689, that since the famous Act of Submission they could not censure judicially any such books without a licence from the king, "which they had not yet received." It was conceived a *judgment on opinions* was of the nature of a *canon*, as indirectly making doctrinal statements, and that thus the articles of the church would be liable to continual alteration and variation by successive decisions or precedents; that, though Coke had decided that the convocation is a court, nevertheless to judge matters without the king's leave was interfering with his *prerogative*, which the Act of Henry VIII. especially guarded; and that, in the great council of Clarendon, 1164, it was resolved, among other things, that no servant or dependant of the king could be excommunicated without his leave; and that, in case of appeals, the king had the right of final decision. At the same time it was admitted, that each bishop, in his own court, might proceed against exceptionable publications.

The lower house was obliged to acquiesce in this determination, but before long appeared before the bishops with an attack upon Burnet's *Exposition of the Thirty-nine Articles*, which, divers members of the episcopal bench having sanctioned the publication, was, in fact,

an attack upon those to whom they were appealing. The bishops referred their complaint to a committee of themselves, who reported, that the lower house had no power judicially to censure any book; that they ought not to have entered upon the examination of the work of one of the bishops without acquainting the upper house; that they ought to have been specific in their accusations, which, from their form, were a mere vague defamation; that the Bishop of Sarum's *History of the Reformation* had been approved by parliament, and, with his other works, had done great service to the English church, and deserved the thanks of their lordships' house; and that it did not rest with the convocation to pass an opinion on private expositions on the thirty-nine articles.

In the summer of 1710 a change of ministry took place, and parliament was dissolved soon after. This was the consequence of Sacheverell's affair; and, of course, the accession of the Tories to power was favourable to the wishes of the lower house of convocation. The description given, in an address of the new commons to her majesty, of the retiring ministry, is curious; and, though beside my present purpose, I cannot help quoting it.—“These ministers framed to themselves wild and unwarrantable schemes of balancing parties, and, under a false pretence of temper and moderation, did really encourage faction, by discountenancing and depressing persons zealously affected to your majesty and to the church, and by extending their favour and patronage to men of licentious and impious principles, such as shake the very foundation of all government and religion.” However, they were now dismissed from the queen's councils, and one of the first effects of it was the grant of a licence to convocation to frame canons for the exigencies of the church. Two bishops, Compton and Hooper, both defenders of the privileges of the lower house, were delegated, in succession, to supply the place of the archbishop in his absence, and Atterbury was chosen prolocutor. The subjects assigned by the queen for discussion were, the state of religion, with reference to infidelity, heresy, and profaneness; the reform of the proceedings of the courts in the matter of excommunication; the preparing forms for the visitation of prisoners and convicts, and for admitting converts from popery and dissent, and restoring the lapsed; the establishment of rural deans; the providing terriers of glebes, tithes, &c.; and the prevention of clandestine marriages; on all which subjects committees were appointed in this and subsequent years, and delivered in reports. One important measure was actually passed in this convocation. A correspondence commenced between the commons and the lower house on the subject of the want of churches in the metropolis, which ended in a vote of the commons of 350,000*l.* for the erection of fifty additional ones, according to a scheme drawn out by Atterbury and the lower house. If that house had done no other service to the cause of religion than this, it would deserve to be kindly remembered by posterity, in spite of the temper which it displayed towards the bishops. On the other hand, it would not be fair to impute it to the latter, that no great measure had hitherto been carried in behalf of the church. In their reply to the lower house, in 1701, on the subject of

censuring Toland's book, they observe, "that there had been *several obstructions and stumbling blocks* laid in the way" of their shewing their zeal; and we can readily understand how Queen Anne's Tory ministry might be more ready to co-operate with the heads of the church, than a monarch of foreign birth and prepossessions.

Passing over these subjects, we are here more especially concerned with the conduct of the lower house, in consequence of the first of the recommendations given by the queen to examine the state of religion. They first drew up a report, in which they attributed the growth of irreligion chiefly to the encouragement given in the former reign to men of latitudinarian principles; but, the upper house objecting to what seemed like personalities, especially in what had gone by, the matter dropped. Next, the lower house proceeded to censure Whiston, whose heretical opinions had made great talk at the time; and, upon this, the question of the judiciary power of convocation revived, which was stirred in the case of Toland's publication.

Whiston had been expelled the University of Cambridge for arianism, in October, 1710; and the lower house of convocation addressed the bishops, praying for their lordships' opinion how they might best proceed in relation to him. They received the request graciously, and referred it to the archbishop. Tenison, in consequence, addressed to them a circular, explanatory of the state of the case. He observed, that there were three ways in which a person could be proceeded against whose writings called for censure:—by means of convocation; by archbishop's court of audience, in which his suffragans were assessors with him; or, thirdly, by means of the bishop's court to whose diocese the accused party belonged, on report of convocation. He considered the first method to be attended by serious difficulties: first, because the convocation was a court of final resort, which would interfere with an act of Elizabeth, vesting all ecclesiastical jurisdiction in the crown; next, because there had been no such proceeding for the last one hundred years, during which time an act had passed abolishing the high commission and *all like* courts hereafter; thirdly, because, in the statute annulling the writ "*de hæretico comburendo*," in Charles the Second's time, all established courts, and therefore that of convocation, were made to give way to episcopal jurisdiction; lastly, because the upper house, in 1689, had been advised by counsel to leave such matters to other courts. He ended by recommending an address to her majesty, praying her to refer the matter to the judges. This was done, and the judges were divided in opinion. Eight were in favour of the jurisdiction of the convocation in such matters as by the laws of the realm were declared to be heresy, on the ground that an appeal to the crown from all ecclesiastical courts was implied in the royal supremacy, whether expressly provided for in particular statute or not; so that the convocation might exercise its ancient and constitutional powers without incurring a breach of the act of Elizabeth. The other four judges considered that such judgments lay within the ordinary episcopal jurisdiction, and concurred in the apprehensions Tenison had expressed in his letter; however, they allowed that heretical tenets and opinions might be examined and condemned

in convocation, without convening the authors or maintainers of them. Such a public judgment was accordingly passed in convocation upon Whiston's work, and all Christian people were warned against it; it being thought prudent, in spite of the queen's encouragement to them to proceed judiciously, to abstain from further measures.

In 1714, another lamentable occasion occurred for the lower house to exert itself in maintenance of the orthodox faith. Dr. Samuel Clarke having published his "Scripture Doctrine of the Trinity," a work especially adapted to harass and confuse sensitive minds, they presented an address to the bishops, praying them to take the matter into consideration; to which they added, at the bishops' request, a list of objectionable passages in the work, arranged under distinct heads. The upper house were unwilling to move in the matter, and professed themselves satisfied with a so-called submission, which Dr. Clarke was prevailed on (chiefly, it is said, by Smalridge,) to offer, in which, without retracting any position he had published, he shut up his sentiments in an ambiguous form of words, and proposed to keep silence for the future. The most natural submission would have been a subscription of the articles before the convocation; but Bishop Burnet had at that time great influence in the upper house, and I have been told by a very learned person (though he did not refer to his authority), that such was Burnet's relative regard for the church and his Whig friends, that he wrote to dissuade Archdeacon Welchman from answering Clarke, on the ground of the embarrassment which such a procedure would occasion to protestant politics. This agrees with what we know of the conduct of the Government in the matter, before the publication of the offensive work; when Godolphin and others of the queen's ministers sent Clarke a message, importing, "that the affairs of the public were with difficulty then kept in the hands of those who were at all for liberty; that it was, therefore, an unseasonable time for the publication of a book which would make a great noise and disturbance; and that, therefore, they desired him to forbear till a fitter opportunity should offer itself." Four years after the introduction of his name into the convocation, he ventured on altering the Doxologies in the Psalm Books used for singing in St. James's parish, which brought upon him the animadversion of the Bishop of London.

In 1714, George the First succeeded to the throne, and the final suspension of the convocation soon followed. George began his reign with an address to the archbishops and bishops on the subject of the "great differences" which had arisen "among some of the clergy of the realm, about their ways of expressing themselves in their sermons and writings concerning the doctrine of the Blessed Trinity," and of the "unusual liberties which had been taken by several of the said clergy in intermeddling with the affairs of state and government, and the constitution of the realm;" and, accordingly, forbade them preaching either heterodoxy or politics, except "in defence of the regal supremacy." The next year the convocation was opened with a license to debate, being the third assembly which had been so favoured. This license was the result of a more liberal and enlarged policy

towards the church than Burnet and his friends had advised previous to 1710. The subjects for consideration were (in addition to some of those already specified in former licenses) the preparing a form for consecrating churches and chapels, the better settling the qualifications of candidates for orders, the enforcing discipline on the clergy, the providing more effectually for curates whose incumbents were non-residents, and the improving the catechetical instruction given prior to confirmation. But the career of the convocation was close on its termination. It soon came into collision with the ruling powers, on the subject of Hoadley's doctrines, and though truth was on the side of the clergy, the interest of the government was against them, and it was easy to see which way the contest would terminate. As early as 1705, the lower house had ventured to attack a sermon of Hoadley's, as "containing positions contrary to the doctrine of the church, expressed in the first and second parts of the homily against disobedience or wilful rebellion;" but the upper house suffered the matter to drop. In 1715-16, Hoadley was made Bishop of Bangor; and, in the course of the following year, published his "Preservative" and Sermon, which gave rise to the famous Bangorian controversy. These writings were at once brought before the lower house of convocation, who made a representation of them to the bishops, on the grounds of their "tendency, first, to subvert all government and discipline in the church of Christ;" next, "to impugn and impeach the authority of the legislature to enforce obedience in matters of religion by civil sanctions." Before this representation could be taken into consideration by the upper house, a special order came from the king for the prorogation of the convocation; from which time to this, it has only existed as a formal appendage to the first meetings of parliament.

(To be continued.)

#### IRISH CLERGY.

SIR,—The extreme importance, at the present crisis, of diffusing accurate information respecting the circumstances and property of the protestant church established in Ireland, induces me to hope that you will allow me to call the attention of your readers to a few considerations with reference to that subject.

Every body knows how frequently the ministers of that church have been assailed with the imputation, that *they are supported and maintained by the Roman catholics*; and it was but a few weeks ago that Mr. O'Connell, the man who has taken his oath that he would never use his influence, as a member of parliament, to weaken or disturb the protestant establishment—asserted, in a public letter, in words of no dubious import, "that every denomination of Christians ought to support their own spiritual instruction, or (taken negatively) that no one Christian should be compelled to maintain the spiritual guide of another." Now, sir, every one who is at all adequately informed

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respecting the peculiar *nature* of the revenues of the established clergy, (and I should think no one can be *better* informed on such a topic than Mr. O'C. himself,) knows perfectly well, that what he has here advanced cannot, by possibility, apply to them. *Tithes* are not (as this astute person would have the people regard them) a tax or assessment which has been recently imposed by authority of the legislation, and which might possibly, therefore, involve some degree of *hardship* to those on whom the payment of it has unexpectedly fallen. They constitute, in their very nature, a *distinct species of property*—they have existed, both in England and Ireland, from the earliest times—they rest upon an older title, a more ancient prescription, than a very large proportion of the landed property of the country—they are permanently and indefensibly attached to it, (so far at least as any species of property is indefensible,) as the inseparable condition of its tenure. I do not deny that the state *might*, in the exercise of its plenary powers—in the indulgence of extreme folly, and of a senseless passion for confiscation, lay violent hands upon tithes; but, as Lord Plunkett, and many other lawyers of still greater eminence and of still higher authority, have justly observed, “private property stands in the same predicament.” If church property may be seized for the exigencies of the state, so also may that of individuals. True, indeed, it is, (and Mr. O'Connell makes the most of this fact,) that, although originally a *burthen* upon *landed property*, tithes are now *actually* paid by the *occupants* of land, whether proprietors or not, and that without regard being had to the religious sect or denomination to which they may happen to belong. But, without pausing to remark that the case is similar with respect to all other descriptions of property, let me inquire, how has the payment of tithes happened to devolve upon these occupants? Simply by virtue of an agreement or contract, to which they themselves have been parties. There is not a single individual in Ireland who brings his 2*d.*, or 4*d.*, or 9*d.*, as tithe-composition, who has not virtually assented to do so. If he be cultivating his own land, he received it, whether by bequest, or inheritance, or purchase, *subject to this burthen*. If he be holding under a landlord, it was part of the contract which he made with that landlord, that he should discharge the claim of the tithe-owner. In either case, then, (and I am not aware that any other case can exist,) *injustice and hardship* are out of the question—there is, there can be *none* in compelling a man to fulfil his own engagement—to pay that which he voluntarily stipulated that he would pay.

It is quite obvious to every one who has paid any attention to this subject, that tithes are *virtually* a burthen attached, not to the *occupation* of land, but to the *property in it*. Now, it follows from this, that, if Mr. O'Connell's principle were a sound one (which I only suppose for the sake of argument), i. e., if it were right and imperative that the tithe-payers should be of the same religious persuasion with the tithe-receivers, the state-provision should be assigned to the support and maintenance of the religion which is professed, *not by the occupants, but by the proprietors* of land, they being the party upon whom the payment virtually falls.

In order to satisfy your readers what is the religion professed by the *vast* majority of the *proprietors* of Ireland, and what is the amount contributed towards the support of the national church by the different religious denominations, I beg to subjoin the following table, which was presented by the Rev. Dr. Martin, at the meeting of the Protestant Conservative Society at Dublin, on Tuesday last, the 11th instant. It exhibits the returns made from 241 parishes, which are all that had then been received.

	ACRES. R. P.		
Number of acres British, of which the chief landlord is Protestant .....	2,063,257	2	37
Number of ditto, of which chief landlord is Roman Catholic .....	71,404	1	37
Amount of composition levied on lands of Protestant proprietors .....	£ 82,581	s. 9	d. 10½
Amount of ditto, levied on lands of Roman Catholic proprietors .....	2,737	2	5½

I feel that this table needs no further comment. With what truth can it be asserted that the Roman catholics pay or maintain the established clergy?

I am, Sir, your obedient servant,

A. B. C.

#### THE CHRISTIAN MINISTRY TRULY A PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK.

MY DEAR —, I must trespass upon your pages to vindicate myself from the imputation of making a false reference, which I imagine to be intended by the last note to "E. B.'s" letter, in the December number, which is as follows—"I see, on referring to "A. P. P.'s" concluding passage, he quotes Bishop Patrick in his support. As regards Melchisedek's offering, he is pointedly against him." In reply, I would observe that my reference to Patrick was for the same purpose as that for which I referred to all the rest—namely, simply, to use my own words, "*Confirmations of the doctrine of the Christian sacrifice in the Eucharist, and to shew how uniformly they designate it as the pure offering, or unbloody sacrifice, and not as a sacrament only.*" That I am warranted in this reference to Patrick, "E. B." will find, by consulting his work entitled, "*The Christian Sacrifice,*" in which, while proving that the holy eucharist is not a feast only, but a feast upon a sacrifice, he cites (p. 50, of the edition 1687,) the passage in the Hebrews, "*We have an altar (i. e., he says, a sacrifice,) whereof they had no right to eat that served the tabernacle;*" and specifying more particularly the act of priesthood performed by the offering of the material elements upon God's altar—he speaks thus—"It is certain that it was not common bread and wine which the ancient Christians prayed might become the body and blood of Christ to them, but bread and wine first sanctified by being offered to God with thanksgiving, and presented to him with due acknowledgments that he was Lord and giver of all things." This, he says, "*is to be understood (why is it not expressed?) when*

*you see the bread and wine set upon God's table by him that ministers in this divine service. . . . Then it is offered to God. . . . And if you observe the time when this bread and wine is ordered to be placed there. . . . you will see it is intended by our church to be a thankful oblation to God of the fruits of the earth."* I really feel very thankful to "E. B." for obliging me to cite, at length, testimonies so clear and strong for the doctrine which I have ventured to attempt to support—namely, that, in the celebration of the holy eucharist, our church performs, and intends to perform, an act of priesthood, in offering a material oblation.

As to the objections which "E. B." has brought against what I have advanced, I am at a loss to understand the force of them; nor do I clearly see against what they are aimed. It seems to me that he is fighting (and that carelessly) about words, while he agrees with me about things. For he desires not to be supposed to impugn the doctrine of the *oblation* in the Lord's Supper (p. 658), and joins with me in regretting (P. S. p. 658) the removal of the prayer for it. If he admits that we do really make an *offering* or *oblation* to God in that holy service, then he must admit that we are really *priests*, according to St. Paul's definition of one, as "ordained by men to *offer gifts and sacrifices* to God."

This were enough for the purpose of my former paper, which was to shew "that the Christian ministers of the first and second orders are truly priests, and do really offer sacrifice." But I will proceed further: if we are truly priests, then (I suppose) we must be priests after some order; but the Scriptures make mention of only two orders of priesthood, one after Aaron and the other after Melchisedek. But we cannot be priests after the order of Aaron, for St. Paul, himself, says, that "the priesthood is changed;" it remains therefore that we must be priests after the order of Melchisedek. Or, I will put it thus, If we are priests by virtue of making offerings to God, that priestly offering which our great high Priest, our blessed Master, first made himself, and then ordained his apostles after him to make, till he come, then we must be priests after the same order of which he was; but he was, and is, an high priest after the order of Melchisedek; it follows, then, that we also are priests after that order.

It will be seen that the position I have endeavoured to maintain is, so far from resting upon a "forced" passage of scripture (as "E. B." considers—Gen. xiv. 18), that it is wholly independent of it, and, except incidentally, has no reference to it. But yet, as "E. B." has objected to the application of that passage, let us consider his objection, which is founded on St. Paul's silence; for which he is at a loss to account, if the passage were applicable to the subject under discussion. If the primitive application of the passage be *not at variance* with the rest of the Scriptures, which it assuredly is not, "E. B." has no right to call upon one who maintains it to account for St. Paul's silence respecting it; for that, in such a case, is wholly immaterial. But, as "E. B." has objected to it, my answer is—because the agreement between Melchisedek's offering and our Lord's was too

obvious to require pointing out. The deep and hidden resemblances which Melchisedek bore to Christ, "things hard to be uttered," because hard to be understood, except by "those who, by reason of use, have their senses exercised," he *did* declare—"E. B." says he did not. But how does the passage in Hebrews run? — *Of whom we have many things to say, and hard to be uttered*, (then, after endeavouring, by reproach, to quicken the apprehension of those to whom he was writing,) *therefore, leaving the principles of the doctrine of Christ*, (the first simple truths of Christianity) *let us go on unto perfection* (to the deeper and sublimer truths). *And this will we do, if God permit*. (Then, after one of his usual parenthetical digressions,) *For this Melchisedek, King of Salem, priest of the most high God, &c.*, and then he points out those "hard to be uttered" points of resemblance between Melchisedek and Christ, which, but for the inspiration of the apostle, one might be tempted to term far-fetched and fanciful—I mean the *eternal* priesthood of our Lord, being pre-figured by the mere absence of record of the birth, or parentage, or death of Melchisedek; the type afforded by the meaning of his name, and by the meaning of the name of the city of which he was king. These "hard to be uttered" features of resemblance it was, indeed, necessary for the voice of inspiration to point out, as being very unlikely, otherwise, to be discerned; but, with respect to the sacrifice, when the Hebrew Christians, to whom the apostle was writing, knew that the only rite which the priest Melchisedek was recorded to have performed was that he *brought forth bread and wine, and blessed him that fed upon that sacrifice*, and that the only rite which Christ, the high priest after his order, was recorded to have performed, was that he *took bread and wine, and blessed them that fed upon that sacrifice*, what possible need could there be for the apostle to declare a resemblance, when those to whom he was writing must see an identity?

Nor can I allow that "E. B." has even the solitary support of Tertullian, in rejecting this application of the passage; though, even if it were so, as *exceptio probat regulam*, I would venture to maintain that, if reference is to be made to the fathers at all, the "cautious" use of them is when we avail ourselves of the clear and concurrent testimony of the vast mass of them, in support of an interpretation of a text which is in harmony with the rest of the Scriptures, which is the course I have adopted; and not when we make use of a mistaken acceptance of any isolated passage of a single individual, which tends to destroy that harmony, which is the course "E. B." has preferred.

And now, one word upon Bishop Patrick's objection. That learned prelate, in his comment on the passage—"Brought forth bread and wine," says, "This he did as a king;" (who ever doubted or denied this?) but, he adds, "not, as a priest; for it was not an act of religion, but of hospitality." Surely there never was a more gratuitous or groundless assumption. Nay, is it not certain, from the usages of all primitive worship, that if it was a solemn feast (and what more solemn feast can be conceived than when "the priest of the most high God" entertained "the friend of God," and "blessed him that had the pro-

mises"? it must have been a *sacrifice* also? in other words, that which the Bishop has so clearly shewn the eucharist to be—a feast upon a sacrifice? It would have been wholly repugnant to the ancient customs, to say nothing of the character of the individual, to have commenced the feast until it had been first consecrated to God, by offering either the whole or a part of the food of which it was composed, upon God's altar, that he might bless them who were partakers. And here, this remarkable difference is to be noticed, that while Abraham, and Manoah, and others, when they would entertain strangers, brought forth a calf or a kid, Melchisedek, (after whose order Christ was to be a priest,) dispensing with the blood of bulls and of goats, brought forth only bread and wine, the substance of the mincha, or pure offering of the law—the substance of the eucharist, or pure offering of the gospel. This view of the case, that it was a feast upon a sacrifice, wholly recovers the difficulty which led Bishop Patrick into the error into which he has fallen. The act of Melchisedek was unquestionably an act of hospitality, but it was therefore, of necessity, also an act of religion. It was a feast given by him as a king, but it was a feast upon a sacrifice, consecrated by him, as priest; combining both offices in one person.\* This view also shews the harmony between the two passages of Tertullian, one of which the Bishop has cited against the application of the text, which I am seeking to maintain, while he omits the other, which is as clearly in favour of it. Tertullian asks, concerning Melchisedek, "*Unde Melchisedek, sacerdos Dei summi nuncupatus, si non ante Leviticæ legis sacerdotium Levitæ fuerunt, qui sacrificia Deo offerebant?*" and adds, in the next section, "*Denique sequenter Patriarchæ, incircumcisi fuerunt, ut Melchisedek, qui ipsi Abraham jam circumciso, revertenti de prælio, panem et vinum obtulit incircumcisi.*" If it was a feast upon a sacrifice the passages agree, but if it was only a feast, or only a sacrifice, they do not. I cannot dismiss this point without expressing my suspicion (if I do him injustice, I ask his pardon,) that "E. B." is not aware to what part of St. Cyprian's works the prelates of our church, who drew up and

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\* Does not this view throw light upon that expression of St. John (Rev. i. 5, 6), that "Jesus Christ hath made us kings and priests unto God, and his Father." One of the functions of our combined office being that, as kings, we set forth a feast, which, as priests, we have consecrated to God in sacrifice. Or, will "E. B." peremptorily set aside the force of this passage of Scripture also, by the summary process of saying that it "touches on the vexata questio of the Millennium?" If so, then the Millennium had begun before St. John had left the isle of Patmos, seeing that the words in question form part of *his own* salutation to the seven churches! When "E. B." says that these passages "describe Christians generally" (p. 657), by which, I suppose, he would have us infer that they are not applicable to the clergy in particular, does he forget that the self-same terms as St. Peter uses were used by Moses, to describe the Israelites generally? (Exod. xix. 6.) Which, I conclude, was for a like reason in both cases—namely, that the priests then made their offering of blood (superadded to the mincha) for expiation, as we do our pure offering for thanksgiving, not for themselves only, but also for the people. The private Christians (ἰδιώται, 1 Cor. xiv. 16,) assisting and taking part in the priestly office, by "saying Amen at the giving of thanks."

unctioned the book of homilies, refer, when, after having said, "Before all things, this we must be sure of especially, that this supper be in such wise done and ministered as our Lord and Saviour did, and commanded to be done, as his holy apostle used it, and the good fathers of the primitive church frequented it;" they presently add, "Let us, in these matters, follow the advice of Cyprian, in the like cases; that is, cleave fast to the first beginning, hold fast the Lord's tradition, do that in the Lord's commemoration which he himself did—he himself commanded, and his apostle confirmed." For the work of Cyprian's from which this advice is taken is his 63rd epistle "Ad Cæcilium de sacramento dominici calicis;" in which he sets forth the application of the Melchisedekian sacrifice, to the sacrifice of the eucharist. "*Item, in sacerdote Melchisedech sacrificii, sacramentum præfiguratum videmus, secundum quod scriptura divina testatur, et dicit; et Melchisedech, rex Salem, protulit panem et vinum. Fuit autem sacerdos, Dei summi, et benedixit Abraham. Quod autem Melchisedech typum Christi portaret, declarat in psalmis Spiritus sanctus ex personâ Patris ad Filium dicens, ante luciferum genui te. Tu es sacerdos in æternum secundum ordinem Melchisedech. Qui ordo utique hic est de sacrificio illo veniens et inde descendens; quod Melchisedech sacerdos Dei summi fuit, quod panem et vinum obtulit, quod Abraham benedixit. Nam quis magis sacerdos Dei summi, quam Dominus nostri Jesus Christus, qui sacrificium Deo patri obtulit, et obtulit hoc idem, quod Melchisedech obtulerat, id est, panem et vinum, suum scilicet corpus et sanguinem.*" And again, "*Ut ergo in Genesi per Melchisedech sacerdotem benedictio circa Abraham posset rite celebrari, præcedit ante imago sacrificii Christi, in pane et vino scilicet constituta; quam rem perficiens et adimplens Dominus, panem et calicem mixtum vino obtulit.*"

If I am to be censured by "E. B." for "hazardous reliance" "injurious to the cause of religion in general, and of the church of England in particular," for "treading on insecure ground," for "venturing upon debateable positions, the consequences of which may be to unsettle the faith of many," and "to give occasion to the enemies of God and Christ to blaspheme," (gracious God! that an endeavour to shew that all God's faithful servants, in all ages, have held communion by being united together, not only in the same faith, but in the same acts of religious worship, should be impugned by a Christian, as calculated to unsettle the faith of many, and to give occasion to the enemies of God and Christ to blaspheme!) and practising on "a principle always pernicious," and from which "much mischief has arisen," at least let the fathers of our Reformation bear their share of the blame, who, in their authorized instructions, (which all our clergy recognise as containing wholesome doctrine,) and in their canons, have led me to the ground on which I have been treading, to the position on which I have ventured, and to the principle which I have adopted. But if "E. B." acquits them of blame, as I conclude he must, then let him openly acknowledge that the censure which his incautious pen has recorded against me is as unmerited as it is excessive.

With regard to his objection to what I said concerning the prophecy of Malachi,\* I am still more at a loss to understand the drift of his observations; nor can I see what difference exists between us. I never considered a prophecy as a command, nor argued that because Malachi had predicted our pure offering, therefore we *ought* to make it; but I said that the pure offering which we make in the holy eucharist in fulfilment of our Lord's injunction, was also a fulfilment of Malachi's prophecy. And is it not so? Must not "E. B." admit it to be so? for he allows that there is an oblation in the eucharist. Well, what is the nature of that oblation? Is it, or is it not, a literal mincha? Let us compare the law of Moses with the rubric of our Common Prayer Book, and receive the answer. What saith the law? "When any will offer a meat offering unto the Lord, his offering (mincha) shall be of *fine flour*," (Lev. ii. 1.) "And the drink offering shall be of *wine*, the fourth part of an hin," (Lev. xxiii. 13.) I am not aware that the omission of the oil in the meat offering destroys the nature of the mincha. Now what says our rubric? "The priest shall then place upon the table so much *bread and wine* as he shall think sufficient;" and again, to make the identity still more conspicuous, it is said it shall be "the *best and purest wheat bread* that conveniently may be gotten." I assert, then, that when we celebrate the holy eucharist (by "E. B.'s" own admission, and the testimony of the ritual itself,) we do offer a material mincha, we do literally fulfil the prophecy of Malachi; and I hope he will admit that I have thus easily accomplished that which he deemed "impossible;" and "proved my application on sufficient, i. e., undoubted, authority." For if the testimony of the law and of the rubric, and the evidence of our own senses, be not "sufficient," "E. B." must be hard to satisfy.

Nor is there, to my mind, the slightest force in what he says concerning the other half of Malachi's sentence which respects "incense." For this essential difference exists as to our obligation to do that which might fulfil either part of the prophecy—namely, that while our Lord has commanded us to offer that which, *in point of fact*, is a material mincha, he has not commanded us to offer material incense. And yet it does so happen (which seems to have been overlooked by "E. B.") that, in point of fact, the former part of the sentence is literally fulfilled, as well as the latter, seeing that, with the single exception of the protestant section of Christendom, from the rising to the setting sun, "in every place" material "incense is offered to God's name, and a" material "mincha." But this by the way.

The only question which there seems to me to be between "E. B." and myself is, whether the Holy Spirit, when he uttered the prophecy by the mouth of Malachi, contemplated that there would be a material, as well as a spiritual, fulfilment of it? It seems, to my mind,

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\* It is rather too much for "E. B." to take upon himself to speak so flippantly as he has thought fit to do, of an application of a text which "*Vetustissimi patres magno consensu*" (as Pole observes, on this passage) have agreed to make. Some respect, surely, is due to the *united opinion* of men who are "invaluable as witnesses to the practices and opinions of the early church."

more in accordance with the reverence which is due to the Holy Spirit, who "searcheth all things, even the deep things of God," to suppose that the literal fulfilment was not hidden from him. If "E. B." thinks otherwise, I will not enter into argument with him, not having the confidence to pronounce him "unquestionably mistaken" when he endeavours to ascertain the mind of the Spirit. But if the Holy Spirit, when he uttered that prophecy, foresaw the "material" fulfilment of it which has taken place, then who shall dare to say that the application of the prophecy to the material fulfilment, which He contemplated when he uttered it, is "treading on insecure ground."

I will only add, that I have endeavoured to adjust what I have said concerning the sacrifice of the holy eucharist, according to the standards which the church has appointed for the guidance of her ministers—namely, first, "*not so to expound one place of Scripture that it be repugnant to another*," (Art. 20.) and, secondly, so to teach the doctrine of that sacrament, as "*the good fathers of the primitive church frequented it*." (Homily on the worthy receiving, &c.) Or, as it is more generally expressed, in the canons of 1571, "*not to teach anything but what is*," first, "*agreeable to the doctrine of the Old or New Testament, and*," secondly, "*which the catholic fathers and ancient bishops have collected from that same doctrine*." And, notwithstanding "E. B.'s" observations, I am willing to hope that I have succeeded; having supported the position I advanced by the concurrent testimony of all antiquity, and defying "E. B.," or any other (as I believe I safely may do), to adduce even a single witness from the primitive ages against it; while the position itself is so far from being repugnant to Holy Writ, that it sets forth, in a striking manner, the wonderful harmony that subsists through all the dispensations of God's providence, and exemplifies the communion of saints, by shewing the uniformity, or rather unity, of their worship, all testifying their one and the same faith in the one and the same great sacrifice, by the use of one and the same type or figure of a pure and holy offering.

If my doctrine be not in accordance with the standard which the church has appointed, let "E. B." shew where I have failed, and I will acknowledge my error, and thank him too for pointing it out; but if otherwise, then let him withdraw his bitter censure of me, and acknowledge it to be unmerited.

But if, departing from the church's guidance, "E. B." prefers a less "hazardous" standard than she has recognised and appointed, he will, I trust, excuse me if I refuse to follow his steps, and prefer abiding by the counsels of that mother, "whose ways are ways of pleasantness, and all her paths are peace." Ever, my dear —, yours most truly,

A. P. P.

P.S. It gives me great pleasure to inform "E. B." that his conclusion respecting the general disuse of the Scottish liturgy is mistaken, and that the custom of substituting a less perfect office of another church for the more perfect one of their own is still uncountenanced by the majority of the Scotch episcopalians. I write on the authority of one of the venerable prelates of that church, whom I have the



privilege to call my friend, and to whom I wrote immediately on seeing "E. B.'s" postscript. He informs me that the Scottish form is still used in a majority (not very considerable) of their places of worship; in a proportion, as regards his own diocese, of eight to one. He has kindly, also, pointed out the *canon of their church* upon the subject, in which (the 25th) it is declared that it "hath been justly considered, and is hereby considered, as *the authorized service* of the episcopal church in the administration of that sacrament," and "in respect to the authority which sanctioned the Scotch liturgy, and for other sufficient reasons, *it is hereby enacted that the Scotch communion office shall be used* in all consecrations of bishops, and that every bishop, when consecrated, shall give his full assent to it, as being sound in itself, and of *primary authority in Scotland.*"

#### SUGGESTIONS ON THE PLACE AND MANNER OF CONDEMNING DISSENT ON INSUFFICIENT GROUNDS.

##### NO. II.

SIR,—I lately addressed you a letter on condemning Dissent made on careless or insufficient grounds, in which I rested the duty of so doing, on the obligation of every minister to preach the word, both "in season and out of season," and not only to protest against those sins and errors which are on all hands admitted to be such, but also against those which, according to the fashion of the day, may happen to be regarded as points of indifference, or of too venial a character to require serious notice. I ventured to suggest, further, the propriety of occasional notice of this subject from the pulpit, in some of its several branches.

This is the point on which I wish at present to add a few remarks, the object of which will be to shew why it is advisable, and even requisite *for the sake of the congregation*, to make the pulpit the place from which this subject should be brought forward.

The former letter was rather to inquire whether it was not a matter of duty in the clergyman, *for his own sake*, to declare himself somehow or other among his flock on the difference between the church and dissenters as a body, without entering there upon the question of place or manner. Here I proceed to suggest whether, *in duty to his congregation, and on their accounts*, this should not be done in the church, because it can be done there most impressively and most appropriately. I shall not trench at all upon the consideration which was waived in my former letter,—viz., whether an anxiety for the souls of his flock should lead a clergyman to discuss this subject;—but in saying "in duty to his congregation, and on their account," thus much only is meant—that every congregation has a right to expect from its regularly appointed teacher an assertion and explanation of all the doctrines which are held as essentials by the church to which he and they belong, and which appeal for their scriptural foundation and origin to the Gospel, in which they mutually profess a belief. I will not go so far as to say that silence on any such doc-

time during a long ministration justifies a congregation in concluding the doctrine obsolete or unimportant, but I do say that such silence will practically have that effect, even if it be not positively so interpreted, and certainly is some excuse for the error. —“How shall they believe in what they have not heard? and how shall they hear without a preacher?”

The ground which I shall principally insist on is this,—that if you take a congregation generally, the greater part of it—indeed all but the most educated—make a difference in their own minds between what they hear taught in the church, and what they *only* hear taught or recommended or explained *out* of the church; in other words, between pulpit teaching and tract teaching, conversation teaching, or any other week-day method of instruction pursued in a parish. There is something attached to the form and day and place which gives it, in their eyes, a higher claim to attention, respect, and obedience than any other mode of instruction which is employed by a clergyman. And there is some ground of reason in all this, both as to matter of opinion and as to matter of fact.

Under the head of matter of opinion, I shall mention a few particulars which tend to produce and strengthen this feeling in the mind; and under the head of matter of fact, merely state what seems the main ground-work of truth, which gives support and reality to this impression.

1. People go to church more or less with a feeling that they are to be instructed there, and therefore more disposed than at any other time to receive what they hear authoritatively—with a sort of consciousness that they ought to listen with a view to learn, and not to criticise. Their thoughts are also more religiously impressed than at other times, and they are therefore more inclined to give a patient consideration to what they hear, as part of their Sunday occupation and duty.

2. The minister seems to have a higher claim to reverence in the church than elsewhere,—when clothed in the vestments of his office, than where the man, the secular priest, the neighbour, the friend, are mixed up and confused with the spiritual pastor.

3. In regard to the manner in which a subject is there brought forward:—There is more seriousness and formality in the substance and form of what is delivered, so that it comes before the hearers more as a matter of religion, and less as a matter of semi-political, semi-ecclesiastical, government. Moreover, from the sacredness of the place in which it is spoken, and the numbers in whose presence, it seems more like a painful, though solemn, testimony to the truth, made in complete earnestness, and with a full conviction of its propriety and importance, unmixed with party views, and free from all levity of expression or offensive personality, beyond that offence which will always be taken by those persons the groundworks of whose opinions are exposed and condemned.

Next, as to why, in *matter of fact*, there is greater impressiveness in the pastor's Sunday preaching than in his occasional week-day and parochial ministrations. The church is the place for the statement.

and popular exposition of doctrine, where all *necessary* articles of faith and points of doctrine essential to the integrity of the church are, or are supposed, and ought to be, set forth. Now if there be some subject which is privately and on week-days talked about, insisted on, and discussed in tracts, which, however, is never made a distinct subject of discourse from the pulpit, but only touched upon in a slight, covert, and incidental manner, it is surely likely to raise in the minds of a congregation an involuntary notion that the subject must concern a truth of inferior importance, in *degree*, if not *in kind*, to those which are so repeatedly and urgently pressed upon us *in church*. To express this sort of involuntary distinction in words—one subject would be looked upon as a matter of general *church opinion*, the other as a matter of *church doctrine*.

An instance, taken from some acknowledged and asserted doctrine, will make the nature of this feeling clearer:—Suppose that there was no Sunday set apart for the solemn and especial commemoration of the Trinity in Unity—that there were no creeds in use in our church, and that the doctrine was never asserted or explained from the pulpit, but only taught as occasion might offer, in private, or circulated through the medium of tracts; would not the probable consequence of this be that the larger portion of most congregations would gradually come to consider a belief in it somewhat as a matter of opinion, and by no means as a necessary article of faith? Let it not be objected to this illustration, that the numerous places in the Liturgy in which the doctrine of the Trinity is implied, or rather alluded to as an admitted fact, would alone preserve its faithful reception by the members of the church; for is not schism as clearly there condemned? And as to the Bible itself, schism is there more plainly denounced, obedience to the church more plainly enjoined, and its unity asserted, than the doctrine of the Trinity in Unity is any where in it *conjointly* set forth. Now, if the abandoning all public statement or assertion in the pulpit of so fundamental a doctrine of Christianity as that of the Trinity in Unity would be likely to prejudice and corrupt the general belief in it, is it too much to suppose that the modern over-delicacy in speaking authoritatively on the subject of separation in general, may not have contributed to the present lax and indeterminate notions among churchmen of the light in which it should be regarded? Why, when it is thought necessary to repeat illustrations, explanations, and proofs of other doctrines, is this, one of the paramount claims of the church, and the consequences of these claims when viewed in relation to the religious world at large, so far interdicted that it is usually the case, whenever it is brought forward, that many of those who profess to believe the substance of what is said, would still rather object to such introduction of it, as injudicious, indiscreet, or even out of place?

Further, besides this foundation in fact for the greater impression likely to be produced by a discourse *in church* than elsewhere, this subject of separation in particular is likely to be *better* handled there; for there will be more mildness, circumspection, seriousness, and calmness in the manner of treating it there than elsewhere, because,

besides other reasons founded on the character of the place in which the discourse is made and the character in which the speaker stands, it then becomes a matter of instruction in the view taken by the church rather than of doubtful polemics, and dissent would be considered in itself, and as a general question, without reference to any particular denomination. Any person who has been in the habit of conversing much, or reading many tracts or writings of the day, on the subject, will at once feel the justice of this remark. They will be at no loss to call to mind instances of how levity, which is not, upon reflection, desirable, and how something nearly approaching to personality, is apt to creep in, without premeditation; causing irritation and annoyance to the one side, and, on the other, disturbing the proper tone and gravity of thought with which this, and everything connected with the discussion of doctrines of religion, ought to be approached.

After all, the main objection to such a course seems founded upon an assumption, though not expressed, that the point in question is not a *point of doctrine*. Unless it is denied to be such, surely there can be no doubt of the propriety of so noticing it. Here again take some parallel cases by way of illustration. The illustration is with a view to shew, that, when once it is admitted, any given subject respects a point of doctrine; then the objections, which there might otherwise be, to bringing it forward from the pulpit, on the grounds of its making ill-will, or savouring of controversy or of over-rigid orthodoxy, and such like, ought to be set aside. Take as instances the Calvinistic question—or, the influences of the Holy Spirit—or, the doctrine of the church respecting the sacraments, their nature, importance, conditions, and effects. Now the church view\* in all of these has been numerous and ably opposed, and yet, does any one express surprise at these being made, from time to time, subjects of discourse, or pointed and explicit allusion, *because* they are still, so to say, litigated points? And is not the reason why there is neither surprise nor offence felt, in these instances, because the subjects are treated as doctrines of the church, and, therefore, such as its authorized ministers are not only justified in stating and asserting, but are in duty bound so to do, whatever differences of opinion may exist, *without* the church, respecting them? For it will scarcely be affirmed by any churchman, that the preacher ought to confine himself to the subjects of agreement among all denominations of Christians, and never to explain, or openly advert to, the subjects of difference. Why, then, may not or rather ought not the subjects connected with dissent to be discussed and explained in the same way?† It is true

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\* I use the expression "church view" in its most general sense; not for the view of any party in the church, but for that general view, which, admitting of and comprehending various and uncertain modifications, (modifications, however, which have made parties *within* the church,) may nevertheless, as a whole, taken in its broad outlines and characteristic features, only be termed *one and the same view*.

† Let it be here, once for all, observed, that, when I venture (I hope not too positively) to express my opinion that the subjects touched on in this letter are *admissible—nay, more, are right and needful—to be treated of in sermons*, I do not mean

that, under different circumstances of the church, doctrines will be preached in a different manner—e.g., when danger from false doctrine on any particular question does not exist, or has passed away, it is natural that the view of the church should be *then* taught and alluded to as an acknowledged fact, simply and without entering into details of explanation on the one hand, or of controversy, in order to guard against or to expose false statements, on the other. Further, particular doctrines will be more or less insisted on—1st, in some measure according to their relative importance in the Christian dispensation as a whole; 2nd, according to the opposition raised to them, or the corruptions of them by contemporary parties in the church, or by sects:—e.g., in the early part of the Arian controversy the doctrine of the Trinity, with explanations and vindications of it, was a common subject for public preaching. [See No. IX. of the interesting Letters on the Church of the Fathers, in the British Magazine for September last.] Similarly the corruptions of popery and apologies for separating from the church of Rome were the common topics for sermons about the time of the Reformation. And I believe the same may be said of some of the subjects connected with the present letter, at and about the time of the commonwealth in England. So that the pressure of external circumstances, and the state of religious opinion of the day must, in many respects, guide the Christian minister in the choice of *doctrinal* subjects, best suited to the temper of the times—suited, however, not with a view to comply with it, but with a view to expose and correct its errors and corruptions. I shall conclude with enumerating some of these subjects, in order that the manner in which I think this might be done may be more clearly understood.—

1. On the Divine blessings promised to the *visible church*, resting in and conveyed to it alone.

2. On the ministerial succession, as the most natural and probable channel for these blessings, and the preservation of these gifts.

3. On the apostolicity of our succession, as a fact.

4. On our church as, *on that account*, the only church in this realm, which has a right to be quite sure, that she administers the sacrament of the Lord's Supper, not only as a commemorative rite, but also offers the body and blood of Christ, which are verily and indeed taken and received by the faithful therein, and which convey to them certain spiritual blessings.

5. On the nature and meaning of the authority of the church.

6. On the compatibility of Christian obedience and Christian liberty.

7. On the fact that such a sin as schism is stated and characterized in the New Testament, and on the way in which this sin has been interpreted by the church in all ages.

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that a clergyman should enter, as it were, *per saltum*, upon them, or where he is not known, or regularly established. But I mean that they ought to be introduced among the regular course of subjects which recur during a continued parochial ministration. I am by no means pressing them as frequent or as favourite subjects, but only protesting against their being looked on as excluded ones.

8. On the nature, peculiarity, and duties of the ministerial succession.

9. On the general differences between the church and dissenting bodies; with a view to shew—1st, that few who become dissenters now-a-days have well considered what is really a case of conscience for so doing, and the propriety and necessity of such a reason for their change; 2nd, that *as a fact*, few condemn the church of England for that which they would think their own salvation prejudiced by holding; 3rd, that the principle of their dissent is entirely an objection to church control, and not to church doctrine; and that separation is often only an assertion of a principle of right, and therefore rather to maintain a doubtful assumption on the part of each individual, than to protest against positive grievances or corruptions.

Oct. 28th, 1834.

R. F.

P.S. It may be (and it is hoped that there are many parishes, where this would be the case) that this letter may fall under the notice of those to whom its contents are inapplicable. It is in no way here meant to conjecture whether there are more or fewer places in which such a system of preaching, or upon any similar principle, is or is not pursued. It is unquestionable, that in many places there is nothing of the kind attempted; and that any allusion to dissent in preaching is (one may say) religiously avoided, with a view, as it is said, to preserve peace and Christian charity. Peace and Christian charity! what names, under cover of which to justify a keeping back of the truth, if, indeed, not an abandonment of it. Such peace and charity may look well; but is *καλὸς ὕψλον κακῶν*. Any rude touch, or irritating cause, will renew the unhealthily covered wound, and with aggravated symptoms. Many *will* not see this. You may talk on the subject, and will often be answered in some such way as this: "Your views are all very true and very sound, and in theory undeniable, but they are not suited to the present temper of the times, and it would therefore be highly *inexpedient* to put them forward just now."

Would that any such person might be convinced, that this is (I use the term in no offensive sense) mere time-serving! Is not the better rule *δοῖον προτιμᾶν τὴν ἀληθειαν*, though it is an old one?

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#### JACOB ABBOTT'S "CORNER STONE."

SIR,—The name of Jacob Abbott is now quite familiar in England. His "Young Christian" has obtained a wide circulation, and his "Corner Stone" and other slighter works seem to be *progressing*, if we may borrow an American expression, to the point so flattering to any author, and more particularly to a foreigner. There is good reason, moreover, for this popularity. The works in question come home to the consciences of many who are unaccustomed to the manner in which Mr. Abbott converses with his readers. He has studied the habits of children, and the means of obtaining access to their most

secret thoughts, till it has become not less easy to him to search into the heart of the adult. His illustrations of common truths, and of the way in which the application of them to the conduct of life is continually eluded by petty sophistries, is more various, more ingenious, and more engaging than any I have met with. I have sometimes been tempted to say—of what use is it that others can dive into the recesses of the heart, if they cannot solve the hidden mysteries discovered there, nor raise a blush upon the cheek of the self-deceiver? There is an air of sincerity also about him, which shews that he will admit of no compromises; a moral probing which makes us feel that, if we do not go along with him, we are not sincere ourselves.

Holding this very favourable opinion of Mr. Abbott, I am satisfied that no one will blame me for endeavouring to prevent any possible danger arising from writings which are calculated to produce so much good; and it is not without deep regret that I feel myself compelled to point out some passages in the "Corner Stone" startling, to say the least of them, and which, I fear, cannot be passed over without animadversion.

I can easily understand that Mr. Abbott's transatlantic habits of thinking have made him hostile to ceremonies in religion; but I can neither see the logic nor propriety of confounding empty with substantial forms; and I shrink from the boldness with which he asserts that the elements used in the Lord's Supper were such as accidentally fell in the way of our Saviour at his last parting with his disciples. I can also imagine that all church government, as it is conducted in the eastern world, presents a frightful anomaly to Mr. Abbott's eyes; but I cannot admit that the outline of a spiritual hierarchy was not first drawn by our Lord himself, and afterwards filled up, in some measure, by his immediate followers. I merely allude to this latter point because Mr. A. has touched upon it; but he has dwelt at length upon his peculiar views relating to the fortuitous appointment of sacramental emblems; and it is this misrepresentation which I think it my duty to lay before your readers.

For this purpose, I shall first extract a passage from the "Corner Stone," ch. iii. p. 91, Philip's Edition:—

"It is remarkable how little he [our Saviour] specified as to forms. He did not even arrange any form of church government for his own times, nor give many specific directions in regard to any Christian ceremonies; an example unparalleled, we believe, among the *founders of religions*. There is something peculiarly striking in this point of view, in his manner of instituting the celebration of the supper. Instead of having a sort of code drawn up, specifying the various parts of the ceremony, the *kind of elements to be used*, the frequency, and the attending circumstances, he simply says, at the close of his last supper, as they were about to depart, 'Do *this* in remembrance of me.' *This*. One word contains the whole description. He could not have left it more *vaguely and indefinitely expressed*; and they who press the forms of Christianity, while they forget its spirit, cannot be more pointedly reproved than by asking them to contrast the clearness, the point, the emphasis, the distinguishing precision, with which Christ pressed spiritual duties upon men, with the *unconcerned and almost careless air* with which he dismissed the whole subject of the most solemn ceremony he established—with 'Do *this* in remembrance of me.'"

One would almost think that the pregnant relative here noticed had no antecedent. But what was the antecedent to which it referred? I

scarcely put before your readers a statement of the circumstances attending the appointment of the eucharist. Here, however, has been thrown together by one of our soundest writers, *perland*, vol. vii. p. 44, of the Bishop of Durham's edition

Matt. xxvi. ; Mark xiv ; Luke xxiii. ; 1 Cor. xi.

"The night in which the Lord Jesus was betrayed, as they were eating, Jesus took bread, and, giving thanks, blessed it, and brake it, and gave to his disciples, and said, 'Take, eat, this is my body, which is given and broken for this in remembrance of me.' After supper, likewise, having taken the cup, he gave it to them, saying, 'Drink ye all of this, for this is the new covenant, the new covenant in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me, [I will drink no more of this fruit of the vine.] Verily I say unto you, I will drink no more of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father, Amen.' And when they had sung an hymn, they went out to the Olivet."

Our author's opinions on these points, respecting which he holds that Christians are in complete darkness, are more fully developed in the seventh chapter of the same Treatise, pp. 220, 221, 222

"At the close of the interview, he [Jesus Christ] established the great ordinance, which has been celebrated, without interruption, from that time to this. The circumstances under which that ordinance was established teach us what we have already briefly said in a preceding chapter, in regard to the manner in which the Saviour regarded forms and ceremonies, which it is strange that we have been so slow to learn. In the first place, he made, apparently, no preparation. The articles used were those which, we may literally say, happened. In fact, it seems as if the Saviour, when the time arrived for his last farewell act of intercourse, as a mortal, with his disciples, and he wished to leave behind him a memorial of himself, did not devote a thought, not a moment to the consideration of what the thing itself should be. They are sitting around the table, about to separate, and he takes up the very first thing which he sees. It is no matter what the action is, which is commemorative of his death and sufferings; the only thing of consequence is, that it should be done in remembrance of him.' He does not look around, and choose some act, or a ceremony with care, adapting it to its purpose, and prescribing nicely. No; he selects a portion of the very transaction which was before him. He takes the bread, which was upon the table, and breaks it. He takes another cup of wine, and says, 'Take these, as emblems of my suffering incurred for the remission of your sins, and henceforth do this in remembrance of me; as often as ye do it, you will represent the Lord's death, until he comes again.' He has been walking in a grove, instead of being seated at a table, when his last disciples had arrived, he would, perhaps, on the same principles, have broken a branch from a tree, and distributed a portion to his friends; and then Christ would have afterwards commemorated his death by wearing their monthly badge. Or, if he had been returning to Jerusalem, he would, perhaps, have consecrated a walk, and then, during all succeeding ages, the sacred ceremony would have been formed by a solemn procession of his friends. No matter what the act was, thus set apart as a memorial. The feeling of which it is the symbol is the important thing."

Here we find, in the first place, that our Saviour appears to have made no preparation for the great Christian ordinance. How that appears to Mr. Abbott I am at a loss to know. The evangelist gives a very different account of the matter. We will take that of ch. xxii. 7 to 16 :—

"Then came the day of unleavened bread, when the passover must be kept. Peter and John, saying, Go and prepare us the passover, that we may eat, said unto him, Where wilt thou that we prepare? And he said

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Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

So much for the preparation actually made. It was not assuredly such a preparation as would have been made by a human being, for divine knowledge and foresight was exercised in making it. Nevertheless the time, the place, and the materials were all arranged. We are not informed that any other materials for the supper were placed there excepting bread and wine. Still it was a passover: our Lord calls it so. It is the Christian's passover. The rites of baptism and the holy communion are to the Christian what circumcision and the paschal supper were to the Jew. Our Lord was the bread, to represent his body about to be pierced; and the wine, to represent his blood about to be shed for the sins of mankind. Have we any right to say that this was fortuitous? Is the idea of fitness to be excluded from the emblematical representation of the bloody sacrifice? Would a *branch of a tree*, or a *walk in the fields*, have pointed to the cross? So far from thinking that any other materials would have answered the purpose as well, I should be inclined to look upon the paschal supper as a double type; a type both of the sacrifice of Jesus and of this second passover—this substituted rite, this holy emblematical ordinance, which was to recall the memory of the great event when past. However this may be, we recognize in this ordinance that admirable correspondence which is always to be found in the types and antitypes of sacred history. "It is the Lord's doing, and it is marvellous in *our eyes*." We should think ourselves ill-employed in considering projects for the improvement of the form of the eucharist upon Mr. Abbott's principles. Indeed, so closely connected does this ordinance appear to be in its form and substance with the death of Christ, that I do not see how any alteration can be proposed in the one, without, at the same time, setting aside the typical nature of the paschal lamb; and, in that case, we should be called upon to believe, not only that our Saviour made no preparation for the last supper, but that the Almighty made no preparation, 1500 years before, by the appointment of a rite which should prefigure the coming event.

It must be supposed that Mr. Abbott has been led into all this light talking by horror of formal ceremonies. Why, we will buckle on our armour, and join him in his crusade; but for our own church, we may be allowed simply to submit that she follows the form which was ordained by her heavenly Master closely, and without daring to ask whether it might not have been altered or improved; that, in her hands, it is cleared from all superstitious tendencies; that she holds it to be a means of spiritual grace when it is spiritually received; and likely to lead to the destruction both of body and soul when it is received in sin.\*

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\* Service of the holy communion.

After having thus dealt with the holy sacrament, Mr. Abbott proceeds to treat the form of baptism in a similar manner. But I spare your readers any further discussion upon points of this nature. They have perhaps had enough already.

It would surely be well if Mr. Abbott would reconsider these tainted pages, and blot them from his valuable book. I confess, however, that I can scarcely hope for such a consummation. Feeling his strength increase as he goes on — "*Caput inter nubila condit.*" Scarcely has he concluded his observations on the sacraments, when Mr. Abbott finds out that it was a mere matter of accident that the rainbow was appointed as a sign that God would never again visit the earth with a flood. We read in the book of Genesis that "*God set his bow in the clouds*" for that purpose; and so strong is the expression, that some persons have doubted whether the conformation of the elements previously to the flood was such as to have produced that phenomenon. But what says our author, p. 222? "It reminds us of a transaction that occurred twenty-five centuries before, when Jehovah, after the flood, wishing to quiet the fears which clouds and storms might awaken in human breasts, *just takes* the rainbow, the object most obvious on the occasion when it is wanted, as the token of his promised protection."

Once more, I lament the necessity for making these observations. There is much good to be derived from Mr. Abbott's works—much awakening virtue in them; but I doubt the prudence of putting publications, which contain such passages as have been quoted above, into the hands of young or uninformed persons without a sufficient caution.\*

I am, Sir, &c. &c., CAURUS.

#### PARISIAN GREEK PRESS.

MY DEAR SIR,—If you will be so good as to admit this into the "British Magazine" for January, you shall not be troubled with anything farther from me on the Vindication of the Early Parisian Greek Press. I have been told by a few persons—but those, men whose

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\* Every judicious reader of Mr. Abbott's works will be ready to offer his warmest thanks to the author of this excellent letter for its salutary and most necessary caution. We are apt in England to let everything go by fashion, and there happens just now to be a fashion of admiring Mr. Abbott. That he is an acute, shrewd, and vigorous writer is very true; but his popularity will be short. There is very little or nothing of original thought about him. What is original is his extreme familiarity in treating the most sacred subjects, which, with his natural vigour in writing, surprises and awakens the reader at first, but will not charm when it has ceased to surprise. To talk of our Lord as the only boy who never gave his parents uneasiness, and to say that he would have been more admired if, with the common faults of man, he had been occupied in improving his own estate, &c. &c., is, in point of fact, only expressing very common thoughts in a very vulgar and improper tone and manner. The representing all the most awful institutions as mere every-day household matters, is only part of the same system, which is not the system of a man of either large, just, or accurate views. Mr. Abbott works for effect, and occasionally produces it. His chapter on the terrible vengeance of God is of this kind, but his picture is not that of the Gospel.—ED.

decision it is impossible for me to controvert—that it is my duty to reprint the papers that have appeared in the “British Magazine.” If this be done, I think that I ought to give an index, and two appendices—one to meet distinctly the accusation that Stephanus, in his folio, followed the fifth edition of Erasmus, implicitly, with blind zeal; the other, to examine the text which Stephanus gave in *all* his editions at the *two* disputed verses, John v. 7, 8, which has been purposely kept as much as possible out of sight in the previous discussion. When, however, I shew my readiness to obey the injunction of these excellent men, by sitting down to write the appendices, I must be clearly understood to make one stipulation. They must, I think, go on the supposition that the reprint would not be left to incumbent Messrs. Rivingtons’ ware-room. They will not, then, think me unreasonable in desiring to have a previous assurance that one hundred copies will be taken. Messrs. Rivingtons will kindly receive the names at Waterloo-place; or they may be transmitted by post to me, directed to me at Talaton, near Honiton. It is calculated that the book would cost about half-a-guinea.\*

I remain yours, FRANCIS HUYSHE.

Nov. 26th, 1834.

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#### HEAVENLY WITNESSES.

SIR,—The disquisition of Mr. Huyshe on the merits of the Stephanic text of the New Testament appears at last to be brought to a conclusion. Since you have had the liberality to say that the pages of your Magazine are open to any refutation of the statements of Mr. Huyshe, I shall not, I am sure, have miscalculated on your candour in forwarding for insertion a few remarks in reply to your correspondent, especially as both my name and my language have been introduced by him in such a way as necessarily to require from me a short vindication.

In entering on this task, I beg to avow, once for all, that it forms no part of my design to argue the general merits of Robert Stephens, either as a critic or as a printer, nor yet of any one of his three editions of the Greek Testament. The real conflict between myself and Mr. Huyshe, or any other that may choose to follow in the rear, relates to the authenticity or spuriousness of the text of the heavenly witnesses. Therefore, whatever there may be of argument in the

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\* The Editor begs leave to express his hope that Mr. Huyshe will not consider himself as having given any pledge not to write any more in the “British Magazine” on the important subject on which he has bestowed so much labour and time. It is very true, indeed, that the subject requires too much accuracy and too much learning to be interesting to careless or unlearned readers. But the English church must indeed have “lost her cunning” when her sons at large can be careless or indifferent about so vital a question as the Greek text of the New Testament. This work, at all events, will always be open to him, and to others who display the same learning and the same zeal on so important a point. When such subjects deter readers or purchasers, it will be time for this and every respectable publication to cease.

papers of your correspondent referring to that question, I shall deem myself bound candidly to consider. The chaff must be scattered to the winds.

The main argument or hypothesis of your correspondent, as detailed by himself, may be reduced to this:—That Robert Stephens, for the formation of the Greek text of his first and second edition of the New Testament, in which the passage of the heavenly witnesses, as we now have it, first appeared, had in all sixteen MSS., fifteen of which were from the royal library at Paris, but the remaining one was private property; and, as he has solemnly declared, that he had not admitted into the text a single letter which was not sanctioned by the better part of his MSS. we are bound to believe, if we can rely on his veracity, that the disputed text also had the sanction of the better part of his MSS., at least of those MSS. which contained that portion of the catholic epistles. That the other sixteen MSS., or Greek authorities, of which the various lections were collated and placed in the margin of the folio, or third edition, were only the same MSS. in part, eight of which had been selected from the royal MSS. of the first set, whilst the remaining seven, together with the Complutensian edition, were obtained from other quarters. The whole argument of the hypothesis is adapted to establish the point, that though the disputed passage might stand opposed by all the MSS. cited in the margin of the folio edition; yet it must have been properly inserted in its place on the authority of at least one or more of the original set of MSS. which had been used for forming the text of the first edition. How many or which of those MSS. actually contained the passage Mr. Huyshe does not presume to decide, as these are secrets not now, if ever, to be disclosed. It appears, however, as though he would be perfectly content if it should be allowed to be contained in any one of them. In the very opening of the examination or specimen, the author's declaration is, "I claim nothing here but the authority of *one* of Stephanus's *unmarked* MSS." The Bishop of Salisbury also adds, in one of his notes, "It is sufficient for Mr. Huyshe's theory, that any *one* of Stephanus's *unmarked* MSS. may have had the verse." In rearing his critical hypothesis, I can easily imagine how many anxious peeps the author must have taken at its giddy altitude, and how careful he must have been to provide the necessary buttresses to prevent it from being overturned by the very first assault that should put its strength to the test. I shall now proceed, with your permission, to explore its foundations.

First of all it is to be observed, that neither Robert Stephens himself, nor his son Henry, nor Beza, nor any other voucher, has thrown out the least hint whatever about a *selection* having been made of the MSS. for the margin of the folio, a circumstance which could not easily have happened had there been any truth in the supposition. So important a fact in the history of that edition could never have been left to be discovered, for the first time, by the sagacity of Mr. Huyshe, in the middle of the nineteenth century. If, on publishing the folio, the editor had possessed, besides the sixteen specified, other seven MSS. from the royal library, he would never have limited his remarks to the sixteen, but have boasted of the twenty-three, and have assigned

some reason why he had determined to select only eight out of the fifteen royal MSS. then in his possession, at least at his service, for the various sections of the margin. To have publicly acknowledged the use of so vast a treasure of Greek MSS. would have been no more than an act of justice due to his own editorial fame; and to have given the reason why he had been induced to make such a selection, would have been only an act of common courtesy due to the consideration of the Christian reader.

But again. Robert Stephens should seem to pretend, that his text of the Greek Testament was based, not on that of any previous edition, but entirely on the authority of his own MSS., and Mr. Huyshe stands forth as his champion to support that pretension. Now, if he printed his text wholly from the MSS., he must either have taken one of those MSS. as the basis, and only have departed from it, if ever, occasionally, or he must have given the preference to no individual MS., but have published an elective text, taken partly from one MS. and partly from another, according to the exercise of his own judgment. In either case, the whole fifteen or sixteen MSS. must frequently have stood opposed to the printed text, as no two independent MSS. can be found which do not differ from each other, more or less, in every section of their contents. Here, then, a question naturally arises, why Robert Stephens should be induced to make a partial selection to furnish opposing readings to the margin of the folio, and not rather to use the whole fifteen, which he was so fortunate as to have at the time, and which he could only have been permitted to retain as an act of special favour. Could any editor, in his sober senses, have neglected the favourable opportunity of enhancing the value of his impression by furnishing the various lections of not less than other seven Greek MSS. ? If I should be told that these eight were selected to oppose the text on account of their superior value and antiquity, then I beg to ask, in what esteem we ought to hold the text if based only on the inferior MSS., and what is to become of the disputed passage when opposed and condemned by these marginal authorities ? Or, if the seven MSS. kept back were actually more ancient and valuable than the selected eight, then why did he not furnish their various lections, since they must have contained many such as the more weighty and important ? But, if they were all much alike, and the one set quite as good as the other, then why should the editor have been led to make so arbitrary a selection ? Surely either the hypothesis or the conduct of Robert Stephens must have been a little foolish.

But further. It is the solemn attestation of Robert Stephens, reiterated by Mr. Huyshe, that he had not admitted into the text a single letter which was not justly warranted by the greater number and better part of his MSS. Now, of his unmarked MSS. we cannot reckon more than seven; Mr. Huyshe himself talks of *five*, which he must have had in his possession at the time of printing the folio. Of these, if we make an average calculation, not more than two or three, at the most, could have contained that portion of the catholic epistles at all, much less the passage under dispute; but there is the evidence of Robert Stephens himself that eight of his MSS., namely, seven adduced in the margin, and another which he omitted to use for that

purpose, gave the context without the passage, and so bare witness to the interpretation. What, then, I would ask, becomes of the splendid boast, even with the assumption of the hypothesis to save his honour, that he had not admitted into his text a single letter which was not fully authorized by the *majority* of his MSS.? I can easily conceive how nice a point it must have been for Mr. Huyshe prudently to suggest what number of the unmarked MSS. might safely be reckoned upon as containing the verse. The more astounding the assertion from the number assigned, the more glaring the falsehood from the impossibility of finding them, and from the increasing belief that they could never have existed. Some happy medium, therefore, was to be hit upon between too many and none at all, and that happy hit Mr. Huyshe has determined for himself to be number *one*, a truly modest and mannerly claim. The *dupes*—a favourite term with your correspondent—are left to claim *two* or *three* at their own peril; but the author of the Specimen, having an eye no doubt to the safety of his position, appears to sit down perfectly content and satisfied with the authority of *one* MS. for the disputed text. He does not condescend to tell us which of these MSS. it was, nor where it is now, nor who-ever has seen it, as these are all irrelevant and futile questions, which do not fall within the broad line of his argument; but that the editor ought to have had, nay, must have had, at least the authority of one of the unmarked MSS. for every letter of the disputed passage he firmly maintains, and believes that he has proved it. Here, then, by embracing the hypothesis, we have a most triumphant and satisfactory vindication, yea, the very best imaginable, of the honesty of Robert Stephens. In the preface to the first edition we are solemnly assured that every letter of the text, and, consequently, every letter of the disputed verse, was strictly warranted by a *majority* of his MSS. The objectors, however, complain that the verse stands positively contradicted by no less than eight of his own MSS., and that it is wholly unsupported by any of the authorities which he made use of at the time, except the Complutensian edition. But that, replies Mr. Huyshe, is no argument at all; for though *eight* of the marked MSS. might be brought against it, yet there must have been *one* of the unmarked MSS. for it; and since, according to every principle of arithmetic, *one* must always give a majority of number over *seven* or *eight*, that, surely, ought to be received as a sufficient proof, not only of the authenticity of the passage, but of the correctness of the editor's veracity!

How far the published specimen of Mr. Huyshe's efforts can conduce either to establish the authenticity of the disputed passage, or to vindicate the veracity of Robert Stephens, I have briefly demonstrated, and others can judge. In a future communication, perhaps, I may make a few remarks on the *manner* in which the argument has been conducted by your correspondent, as well as on some other points connected with this controversy.

I have the honour to remain your obedient servant,

JOHN OXLEE.

Stonegrave, Oct. 25th, 1834.

MR. EDITOR,—Your insertion of the following letter will not injure the Society for Propagating the Gospel, as it will be published elsewhere if it do not find a place in your Magazine.\* My wish is

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\* Without questioning the motives which dictated this letter, can it be justified that an anonymous writer should, without hesitation, cast a general and severe censure on all the managers of a society, the reasons and plans of whose conduct it does not appear that he has had any means whatever of judging? They have not done what he thinks they ought to have done, and therefore no censure can be too severe for them. The writer will excuse some animadversions on the rest of the letter. The great charge against the society is, that they do not appeal to the public by sufficiently amusing and interesting preachers; and, above all, that when they have their missionaries in this country, they do not send them to itinerate and preach, or rather, for that is the plain fact, to excite attention by the relation of moving accidents by fell and flood, and then receive the proper payment for the half-hour's amusement they have given by a large contribution at the church-door. Whereas the Church Missionary Society *does* take these means, and had *three thousand* of these amusing sermons preached on its behalf in the course of one year. The Satirist thought that he made a bitter remark when he described men as saying

“ Recte, si possis, si non, quocunque modo, rem ;”

but he does not go so far as to describe those who, like us, think that *quocunque modo* is a synonyme for *recte*. This matter is, in truth, a most serious one. No reflection whatever on the Church Missionary Society is intended; that, and every other Society, will pursue such modes as their judgment and conscience dictate. But, without disrespect to them, a mode of proceeding, which they have adopted, may be discussed when others are blamed for not adopting it too. What one society does, other societies both may do and do. A copious enumeration of societies, indeed, could easily be made whose agents itinerate and preach these amusing sermons. Not *three*, but *many*, thousands of them must now be preached every year. And what must be the effect of this? What other effect can it have, when these exhibitions are so frequent, but that of indisposing the hearers to everything like calm and sober instruction, and of making them not only look (as we protestants already do) to the sermon as the chief thing, but turn away even from the sermon itself, unless it is amusing, stimulating, exciting? This is the very thing which, in fact, the letter writer recommends; for this power of amusing by relating incidents, is the only advantage which the itinerant or missionary has over the regular teacher. Quâ itinerant, or missionary, he is not a man of higher endowments or genius than that teacher; but he has been where the parish priest has not, and can make an amusing narration of things which he has actually seen, and of which he has been a great part. He becomes almost an actor, and the church a theatre, resorted to for the same purposes and with the same feelings. Again, amusing books, and amusing meetings ought to be held constantly. This fully explains the demand which, as it is stated, is so loudly made in all quarters for *amusing* and *interesting* books of religious instruction. How, in truth, can we expect men to read any others, when we are thus daily and weekly feeding a morbid appetite, nay, feeding it in that very place where so unwholesome a state of the moral frame should be checked and corrected? Can we justify this practice before God and man? Is it right to make the pulpit so constantly, not a place of instruction, but of obtaining money? Is it right to obtain that money, not by solemn, plain statements of *duty*, but by amusing and affecting stories?

This last is, on every account, a very serious matter for reflection. It is, probably, very true that the society, which will not thus minister to the bad tastes and feelings of mankind, will not succeed in gaining so much money. But have we no belief in *principles*—no belief that it is our duty to rest *everything* upon them—no belief that they, and they alone, are the basis upon which ultimately everything can be safely rested? The heathen knew that nothing which was not *real* and *sound*, even in morals, could be lasting. Alas! for us, if we persevere in believing that what is unsound in religion can last—that we can safely pray for a blessing on it—that that

to benefit the society by exciting the committee to greater energy, and to enlarge their board.

Yours,

A SUBSCRIBER TO THE S. P. G. F. P.

SIR,—The injustice of Government in withdrawing any part of the annual grant to the Society for Propagating the Gospel in Foreign Parts, has been most ably canvassed in your valuable Magazine. Now that an arrangement has been made to support the present missionaries during their lives, it becomes the society to use the respite given them before it be too late, and exert themselves to enlarge their funds, as well to increase the number of their missionaries as to provide for new ones as the present set die off. The Committee of the Society for Propagating the Gospel are, in my opinion, very likely to say, "Before our present missionaries die off, another administration may again sanction a continuance of the annual parliamentary grant to the society;" but such reasoning is unwise, if not idle and fallacious. I have a great personal respect for the committee of the society; but I hesitate not to affirm, from a most intimate knowledge of their proceedings, that they are not sufficiently active and alive to the feelings of the day. It is the committee I blame for the smallness of the society's funds. Its annual income might be easily doubled; but the society is not sufficiently known, and the committee do not take sufficient pains or go the right way to work to make it known. When their missionaries visit England, they make no use of them. It is not so with the Church Missionary and Wesleyan Societies; they know that a sermon preached by a missionary from foreign parts will attract much greater numbers than a parish priest can do, and thus their societies become known. It is impossible to travel through six towns in England without seeing sermons advertized for charitable societies; but who ever heard of sermons being preached for the Society for Propagating the Gospel, except from the king's letter? In the year 1832, three thousand sermons were preached in England alone for the Church Missionary Society; and they have delegates from the society continually travelling to increase their funds, and, at the same time, to interest persons in the proceedings of the society. But I speak within compass when I say that two-thirds—I believe nine-tenths—of the people in England calling themselves churchmen, do not know of the *existence* of the Society for Propagating the Gospel; and the remaining third, or tenth, do not know what that society is *doing*. They cannot, for they put their candle under a bushel, and expect churchmen to find it out. Again, the Committee of the Society for Propagating the Gospel do not keep up a sufficiently frequent correspondence with their missionaries. They ought to publish

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blessing will come—or that success is to be the only arbiter whether a scheme shall be resorted to or not.

The managers of the Society for Propagating the Gospel will hardly notice this letter. In as far as their want of equal success with other societies arises from their not resorting to means which are so objectionable they deserve not *censure*, but *warm thanks*. It would, on the whole, be a great good if there were no charity sermons but those publicly authorized, or those for parochial purposes. They seldom do more than *amuse*, and, by so doing, do real harm.—Ed.

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monthly reports, and circulate them *gratuitously* through every clergyman in the kingdom; they should encourage their district committees in holding public meetings. It is by such means the Bible Society has raised its immense funds. Persons must be interested in a society, they must know what a society is doing, before they will give their money for its support; and, in the present day, when there are so many societies, persons are right who will know what a society is doing before they contribute to its funds. Had the Society for Propagating the Gospel kept up a constant correspondence with all their missionaries, and published monthly reports of such correspondence, they need not have complained to the Bishop of Nova Scotia, "that whilst they were endeavouring to procure all possible assistance for the church in the colonies, they were impeded in their good work by malevolent reports, industriously circulated against their missionaries, representing them as *inefficient, worldly, idle, unevangelical*, and also stating them to be fully, if not overpaid for all their services." I have correspondents in every part of British North America—I know that as soon as the Bishop of Nova Scotia sent round to his clergy a printed circular with the above slander, and begging them to refute it by sending his lordship extracts from their journals—I know that the flocks of each of the clergy sent in public addresses to their pastors, contradicted the vile and abominable slander which, though probably circulated by those who knew it to be false, could never have been believed in England had monthly reports of the labours of the missionaries been printed and circulated. It would be invidious to point out from these efficient, pious, hard-working, truly-evangelical men, the labours of any in particular, or I could name those who have lost their lives in the prosecution of their duty. I could name many whose lives are each winter in danger when travelling in snow storms, and I could name others whose health and strength are fast failing from their laborious exertions; and, in answer to their being overpaid, I can, I am sorry to say, speak to the sufferings of many under the late reductions. A deacon, his wife, and child, lived in a log hut last winter, which not a pauper in England would have inhabited; another priest, with six children, endured greater privations than any of the planters around him; and all, under their full salary, had to submit to privations which are unknown in England, and only because unknown, are unappreciated. It is remarked by all who read the reports of the society, that their intelligence is always two years old, and, consequently, uninteresting to those who have correspondents in the colonies. The committee neither does justice to their missionaries who are labouring so painfully abroad, nor to the feelings of churchmen at home, in occupying ground which they do not sufficiently provide for. The committee must, *by taking new and younger members on their board*, infuse greater energy into their proceedings, or they will have an appeal made to the Church Missionary Society to enlarge their field of labour, and send missionaries where they are so anxiously desired in every part of British North America. That the Society for Propagating the Gospel may take these suggestions into their consideration is earnestly desired by an

OLD SUBSCRIBER.

## NOTICES AND REVIEWS.

*Autobiography of a Dissenting Minister.* London: Smith, Elder, and Co. 1834.

THIS work professes to be a simple narrative of the evils to which, under the voluntary system, the dissenting minister, especially in country places, is compelled to submit, and of the modes in which chapels are multiplied. The author speaks with feeling, but without bitterness, of the trials to which he has been subject; and, even if the work were not most valuable as a record in favour of the church system, the quiet humour and perfect accuracy with which the author depicts the common run of life in country towns, would entitle it to no mean place as a sketch of human nature.

P.S. The publishers have stated, in a letter to the Editor, that, notwithstanding all reports to the contrary, the work is actually by a dissenting minister, of whose name they are in possession.

*A Course of Sermons for the Year.* By the Rev. C. Girdlestone. In 2 vols. London: Rivingtons. 1834. 12mo.

IT is always pleasant to meet Mr. Girdlestone on the ground which he occupies with great advantage to the people and with the most credit to himself—that of a parish minister. In the present case he has made a very acceptable addition to the sermons which he has before given to the world. His preface contains some very sensible and judicious directions to the parish preacher, and he especially points out one matter of no small importance—viz., how completely, in the teaching of our Lord and the apostles, *doctrine and practical exhortation* are combined. The two volumes contain a sermon for each Sunday in the year on some subject prescribed by the services of the day, a practice which Mr. G. strongly and rightly recommends, and by which successively all the great points of Christian faith and practice will be regularly brought forward.

The plain and earnest manner of pressing home great truths (although there is a little sameness in it) makes his book excellent as a guide to young preachers, and most useful as a book for reading in families.

*The Life of the Rev. D. Brainerd, Missionary to the North American Indians, (abridged from President Edwards's Life).* By the Rev. J. Pratt. London: Seeley and Burnside. (CHRISTIAN'S FAMILY LIBRARY, Vol. VIII.)

NO one can doubt Brainerd's sincerity and zeal, nor can any one doubt that his was a very peculiar and melancholy mind. His views were almost ultra-Calvinistic, and Mr. Bickersteth feels himself compelled, in the preface, to warn the reader against a good deal in Brainerd's views, his constitutional melancholy, and his endeavour altogether to separate God's glory and his own personal interest. Was it quite desirable to reprint, for *general* instruction, the life of one of such peculiar views and circumstances?

*Russia; or, Miscellaneous Observations on the Past and Present State of that Country and its Inhabitants.* By R. Pinkerton, D.D. London: Seeleys, and Hatchards. 1834. Royal 8vo. pp. 486.

THIS very handsome and interesting volume comes from Dr. Pinkerton, who has long been employed as a travelling agent to the Bible Society. As that Society has received great encouragement in Russia, Dr. P. has enjoyed proportional advantages for seeing the country and gaining information. Of these opportunities he has made great use, and has given us a very interesting and useful volume. The information as to statistics is valuable, and that as to

the present state and views of the Greek Russian church, their opinions, education, and learning, is of very high interest, which is increased by Dr. Pinkerton's giving us a translation of several Russian sermons. All that he says contributes to give one a very favourable notion of the advanced and advancing state of the Russian clergy. Perhaps the book would have been more interesting if there had been one general statement as to the Bible Society in the different towns, and if the matter had not been so constantly referred to as to become tiresome. Dr. Pinkerton, too, might have spared his untrue reflexion on the wealth of the English clergy when speaking of the poverty of the Russian church.

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*Lectures in Defence of the Church of England, a National and Spiritual Institution.* By S. J. Allen, M.A., Perpetual Curate of Salesbury, near Blackburn. London: Rivingtons. 8vo. pp. 438.

MR. ALLEN preached several of these lectures at St. Peter's, Blackburn, in consequence of the persevering attacks on the church in that neighbourhood, and under the just conviction that the subject ought occasionally to be noticed in the pulpit in order to explain to many who are ignorant, *why* they ought to adhere to the church. Mr. Allen continued the subject before the University of Cambridge, as Select Preacher.

The first four lectures are on the consistency of a national establishment with scripture and reason, its advantages, the testimony to its excellence from the case of the Jewish church, and from the general principles of scripture. The questions of the king's supremacy, endowments, and patronage are then considered. After this, the spiritual character of the church union, authority, officers, and services are considered. Mr. Allen's line of argument is this—First, he shows that national establishments are lawful, and then that there is nothing in our church which should make that unlawful, in this particular case, which is lawful in general. He assumes that the *doctrines* are such as are common to very many bodies of Christians, and thinks that the only points requiring argument are those touched on. It is only justice to him to state that he writes clearly and argues well. His volume is adapted for educated readers, and may do much service both in retaining churchmen and convincing aliens.

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*The Spiritual Life.* By the Rev. T. Griffith, M.A., Minister of Ram's Chapel, Homerton. London: T. Cadell. 1834. 12mo. pp. 295.

MR. GRIFFITH is no ordinary writer nor thinker, and his book contains many truths, stated with no ordinary power. Without professing to agree with a good many of his views, (especially his notion that the steps by which men pass from carelessness and sin to piety and holiness, are the same in all men, because all have the same condition by nature, which seems illogical and unphilosophical,) the reviewer would be very glad to see so much philosophical thought often exerted on religious matters, instead of the great quantities of thoughtless effusions which are poured out, week after week, on the unfortunate public, of which the only thing that can be said is, that, as they never could cost the writer a week's thought, the time of their duration will not be longer than that of their production.

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*A Scriptural Commentary on the 1st Epistle of St. Peter.* By the Rev. J. E. Riddle, M.A., Curate of All Souls', Marylebone. London: Murray. 8vo. pp. 299.

THIS is strictly a scriptural commentary, being almost *wholly* in the words of scripture. Mr. Riddle thinks that, for *practical* purposes, no commentary is good if not in accordance with the sense of scripture, and that, if it *is* in that sense, it may be found in the words of scripture. (This latter point does

not appear necessarily true, as it would almost bind each writer to say only what is elsewhere said.) Mr. Riddle has consequently made a selection from the marginal references, and has added many other passages, printing all at full length. It seems to the reviewer likely to be useful to one who understands scripture for the purpose of *enforcing* its precepts and shewing its consistency. But on a difficult passage, the multiplication of texts will rather perplex than assist an unlearned reader.

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*The Birds of Aristophanes.* By H. P. Cookeley, B. A. Trinity Coll., Camb. London: Fellowes. 1834. 8vo. pp. 80—85.

THIS is a very useful school edition of this singular and wild fancy of Aristophanes. Mr. Cookeley has taken much pains to give the necessary explanations for young readers.

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*The Management of Bees; with a Description of the Ladies' Safety Hive.* By S. Bagster, Jun. London: S. Bagster, and W. Pickering. 1834. 12mo. pp. 244.

*Spiritual Honey from Natural Hives.* By Samuel Purchas, A.M. London: S. Bagster, and W. Pickering. 1834. 12mo. pp. 176.

MR. BAGSTER, JUN., the printer, is a passionate lover of bees, and, in the first of these volumes, has given a very interesting account of bees, and of the various systems of managing them, pointing out the errors and advantages of each, and concluding with an account of an ingenious safety hive invented by himself. His book will be much liked, notwithstanding a certain share of conceit in the writer's style. The second volume is one edited by him, and is selected from one written by the well-known Purchas, and published in 1657 by his son. It was called, "A Theatre of Political flying Insects," with a second part, containing "Meditations and Observations, Theological and Moral." Mr. Bagster has omitted the political, and given us the religious and moral reflexions, with no alteration, and with a Scripture text prefixed to each. One cannot go on reading through two or three centuries of reflexions arising from bees, but occasionally one or two specimens of Purchas's style of writing and reflexion are both pleasant and profitable.

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*Introduction to the Study of the Greek Classic Poets.* By H. N. Coleridge, Esq. London: Murray. 8vo.

THIS book falls almost strictly within the range of a religious periodical, not only because its whole tone is that of high moral and religious principle, but on the broad ground that whatever encourages a real taste for *sound* literature, is favourable to real, sound, calm views of religion. Literature is almost gone from among us. Let any one who can remember twenty-five years compare the conversation which he now hears and then heard. The clever men of that day talked of literature. The clever men of this know nothing of it (beyond novels), and talk of geology, botany, &c. Now, whatever importance may attach to these sciences, no man is elevated, inspired, awakened, purified by the Linnæan system, or by the classification of strata. His *heart* is not warmed by the discovery of fifty new species of plants, nor by the finding fresh fossil remains of monster or chimera dire. But let men read Mr. Coleridge's delightful volume, and see the wide and wholesome views of men and things which it and the studies to which it leads and directs must give, and say whether they do not honestly believe that these studies are far more wholesome, far more conducive to purity and elevation of mind, and indeed to every habit favourable to religion and morals, than the cold and lifeless collection of fossils, &c. &c.

It is easy to laugh at those who dwell on minute grammatical or metrical

points, and no one will argue that, in themselves, these are of any value, but let it be remembered that neither is the measuring the angles of this or that crystal, nor the discovery of a fresh neutral salt, of any other or higher value. The only value in each case is that these things are useful for some better end. There are foolish people in science as well as literature, who dwell on the means as ends. They who, like the writer, firmly believe that men will be kinder, wiser, better, by applying to literature than by giving themselves up to science, will warmly thank Mr. Coleridge for his learned, eloquent, and affectionate appeal to public taste on this important subject, and for the devotion with which he tries to lead others to the same wholesome fountain at which he has drunk with so much benefit to his own moral and spiritual nature.

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*The Acharienses of Aristophanes; with Notes, Critical and Explanatory.* By T. Mitchell. London: Murray. 1835. 8vo. pp. 276.

THE writer dares not go into lengthened criticism on this most delightful and valuable work. Mr. Mitchell feels, as a religious and moral man, that there is much of Aristophanes which ought hardly to be read, certainly not dwelt on, while, as a scholar and a man of literature, he knows how to value this great poet (for such he is) and dramatist, and, as a man of high moral and political principles, he sees clearly the important and solemn warning for nations which may be drawn from this great writer, and the insight which he gives into the working of democratic constitutions. This volume should be in the hands of all young men, whether decided scholars or not, and especially of all going into public life. They will learn not a word of evil, and very much of sound, high principle from it, and they will acquire much sound information, and taste for literature.

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*The Christian Expositor, or, Practical Guide to the Study of the Holy Scriptures.* By the Rev. S. Holden. (Old Testament.) London: Rivingtons. 12mo. pp. 771.

NOR having seen Mr. Holden's work on the New Testament which was published four years ago, no remark can be made on the plan, which is not explained in this volume. What appears is, a short series of sensible and judicious notes on each chapter of the books of the Old Testament. To pledge one's self for the correctness of all the writer's opinions as given on so vast a field, without a long use of his book would be improper and foolish. But all the examination which the time admits tends to place Mr. Holden's diligence, thought, and study in a most favourable light, and to give good hope that his commentary will be very useful to those who really wish to study and understand scripture.

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*The Law of Moses viewed in connexion with the History of the Jews.* By Henry John Rose, B.D., Fellow of St. John's College, (the Hulsean Lecturer for 1835.) Cambridge (printed): Rivingtons, 1834. 8vo. pp. 236.

It is earnestly requested that they who have upheld the German theology will have the goodness to attend to the facts displayed by this book in the case of several of the writings of the great German divines on the Old Testament. Motives not necessary to explain prevent such a notice of this work as, in other respects, it well merits. But the question of German divinity is a question of facts.

The last *Quarterly Review* mentions Rosenmuller's Commentary on the Old Testament as the one philological and critical commentary on the Old Testament. Might the reviewer be requested to specify which edition deserves this praise? For as Rosenmuller has totally altered his opinions about the genuine-

and authenticity of some parts of scripture ~~are~~, (and may possibly alter them again,) it might be well to know where to look for instruction.

*Riches of Chaucer.* By C. C. Clarke. In 2 volumes. London: Wilson, 1835.

ONE certainly hates extracts and selections, but it must be owned in practice that Chaucer is a book from which extracts only should be read by many, and from which extracts only will be read by many more. The cleansing him from his impurities is a task for which those who wish to encourage the study of old English literature are much indebted to Mr. Clarke. His accentuating the poet, too, is an useful service to those commencing their studies in that department, and his notes of explanation are very valuable. His own style would be better if more simple.

*A Help to Self-Examination.* By the Rev. R. Yarker, M.A. London: Fellowes, 1834.

A PLAIN, strong, and affectionate exhortation.

*Lectures on the life of Samuel.* By W. Dalby, M.A. London: Rivingtons, 1834. pp. 184.

THE publication of this little volume is for the purpose of paying off the debt on a new church, and building a school-room. This will be a strong reason with all for buying it, and they will find in it a great deal of good exhortation and reflection.

*Selections from the American Poets.* Dublin: Wakeman, 1834. pp. 357.

THE collection does great honour to the taste and facility for composition shewn by the American bards, and to the discrimination of the selector. The great merits of Bryant and Doane are already known. A very high place must be assigned among these poets to Bishop Doane, who published, some years ago, a small volume of poems full of refined taste, of poetical thought, and of piety.

*Gray's Elegy in a Country Church-yard Illustrated.* London: Van Voorst. 8vo.

THE plan adopted is to give to each stanza a wood-cut from a drawing (made on purpose) by our most eminent artists. The wood-cuts are beautifully executed, and many of the drawings shew a feeling of poetry, as well as painting, highly honourable to our artists. Mr. Copley Fielding's drawings are marked by his usual exquisite delicacy and refinement. There are three or four interiors of great power, and the funeral ("the pomp of heraldry") is very striking.

In one or two cases the sense is misunderstood. "Here rests his head," &c., describes the *rest* of the grave, and "the little tyrant" is not a *boyish* one. The publication is altogether a very pleasing one.

*The Economy of Human Life.* By R. Dodsley (illustrated). London: Van Voorst, 1834. 8vo.

VERY beautifully printed, and the steel plates very good in execution.

It is only right and just to notice the satisfactory progress of several periodical works, the beautiful *Memorials of Oxford*, which have now gone to their 24th Number, and Mr. Hatchard's *Sacred Classics*, the last volume of

which contains Cave's *Primitive Christianity*. There are others, too, of a different kind—Beattie's Views in Switzerland, Fisher's Views in India—two works of great interest and beauty—and Billington's Architectural Director, which is full of valuable and interesting information, both as to public and private edifices, ancient and modern. The particulars given of the measurements, &c., of ancient temples, and of modern churches, are very valuable.

Of works like Mr. Vaughan's Congregational Lectures and Mr. Sharon Turner's second volume, it would be improper to speak without a longer acquaintance with them.

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It is matter of sincere regret that so many single Sermons and Charges stand unnoticed for want of space. But it is a duty to mention Bishop Elrington's truly clear, accurate, sound, and useful Charge on points of church discipline, and the eloquent and instructive Sermons of Bishop Coleridge, to whom the friends of the gospel owe so heavy a debt of gratitude for his indefatigable exertions and zeal in promoting it in his most important diocese.

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## MISCELLANEA.

### CONGREGATIONAL MAGAZINE.

THIS publication seems to have gathered an additional quantity of venom lately, and to have discharged a larger portion than usual in the last number. The following specimens will give some idea of it. It appears that Dr. Adam Clarke and Mr. Pratt proposed to edit a Polyglott Bible, which was, as they said, to be far superior to Walton, to contain collations of all the MSS. since found, and to correct and illustrate the text on sound and discriminating principles of criticism. The proposal was taken up by the Bishop of Salisbury, and Dr. Clarke sent a copy to each of the bishops. This was all. Dr. Clarke was engaged for forty years on the *trifling* business of preparing a commentary on the whole of Scripture, (against which the "Congregational Magazine" warns its readers!) and at the same time was employed for ten years on collecting materials for a supplement to Rymér's *Fœdera*. He *undertook only* to prepare and correct the Hebrew text and superintend the Persian! and Mr. Pratt was to correct and arrange the *Variæ Lectiones*! What other result such a proposal could be expected to have than that it should be neglected no one but the "Congregational Magazine" can say. Nothing but madness could induce persons in authority to lend their names and money to a scheme of publishing a Polyglott, where no provision was made for nine-tenths of the work. Without disrespect to Dr. Clarke's memory, for whom the writer indeed felt sincere respect, both as a learned and good man, it wants determined party feelings to say that he was qualified, either by his attainments or his leisure, to become the editor of a Polyglott Bible. Nor, in good truth, is a large Polyglott wanted; for Walton can be procured at a reasonable price, and one of the same or larger size, could not now be printed for a less sum. Who there is to buy a *large* Polyglott is a very hard question to answer. But now let us hear the reflections of the "Congregational Magazine" on the matter:—

"Too long was it the reproach of the protestant churches that none of the princes, bishops, or patrons of learning amongst the reformed, had attempted the publication of a Polyglott Bible; but that works of such untold service to biblical criticism, and the true interpretation of the Scriptures, had been left to the zeal and liberality of catholic sovereigns and prelates, who in Spain, France, and the Netherlands, those strong holds of popery, had successively published several editions, in a most sumptuous manner. This just reproach was rolled away by the appearance of

the "*Biblia Polyglotta Waltoni*," which is by far the most important and valuable biblical apparatus that ever issued from the British press. And when, gentle reader, was it published? "Not," to use the words of Mr. Orme, "during the reigns of royal 'defenders of the faith,' and under the auspices of her richly-beneficed bishops; but during the reign of fanaticism, and under the patronage of that prince of fanatics, *Oliver Cromwell*!" Seeing, then, that these critical works were originally published first under popish, and then under puritanical, auspices, some people might have supposed that the English bishops of the nineteenth century would have entered into this project with peculiar zeal, if it had been only to do honour to their church and order; but such persons ought to consider that these works not only began with heretics and schismatics, but that a similar publication was now proposed by an evangelical clergyman, and a Methodist preacher, and then they will see, that looking at the whole case, there must have been, at least to the eyes of the bishops, something peculiarly suspicious about it, indeed quite enough to induce their lordships to pause, and thus to save at once their purses and their pains!"

This is worth extracting, as a specimen of the spirit and feeling of the charitable dissenting periodicals, but not worth a line of comment. The silly rancour which can try to take away the glory of *Bishop Walton* from the church of England, and to represent its bishops as always anxious to save their purses and pains, or never to foster or exhibit learning, certainly wants no refutation. Whatever becomes of the *establishment*, neither the "*Congregational Magazine*," nor five thousand Congregational Magazines, can ever blot out the glory which the prelates of the church of England have acquired as scholars and divines. They may therefore rail on, uncontradicted.

The next specimen of the "*Congregational Magazine*'s" charity is to be found in p. 777, where it is stated that "the episcopalian periodicals have been very busily employed of late in demonstrating that the liberality of the ministers of the church of England is superior to that of its private members." The "*Congregational Magazine*" knows very well that they have been busy about no such thing; but the chief dissenting, popish, and radical engines having been for three or four years employed in representing the clergy as greedy and rapacious, and caring for nothing but money, it became necessary to shew that there was evidence on record that no inconsiderable portion of their incomes must go in subscriptions, donations, charities, &c. The statements made went to *this* point, that, from *printed* reports, imperfect as they were, we could shew a very large mass of *public* subscriptions, and that every one was aware that casual subscriptions and regular parish subscriptions were *much larger* than these, and that after all came private charities. Taking the large religious societies first, it was easy to divide them into *clerical* and *lay* subscribers, and this was done. And here, the "*Congregational Magazine*" very charitably stops, and asks whether it is an extraordinary proof of liberality that there being upwards of 5500 beneficed clergy, whose acknowledged incomes range from 200*l.* to 2000*l.* per annum (honest and charitable "*Congregational Magazine*," keep, at least, to the *letter* of the truth, though careless of the spirit, and, with the *document* before you, containing an account of their *acknowledged* incomes, state that they range from 50*l.* to 2000*l.*, there being, as that document tells you, 294 benefices under 50*l.*, and 486 under 200*l.*, and only 49 above 1500*l.*!) that they should give something less than 3*l.* 3*s.* each among five religious societies? Thus the "*Congregational Magazine*" leaves it to the reader to suppose that, with all the busy efforts of the episcopal periodicals, this is all they can prove. As it shews that it knew of these endeavours, by speaking of them, why did it not state the facts, with what comment it pleased. Why did it not state that this was only *one* table among *many*, shewing public subscriptions to a *very large* extent, and that none of them were put forth as a *proof of liberality*, but as an *answer to calumny*? It goes on to state that, as the publications of these societies *strongly urge the divine right of clerical dues and stipends*, the subscriptions of the clergy to them are not disinterested. To this truly Christian observation, it is only necessary to say, that out of five



societies, only *one* issues any publications, and that, out of *many hundred* issued by that one, it is *believed* that one only, and that very little circulated, speaks of the *divine* right of *tithes*, (not, as the "Congregational Magazine" falsely pretends, of *clerical dues and stipends*.) One has not patience, however, to go on with this dishonest and malignant attempt to represent the answer which the clergy have been compelled to give to the calumnies of dissenters as an ostentatious proclamation of the alm-deeds of their order, and then to sink the most important parts of their answer altogether, and to represent a small part of it as the whole.

An excellent paper, called the "Old England," has thus exposed a *third* statement of the same number of the "Congregational Magazine," as follows :—

"But there is another document to which we must devote a few words. It is called 'A Comparative View of the Hearers, Communicants, and Scholars, belonging to Churchmen, Dissenters and Wesleyan Methodists, in *two hundred and three towns and villages in England*.' The totals of these 203 places are thus stated—

	Hearers.	Communicants.
Dissenters . . . .	281,701 . . . .	47,276
Episcopalians . . .	166,099 . . . .	9,625

"But now, how do our readers suppose that these marvellous results are got at? By such means as these: under the head of Liverpool, we have set down for *Roman Catholics*, hearers, 50,000; communicants 12,000; and these two little items, with divers others of the same kind, are then made to swell the above totals of '*Dissenters*.'

"The discrepancy of 'communicants' between the dissenters and the churchmen is remarkable; and no wonder. Professing to give the facts as to these 203 towns, they altogether omit the communicants in the churches in 88 of them! and yet coolly sum up their total, and talk of the 'general result' of the whole 203.

"Having thus, by throwing 50,000 papists into one scale, and leaving out all the communicants of 88 churches from the other, brought the balance to their own side, they end by earnestly desiring a general census, professing to believe that the whole kingdom would present a picture very much like that which they have here depicted.

"Of course these 203 towns present a fair specimen of the empire. Of course there was no reason whatever for their being selected by the 'Congregational Magazine.' Shall we remind these gentry of a small item or two, which it seems very convenient to them to forget?

"The parishes in England are in all, we believe, 10,701. In how many of these have the dissenters even the smallest footing?

"The 'Congregational Magazine' itself, of December, 1829, furnishes a complete list of all the meeting-houses of that denomination in England; they amounted to 1289. There were also 888 of the Baptist persuasion, and rather more than 200 Presbyterian, which, however, were mostly Socinian.

"In above 8000 parishes of England, then, that is—in more than four out of five, dissent has no footing whatever. We would have them bear this fact in mind, and it may perhaps cool their ardent desires for a complete and general census."

## VOLUNTARY SYSTEM.

(From a Correspondent.)

A VIOLENT schism has taken place in the independent congregation of Horsham, under the ministry of Mr. Harmes. A considerable part of his people have withdrawn from any further connection with it, it would seem on the following grounds:—For some years past the sacrament of baptism has been neglected, and the doctrine repudiated by him, in deference, it is said, to some of the more influential of his congregation, as it was formerly his practice to administer it. This change of opinion the retreating party loudly

complain of, and in no measured language accuse Mr. H. and his adherents of having practised a deception upon them in not having openly avowed this change.

This simple statement of facts exposes some of the chief evils of the voluntary system. A minister who bears a very respectable character is accused of a change of practice upon what may be considered by all men an important point, for the purpose of accommodating himself to the wishes of persons on whose influence he chiefly depends for his subsistence. Such is the accusation to which, whether true or not, his conduct in this matter has laid him open, from the mere fact *that he is dependent upon his congregation* for his support. Ministers of the endowed established church can be under no such temptation as this to accommodate themselves to the varying opinions of their people, for their subsistence is independent of them. Such changes of opinion, upon vital doctrines of our faith, can never remain hidden for years, as in this case before us, because there exists a standard in the Prayer Book and rituals of our church by which any such deviation from her doctrines may be readily detected.

#### REGARD FOR THE SPIRITUAL INSTRUCTION OF THE POOR FELT BY THE RADICAL PARTY, AS EXEMPLIFIED IN ST. PANCRAS.

THE following is an extract from a paper sent to the *Times*, and signed by all the parochial clergy of St. Pancras. By some extraordinary proceeding it appeared only in a *part* of that journal. The matter deserves observation far beyond St. Pancras.

There are seven parochial clergy in St. Pancras, with 110,000 people, i. e. on the average, with 15,000 persons to each. The radical vestry, which has a *thousand* persons in the workhouse (a full parish by itself), thinks that it would be quite folly to have any person whose business it should be to take care of their spiritual instruction, to correct the profligate, or to comfort the many old and dying who are the inmates of such places. Such a person must be paid, and a thousand souls would doubtless be bought very dear at an hundred and twenty pounds per annum. What do men's souls signify in comparison with money? How truly kind, benignant, and liberal to the *poor* is this conduct.

But this is not all. It seems that they attempt to cast obloquy on the clergy of this parish for not undertaking this duty, i. e., they accuse seven persons who have, on the average, 15,000 persons each to attend to, with all the wearying business of such a parish, of idleness or carelessness for not taking upon them a business which would be quite enough for one man to devote his whole time to. In order to promote confusion, as it would seem, they open the pulpit to any dissenting ministers who may please to attend, thus distracting the minds of these unhappy people, not giving them the comfort of any one to attend to them during any part of the week, or when sick and dying (and it is stated that none of the dissenting ministers who have attended to *preach*, have remained to *pray* in the week), or to administer the sacraments. The effect of this may be seen from the fact that, while there was a chaplain, from twenty to thirty young persons from the workhouse were confirmed at each confirmation. Since the chaplain was dismissed *not one* attended :—

“By the local St. Pancras Vestry Act of 1819, which is not superseded, save only in regard to the representative mode of election, it is expressly enjoined ‘that the vestrymen shall elect and appoint some clergyman or clergymen of the church of England to instruct such persons as shall be maintained in such workhouse in the principles of the established church of England, and to perform the service of the said church in the said workhouse,

and also to visit the sick, and perform other duties of his or their profession in the said workhouse; and also shall allow to such clergyman or clergymen such salaries or other recompense or remuneration as shall seem meet and reasonable.—59 George III., cap. xxxix., s. 19.

"The salary of the chaplain in the workhouse of St. Pancras, under the old vestry, never exceeded 120*l.* per annum, and this the new vestry first curtailed to 70*l.*, and *afterwards wholly abolished*. Now, the workhouse of St. Pancras contains generally 1,000 inmates, affording a sufficient cure of souls to occupy the whole attention of any one minister, especially as these inmates consist of the poor, the aged, the sick, the unfortunate, the profligate, and the deserted and ignorant young. Some of these were, no doubt, dissenters, but the majority were certainly churchmen; and, when the church service was performed, the chapel was always quite full.

"It was now contended that the *parochial* clergy ought to be called upon to perform the duties of the workhouse gratuitously; and votes of censure, with cries of "Shame, shame," have issued from the vestry in consequence of their refusal to comply with so preposterous a proposal. The ignorance of that man is truly pitiable who could conceive that a parish, containing 110,000 souls, should not afford ample labour to the parochial clergy in their several departments, in preparation for their Sunday instruction, and in the discharge of all their other multifarious duties (some of which, and those most laborious ones, are almost peculiar to the large metropolitan parishes), so as to leave no time for their undertaking, over and above the express engagement of a large workhouse. Even if they should have volunteered their services, they must have at best performed these services in a very imperfect manner, by which they would have sanctioned an unjust measure, depriving the workhouse-poor of the full benefit of a regular chaplain, which both the legislature had provided and common humanity renders imperative.

"Having thus illegally excluded a regular chaplain, the new vestry proceeded to open the chapel of the workhouse to ministers of all persuasions, who might come in their turns on the Sunday afternoons to occupy the pulpit—a plan by which the same congregation were exposed to be carried about by various winds of doctrine, it might be presumed not much to their spiritual edification.

"Under the old vestry, attendance in the chapel was by no means compulsory, and a minister of any religion was *always admitted*, as a friend, to administer private consolation to any individual pauper who might require his assistance."

## EXTRACTS FROM THE BISHOP OF LINCOLN'S CHARGE.

(Continued from vol. vi. p. 694.)

THE Bishop then proceeds to shew that, with respect to the Articles and Liturgy, no concessions would now satisfy dissenters:—

### 3. *Reform of the Formularies.*

"If, then, we are to engage in a revision of the articles and formularies of our church, we must engage in it with the view of removing, not the scruples of dissenters, which can only be removed by the destruction of the establishment, but the conscientious scruples of members of our own communion. That objections are entertained to various parts of our services is apparent from the numerous schemes of alteration which have recently been put forth; some by men whose ability and station and personal character give weight to every suggestion which proceeds from them. But, unhappily, though all agree in finding much to amend, there is by no means a corresponding agreement respecting the particulars to be amended; one even regarding as an excellence that which another condemns as a defect. So long as this diversity of opinion continues to exist, it is useless to engage in a revision of

our formularies of devotion. To satisfy contradictory scruples is manifestly impossible: and even when they are not contradictory, there will be no end of revision, if we are to go on revising until the scruples of all objectors are removed. There are minds in which doubts appear to grow up as in their native soil; and, though it has been well observed, that a scrupulous mind is, for the most part, a pious and an honest mind, and, consequently, to be treated with indulgence, yet, as it is continually creating to itself new doubts, it can never be satisfied. The warmest advocates of the right of private judgment will admit, that individuals in every society, whether civil or religious, must be content to submit their judgment to that of the majority. If they cannot do this, without doing violence to their conscience, they must quit the society. When a portion of the members, lay and clerical, of the established church, respectable both in numbers and intelligence, shall agree in pointing out certain particulars of our services which, in their opinion, require revision and correction, we may be assured that their representations will receive, as they ought to receive, respectful attention. But, as far as I possess the opportunity of collecting the opinions of the members of our communion, the majority, far from urging, are inclined to deprecate any alteration of our liturgy at the present moment.

"A wish has, of late years, been not unfrequently expressed, that the convocation should be roused from its present dormant state, and resume the active exercise of its functions; nor can it be doubted that, according to the principles of our ecclesiastical polity, all projected alterations in the articles and liturgy must, in order to obtain validity, be submitted to the consideration and approbation of convocation. If, then, that general agreement respecting both the points to be amended, and the amendments to be made, which is, in my judgment, a necessary preliminary to any attempt at revision, shall be found to exist, the convocation must be assembled; not as now, for form, but for the despatch of business. Yet even in that case, I should anticipate little good from its meeting, unless the precedent set at the Revolution was followed, and a commission issued, authorising certain discreet and learned men to digest and arrange the propositions to be submitted to its consideration. Without this previous arrangement, the houses of convocation would too probably be turned into an arena of theological debate; and would renew the unedifying scenes presented by councils in ancient times, when the promotion of the interests of religious truth—the ostensible plea for calling them together—was too often forgotten in the love of personal display and the desire of obtaining a triumph over an opponent."

#### 4. Church Revenues.

"In commencing the attack upon the established church, its adversaries displayed no small share of that wisdom in their generation which distinguishes the children of this world. They knew that envy and cupidity are passions to which an appeal is rarely made in vain; to them, therefore, they appealed, by industriously circulating the most extravagant statements respecting the wealth of the church. Nor did they display less wisdom in the selection of the time, than of the mode of attack. They commenced it at a moment when, from various causes, of which the investigation would be foreign from the purpose of our present meeting, many classes of the community were, in a greater or less degree, struggling with difficulties and embarrassments, and were, consequently, disposed to lend a willing ear to any scheme which held out the promise of relief.

"The unfavourable feeling thus excited against the church by exaggerated statements of its wealth, was increased by equally exaggerated representations of the inequality existing in the distribution of its revenues. While, it was said, the dignitaries of the church, the favoured few, live in ease and luxury, the majority of the parochial clergy, the men on whom the religious instruction of the people really devolves, receive only a scanty pittance, and wear away a painful existence amidst poverty and privations.

"These representations, or rather misrepresentations, of the amount of the revenues of the church, were not suffered to pass altogether uncontradicted. Attempts were made, from time to time, by well informed persons, to disabuse the public mind, but with little or no effect. It was, therefore, deemed advisable, in order to remove all doubt on the subject, that the amount of ecclesiastical property should be ascertained from authority; and with this view, his majesty was pleased, in his capacity of temporal head of the church, to issue a Commission of Inquiry into the value of

all the ecclesiastical benefices in England and Wales. The returns, with very few exceptions, have now been received from all the beneficed clergy, and I will state to you the result of the returns from this diocese. The average income of 1,248 benefices, from which returns have been received, is, as nearly as possible, 300*l.* per annum. I speak now of the average gross income. I cannot accurately state the net income, because the clergy have not made the deductions from the gross income according to any uniform plan. The returns, as you are aware, were made upon an average of three years, ending December 31, 1831. In consequence of the depression which has since taken place in the price of agricultural produce, I doubt not that, if the returns had been made on the receipts of the three years, ending on the 31st of last December, the average annual value would have fallen considerably below 300*l.* Out of the 1,248 benefices now mentioned, the income of 206 is below 100*l.* a year; of 837, between 100*l.* and 500*l.*; of 205, above 500*l.*; the income of 21 being above 1,000*l.* a year."

### 5. *Pluralities.*

"In the enumeration of the flagrant abuses of the existing system, non-residence holds a conspicuous place; and, as non-residence is, in the greatest number of instances, occasioned by plurality of benefices, we are told that pluralities ought altogether to be abolished. Let us consider, however, what would be the probable effect of their entire abolition in the diocese of Lincoln, in which there are 206 benefices, each in value below 100*l.* per annum. The probable effect would be, that one-half, at least, of those benefices would be left without a minister. On most of them there is either no parsonage-house, or a house of so mean a description as to be inhabited by a labourer. The incumbent, therefore, out of an income below 100*l.* a year, would have not only to maintain himself and his family, but also to pay the rent of a house. Is this, I would ask, possible? Some of these benefices might be accepted by clergymen either possessed of private fortunes, or engaged in the work of tuition; the rest must either be left without a minister, or be held by men who would be compelled to live in a continual struggle with the ills of poverty; in continual anxiety respecting the means of providing for the wants of the passing day. We might abolish pluralities; but, whether we should, by so doing, raise the estimation in which the ministerial character is held, or obtain a more learned, a more zealous, a more efficient body of ministers, is, or, to speak more accurately, is not doubtful.

"Before, then, pluralities can be altogether abolished, or even limited in the manner which has recently been suggested, it is evident that the incomes of the 206 benefices of which I have been speaking must be augmented, and rendered adequate to the maintenance of a minister; nor, if we judge from the numerous plans which have issued from the Press, can we be long at a loss for the means of accomplishing this desirable object."

### 6. *Tithes and First Fruits—Taxation of Benefices.*

"One of the plans proposed is to exact the real tenth of all benefices above a certain value, according to the returns made to the ecclesiastical commission. To this we are told that there can be no valid objection. It has even been made a ground of accusation against the wealthier clergy that they continue to pay first-fruits and tenths according to the old valuation, as if they were thereby defrauding their poorer brethren. Let us inquire into the justice of this accusation. First-fruits and tenths were originally a papal exaction, devised for the purpose of conveying a large portion of the wealth of the different countries of Europe into the papal coffers. When Henry VIII. dissolved the connexion between this kingdom and the Bishop of Rome, he converted them to the uses of the crown; and they remained a part of its revenue, until they were given by Queen Anne for the augmentation of small livings. So long as the clergy continued to tax themselves in convocation, first-fruits and tenths might fairly be regarded as a portion of their contribution towards the exigencies of the state. But when they lost that privilege, if privilege it could be called, the tax ought to have ceased; inasmuch as it fell upon them exclusively, in addition to the share which they bore, in common with the laity, of the subsidies levied by the authority of parliament. The legislature appears to have been sensible of its unfairness; for, in the Act by which the first-fruits and tenths are vested in the governors of Queen Anne's Bounty, it is expressly provided, that the clergy shall be called upon to pay them, according to such rates and proportions only as the same have heretofore been usually rated and paid. Those rates were according to the

valuation made in the reign of Henry VIII., and the depreciation which had subsequently taken place in the value of money, though it could not correct the unjust principle of the tax, had rendered it less oppressive in its operation. The inference which I draw from this brief account of the origin of first-fruits and tenths is, that if the richer benefices are now to be taxed for the augmentation of the poorer, the measure cannot be justified on the ground that the clergy are bound in equity to contribute a tenth part of their income, according to the present value; if justified at all, it must be justified on its own fitness and expediency.

"It has appeared that, in the diocese of Lincoln, the incomes of two-thirds of the parochial benefices are between 100*l.* and 500*l.* a year. On some of those benefices it is impossible, and on all it would, in my opinion, be oppressive, to lay a tax. A living below 200*l.* a year ought to be augmented, not diminished; and the possessor of a living even of 500*l.* a year, with a family, and without any private sources of income, if he administers as he ought to the temporal wants of his parishioners, has little or nothing to spare. The number of benefices above 500*l.* a year is, within one, the same as that of those below 100*l.*; and the latter might be augmented out of the produce of a graduated tax on the former. But whence are we to obtain the fund for the erection of parsonage-houses, which must be erected before residence, the great object sought through the abolition of pluralities, can be secured? For this fund we must look to some other source.

"Let us now look at a taxation of benefices in another point of view; as it will affect existing rights of property. You require not to be informed, that more than one half of the parochial benefices of England and Wales are in the gift of private patrons; and that advowsons and next presentations are frequently bought and sold. Whether such purchases and sales ought ever to have been allowed, I shall not now inquire. They do take place, and are recognized by law. An advowson is property. Let us then suppose the case of two lay patrons, one of whom possesses the advowson of a living of 1,000*l.* a year, the other of a living below 100*l.*; the effect of a tax of 10*l.* per cent. laid upon the former for the augmentation of the latter would be to diminish the value of one advowson, and to increase that of the other; in other words, to transfer so much property from one patron to the other. It happens, too, that the patrons of small benefices, which are, for the most part, either vicarages, perpetual curacies, or donatives, are the persons least entitled to any augmentation of this portion of their property from an extraneous source; since they are, in very many instances, also the impropriators, and, consequently, in possession of those very tithes out of which the provision for the parochial minister was originally made.

"But, objectionable as a taxation of the richer parochial benefices in order to augment the poorer may be deemed, on the ground of its interference with existing rights of property, it possesses this recommendation, it does not interfere with the incumbent in his character of an independent proprietor. The church is not unfrequently called a corporation; and the revenues of the clergy represented a common fund, which the state may distribute amongst them at will, but no representation can be more erroneous. Each incumbent is, in the eye of the law, an independent proprietor during his incumbency; he holds his property, it is true, upon certain trusts and conditions, but they do not affect his right and title; and, if his rights are disputed, he has his legal remedy in common with every other possessor of property. Should the parochial minister be once deprived of this independent character, and the revenues of all the parochial benefices thrown into a mass, from which each incumbent is to receive his allotted stipend, the day of the total extinction of the establishment will not, in my opinion, be far distant."

#### *7. Cathedrals and Bishopricks as Sources of Augmentation.*

"Hitherto I have spoken only of parochial benefices; but are there not, I may be asked, other sources from which the incomes of the poorer clergy may be augmented? Can nothing be obtained from the revenues of the cathedral establishments? I am aware, my reverend brethren, that the exorbitant wealth and the utter uselessness of those establishments are themes on which church reformers are wont to exhaust all their powers of declamation. But when we attempt to carry plans of reform into execution, we must be guided, not by declamation, but by facts. What, then, are the facts in the case of the cathedral of Lincoln? There are, in the chapter of Lincoln, numerous sinecure prebends; some of which the value is little more than nominal, others endowed with the great tithes of parishes, of which the vicarages are in the gift of the several prebendaries. With respect to the latter, it

has been suggested, from high authority,\* (and I entirely concur in the suggestion) that the vicarages, as they become vacant, should be annexed permanently to the prebends, and the prebendaries thus be invested with the cure of souls. As, however, the great tithes, or the lands given in lieu of great tithes, which constitute the endowments of these prebends, are, for the most part, let on leases for three lives, it is evident that a considerable time must elapse before they can be made available to the augmentation of the vicarages. With respect to the prebends of merely nominal value, they may be retained, to be conferred as marks of honourable distinction on those of the clergy who have laboured successfully in defending the truths and promoting the interests of religion. Though the pecuniary emoluments derived from them may be small, to enlightened and generous minds they will not be without their value.

"The other dignities in the cathedral of Lincoln, though sinecures in the strict acceptation of the word (*sine curâ animarum*), have duties annexed to them; some of them—I mean the archdeacons—very important and laborious duties, for which the possessors are most inadequately remunerated. If, then, any change in the application of the revenues of our cathedral establishments is contemplated, the case of the archdeacons ought, in the first instance, to be considered; and, speaking with particular reference to the cathedral of Lincoln, I have no hesitation in declaring my opinion, that the general interests of the established church will be more effectually consulted by providing adequate incomes for the archdeacons, than by diverting the portion of the cathedral revenues, now divided among the residentiaries, to the augmentation of small benefices. Such an arrangement will, to me, have this additional recommendation; it will not be a violation, but rather a restoration, of the ancient constitution of the chapter. Earnestly, my reverend brethren, most earnestly, shall I ever deprecate any change having for its object the destruction of our cathedral institutions. I may expose myself to the charge of a superstitious veneration for antiquity; but, I must confess, that I am not one of those who wish to obliterate every vestige of the olden time. The venerable cathedral, and the peculiar manner in which Divine service is celebrated within its walls, are links which connect us with past ages; they tend to confirm the historical evidence on which our belief in the truth of Christianity rests; and if for no other reason, yet for this, I must protest against every project for alienating the funds provided for the maintenance of our cathedrals.

"Having spoken of the parochial benefices in the diocese and of the cathedral establishment, I may be expected to say something respecting the bishoprick. Before the second year of the reign of Edward VI., the bishoprick was endowed with lands; but in that year the Protector Somerset compelled the bishop to surrender nearly the whole of his estates, and to take in exchange impropriate rectories, which had fallen to the crown at the dissolution of the monasteries. The immediate effect of this arbitrary proceeding was to reduce the income of the bishoprick to less than one half of its former amount. But the change in the nature of the property was even more injurious than the diminution of its value. Not only was the income reduced, but the reduced income was, in future, to be derived from the tithes which ought to constitute the provision for the parochial minister. The bishop was placed in the most invidious position in which it was possible to place him; he was made, as it were, an accomplice in the robbery which had been committed on the parochial clergy, through the mischievous system of impropriations. The peculiar mode in which episcopal and cathedral property is, for the most part, leased out, rendered it very difficult for an ecclesiastical impropiator to augment a dependent vicarage, until an Act framed for the purpose of facilitating such augmentations was carried through parliament by our present excellent metropolitan. Of the facilities afforded by that Act I have already availed myself, and shall continue to avail myself whenever an opportunity occurs. I am, indeed, persuaded that, by means of similar enabling statutes, the augmentation of poor benefices may be as effectually, and if existing interests are to be respected, as rapidly accomplished as by compulsory measures."

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\* By the Bishop of Exeter, in his Charge to the clergy of his diocese, delivered in the year 1833.

## DOCUMENTS.

## PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE following is a report of the Bishop of Gloucester's speech at the meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at Cheltenham, on the 23rd of October:—

The Lord BISHOP OF GLOUCESTER, on taking the chair, enjoined all present to assist, pursuant to the constitution of the society, in commencing the proceedings of the meeting with prayers, which were very impressively read by his Lordship. On resuming his functions as chairman, our excellent diocesan said,—It is the customary duty of the presidents of meetings such as this which I have now the satisfaction of addressing, to open the deliberations by explaining the position of all affairs relating to the society, its purposes, and means, as well as its present operations and future prospects. But you are all fully aware that the object of the society is the propagation of the Gospel in the British Settlements; and that it has existed for as long a period as one hundred and thirty-three years.—Its great purposes are, to establish missions, to appoint faithful and zealous pastors, to build schools, to found and endow colleges, and, by all other expedients, to promote true religion in North America, in the East and West Indies, and in other parts of the world. It is allowed, I believe, that, in the United States, the establishment of the episcopal church is mainly attributable to the exertions of this society, before their separation from the mother country. In order to educate missionaries who might be duly qualified for the sacred labour of diffusing the knowledge of the Gospel, and spreading the light of its truths through heathen nations, colleges are supported by this Society in Nova Scotia, in Barbadoes, and in the East Indies. At this time the society is in peril—is, in fact, in an alarming crisis—the cause of which it is necessary that I should fully explain. Until the year 1813, the British Government made provision for clergymen of the establishment in the British Colonies in North America; but at that period an arrangement was made with this corporation, that, in consideration of receiving a certain sum by annual grants of parliament, the society should conduct the clerical department in those provinces. The sum annually paid was about 15,500*l.*, and that was allowed until two years ago, a crisis when there was the greatest anxiety amongst the friends of the society and of the church to promote its objects, and establish still more extensive missions, which were rendered necessary by the great influx of emigrants from Great Britain and Ireland; at that moment, when they were contemplating the necessity of still further extending their establishments, an announcement came on the society like a thunderbolt, that the parliamentary grant was to cease, and that “the society must for the future take care of itself.” Repeated representations were made—but in vain—to induce the government to relax that determination. All that could be done was to prevail upon them to render the reduction of the allowance gradual; so that it should fall first to 12,000*l.*, then to 8,000*l.*, then to 4,000*l.*; and in the next year cease altogether. But, though the arguments and remonstrances of the society failed to produce any other effect, the representations from the Colonies had induced ministers to relax in some degree from their resolve, and to make a small provision for clergymen who have already undertaken their high, important, and responsible situation, on the implied faith of government. The missionary, on the faith of that assurance, has established his family and himself in a far distant land, in the wilderness; and has, in some case, expended his slender means in building a parsonage house. The government has now consented to apply to parliament for 4,000*l.* which will enable the society to pay to the missionaries three-fourths of their original salaries; he who had received 200*l.* per annum receiving 150*l.*,



and so all others in the same proportion. But, though the existing missionaries might thus be provided for, still, as no allowance was to extend beyond their lives, or their capability of discharging their several duties, but was, in effect, to cease with them—as far as the public question was involved, or the interests of religion concerned, even this concession will do little. As soon as by sickness, death, accident, fatigue, or any infirmity, the present missionary shall cease from his labour, no provision whatever is to be made for the maintenance of a successor.—It is not for me to impugn the motives which led to the reduction of the original grant; the necessity of reducing the national expenditure, and a due regard to economy, were, I doubt not, the only reasons—but this part of the subject cannot be mentioned without expressing a deep feeling that an act of great injustice and impolicy has been committed. Had his majesty's ministers been members of the society, and thereby known its excellent and laudable objects, and all the good that it has accomplished, they would not have cut off part of its supplies. But they did not, they could not, know the almost boundless extent of good which their proceeding has arrested. The measure was one not only of great hardship to those concerned, but of great impolicy; for I appeal to history, and to the knowledge and experience of all, whether there is any bond of union amongst nations so strong as that of worshipping at the same altars, and maintaining the same form of religious belief. With respect to Canada, we are now endeavouring to relieve the mother country by forced emigration to that portion of our colonies; and as the majority of them have from childhood been accustomed to worship their God in the bosom of the church of England, an additional number of clergymen would consequently be required to minister unto them in their new station; instead of which we are threatened with a reduction of those previously employed. It is indeed impossible to say what will be the consequence, unless the good and pious feeling of the Christian community, by which our efforts have heretofore been zealously supported, should determine and enable the society to uphold their establishments in still greater efficiency. Think of the state of religious and moral destitution to which the poor emigrant will be reduced in remote lands, when he has no longer the means of looking forward to the customary mode of employing the sabbath in the service of his God; or of consulting his clergyman, as he was wont; when his children can no longer receive the sacred rite of baptism; nor his sons or daughters the holy ordinance of matrimony; and he himself, at the close of his career, deprived of the last consolation of religion, can look forward only to the burial of a dog. But this is a painful subject; and I wish to leave it. I must, however, call your attention to the manner in which the missionaries have conducted themselves. Those who have read the reports of the society will find in them ample testimony of as much piety and zeal—as much labour, mental and bodily—as much hardship patiently endured, and as much fortitude displayed, as there can be found on record from the time of the Acts of the Apostles down to the present day. I refer to these facts with the more gratification, as I find them fully confirmed by the Bishop of Nova Scotia, Dr. INGLIS, whose name I mention with pleasure, for two reasons:—first, because I have the honour of his acquaintance; and secondly, that I have recently had the satisfaction of receiving a letter from him, acknowledging in grateful terms the exertions made by the clergy of my diocese in behalf of this society and of its missionaries.

Before I quit this portion of the subject, there is one observation which I cannot suppress, because it makes the claim of the Colonies on the religious sympathy and support of the British public irresistible. We came into possession of those provinces by conquest; and however gratifying to the national spirit it might be to attribute our success chiefly to the prowess of our arms, and to our own valour and heroism, still a higher and juster feeling tells us that success should be ascribed only to the favour of the Almighty.—However we may have exulted in the conquests of Cape Breton and of Canada,

we should never forget that it was the God of battles that fought for us, and secured us the victory over nations greater and mightier than ourselves. I appeal, therefore, not to your charity only, but to your gratitude to the Almighty. With regard to the East India Missions, there are some present who will recollect a celebrated paper, published in a popular Review, condemning all attempts made to propagate the religion of the gospel in those countries. The chief argument made use of was that the superstitions cherished there were of a kind that our missionaries would wage war with in vain. Yet since that time, we have had several episcopal churches founded there. The excellent and exemplary Bishop MIDDLETON was the first in the field; and though his own most valuable career was prematurely cut short, yet he opened to his successors that way which they have so successfully followed.—I remember to have read that, however horrible, however atrocious, the self-immolation of the widows, any attempt to abolish the practice, would lead to rebellion. However, the present Governor-General, Lord WILLIAM BENTINCK, issued an order for suppressing the Suttee, and it has been suppressed; and yet we find that no rebellion has been the consequence. On the contrary, all accounts represent the country as better satisfied with his government than with that of his predecessors.—Then, I have heard that it would not be right to attempt to suppress the tribute paid to Juggernaut; and yet, two years ago, the Board of Directors sent out an order to suppress it, and it was done, as far as the company was concerned; yet no rebellion, no disturbance whatever ensued.—I have now before me a late dispatch of Bishop WILSON, and from that you may know how he feels on these points, and his reliance upon the operations of the society. It is true, however, that he does not seem aware of the danger that now threatens it, or of our not being longer able to afford them that support by which so much good was effected.

I must say this eloquent, this feeling expression of sentiment, (his Lordship here read a quotation from one of Bishop WILSON's letters relating to the decay of the Hindoo and Mahometan religions, and the confidence felt by the Bishop in the operation of the society,) reminds me forcibly of that which I may now consider as almost a prophecy, in a beautiful Poem by Mr. Grant, President of the Board of Control, who has a chance of seeing his prediction fulfilled. I will say no more of India, but this:—without the co-operation of this society, all that could tend to realize the heavenly results thus ardently anticipated, must be cut off. All its means, derived from the contributions of the Parent society, and of the District branches, and the annual interest of its funded property, if taken altogether, would not amount to more than 12,000*l.* per annum; and it will take the whole of that sum, with the small allowance from government, to keep up the missions in North America only.—The appeal that we now make, is made to the whole Christian community; and we do most anxiously hope it will impress upon every one the necessity of endeavouring to support this good and sacred work; for it is in the power of every one to further it, not only by their own subscriptions, but by recommending it to their friends. In the diocese of Gloucester, last year, the contributions made, on hearing of the blow that had been struck, amounted to above 400*l.*, which placed us conspicuously amongst the dioceses of England. But when I look into the list, I see how it may be done much more effectually by small subscriptions in distinct parishes. I find, for instance, at Sittingbourne, in Kent, the population of which is about 2180, the subscriptions—none of which exceed five shillings—amounted to 50*l.* Now the population of Cheltenham is more than ten times greater than that of Sittingbourne. The town of CHELTENHAM, besides, is known to all the world; and may well take the lead among the parishes in England, in the furtherance of such a work. There is, in fact, hardly any place the example of which is likely to be more influential than that of CHELTENHAM—with reference to the circumstances of its inhabitants, and to their ability to do good; let it only be understood how great and crying are the spiritual wants of our fellow-subjects. Much as I have occasion to

apologize for having thus long occupied your attention, I must, in concluding, touch upon one point of great public importance—the condition of the Negroes in the Colonies, whom this country has, by the most noble act ever performed by a nation, emancipated at a vast pecuniary sacrifice. On such an occasion as the present, I feel, and all, I am sure, will agree with me, that no allusion should be made to topics calculated to excite political differences or discussions.—But with respect to Negro emancipation, I may, without infringing that rule, observe, that the act was, in itself, a noble one. As to the time, and mode of carrying that emancipation into effect, all may not quite agree with the authors of the measure; but all must agree that the traffic in Negroes was opposed to all Christian principles. Property in the flesh and blood of our fellow men, ought to be done away with. It is my own opinion that it should have been done earlier, and by more gradual means. Had Christianity in the West Indies been more extensively propagated, instead of such momentous duties being left in the hands of ignorant enthusiasts—had the church been our earlier care, that which has now somewhat precipitately taken place might have been effected gradually and with safety, and without that vast pecuniary sacrifice which has entailed upon us an expense of 800,000*l.* per annum, for ever.—But the benevolent feelings of all must now lead them to wish that the inculcation of the doctrines of the church should be a leading feature in the measures to be taken in cultivating the minds of our emancipated fellow-subjects, to prevent their converting their liberty into licentiousness. Once more apologizing for the length of remark into which the consideration of so important a subject has led me, it only remains for me to bespeak your attention to the arguments that will be used, and the details that will be laid before you, by those gentlemen near me, who are so well qualified to urge the claims of the society for the propagation of the gospel, to your generous support.

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 15th of December; his Grace the Archbishop of Canterbury in the chair. There were present the Lord Bishop of London, the Lord Bishop of St. Asaph, the Right Hon. Lord Bexley, Rev. Archdeacon Cambridge, Rev. Dr. Shepherd, H. J. Barchard, Esq., Samuel Bosanquet, Esq., J. S. Salt, Esq., and others of the Committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards rebuilding and enlarging the church of St. Michael, Stamford; enlarging and new pewing the church at Holybourn, in the county of Southampton; building a gallery in, and repairing the church at, Great Waltham, in the county of Essex; building a church at Chichester; enlarging the church at Kirkhammerton, in the county of York; rebuilding the church at Chapel Colman, in the county of Pembroke; repewing the church at Ware, in the county of Herts; rebuilding and enlarging the chapel at Brentwood, in the county of Essex; rebuilding and enlarging the church at Bramshot, in the county of Southampton; building a chapel at Forest Row, in the parish of East Grinstead, and county of Sussex; building a chapel at Danehill, in the parish of Fletching, and county of Sussex; increasing the accommodation in the church at Mundesley, in the county of Norfolk.

## CHURCH MATTERS.

THE churchmen and clergy who have so anxiously recommended large changes in the church may now see that they have not laboured in vain. Church reform was a cry taken up for political purposes, without any definite form, till they gave it one, and pointed out the various modes in which it was possible to violate the principle of property, and break in on the existing condition of the church.\* Some have conferred this great service on the church and the country from very good motives, though not from very wide views; some from vanity; some from mere love of change. But whatever the motive was, they *accustomed* the public ear to the notion of *large* changes; and as whatever a possessor *offers* to grant is, of course, not looked on (as he would idly hope) as the *end*, but as the *beginning* of concession, they have whetted the public appetite to a far higher condition of hungry craving than even their fondest dreams could have imagined. On the *prudence* of this course, it is now too late to dwell. It remains probably to be seen, how those, who have prepared the medicine, will relish it. For they have rendered it impossible for even a friendly government to commence its course without speaking of a fresh distribution of church property; and for those who most clearly see the dangers, on the one hand, and the mischiefs, on the other, which will follow change, to nourish the expectation that change will not take place. Previously to the present day, the lawyers

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\* It may have sometimes appeared to the readers of this Magazine that Church Reformers have been too harshly spoken of. But the fact is, that in by far the majority of cases, their proposals were so crude, and shewed such utter want of all power and inclination to see how schemes would work, that persons guilty of it must be considered as most presumptuous. To talk, as they did, and still do, of abolishing pluralities and non-residence *at once*, and a variety of other schemes of the same kind, as if more harm than good would not be done, is so wild that it cannot be mentioned in a very courteous manner. Another specimen has been added to the former list within these few days in a paper circulated by Archdeacon Webber through his archdeaconry. The "*Sussex Incumbent*," who has forwarded this amusing specimen of radical reform, (which arrived too late for the present number, but shall be used in the next,) will easily appreciate the reasons which prevent a person, long engaged in endeavouring practically to reform what has generally been thought a gross scandal and abuse, in opposition to Archdeacon Webber, from making any remarks on his paper. His motives might be mistaken either by himself or others. Happily, however, no comment is necessary. When a scheme, consisting of fourteen propositions, intended to secure the church against *all* pluralities, jobbing, &c. &c., has been so hastily drawn up, and so little considered, that, if tried in the case of the proposer, it would actually allow him to hold an archdeaconry and *two* stalls, and to receive a pension from each of *two* livings, the Sussex clergy are not very likely to need any caution against it. One thing more as to church reformers. They have left, perhaps, to those who, on principle, resisted as long as they could, no other task than that of doing whatever they can to make the measures proposed as little evil and as really useful as possible. But let them not reproach those who have resisted so long on principle, if they resist *no longer*; and, *above all*, let them not complain at last, if the sacrifice required of them comes nearer home than some of them may like. Are not all of them, indeed, bound, in *their own persons and times*, to submit to the changes which may be *ordered* only for the successors of the present generation? They who have recommended measures ought, surely, to set the example of submitting to them.

guarded church property, not alone, but in common with *all* property, with an almost religious awe, and preserved the most trifling prescriptive rights and payments in any transfers of property—not on a *narrow*, but a *broad* view—viz., that the structure of society, as it is, is built on the notion of the inviolability of property, and that consequently the idea of that inviolability must, for the good of society, be most carefully cherished. In the very few cases where a sort of physical necessity existed—i.e. excessive evil to be remedied, or exceeding advantages (as in the cases of *canals, roads, &c.*, through private property) to be gained—for a departure from the principle, the caution, the difficulty, and the compensation shewed that this departure was an *exception*, not a *rule*. Now, by the efforts of church reformers, it seems probable that, in the case of church property, *first*, a departure from this principle will be recognised as the *rule*, and not the *exception*. A *citizen*, far more than a *churchman*, may bewail this, because a very little reflexion and knowledge of history will teach him the consequences, consequences which it is better to advert to, than to describe in detail. But, to come to a narrower ground, not the dangers to the country from touching *any* property, but the mischiefs to the church, from altering what belongs to that body, while any specific measures are not announced, it would be idle and unwise to enter into detail. This however should be said, that while every real friend of the church would, at all times, rejoice at any measures which should prevent accumulation of preferments, and would never wish for *very* large incomes for the clergy, they who intend not only that the establishment should be preserved, but that it should preserve its *influence*, must take care that sufficient incomes are left for the clergy to enable them, by their education, habits, and manners, to mix with the gentlemen of the country. It is very true that a party, which imagines itself friendly to the church, and which has usually shewn its friendship by endeavouring to introduce arbitrary measures, and to treat the clergy as if they were actuated by no motive but one, in its profound ignorance of mankind and society, refers to the Swiss, German, and Scotch clergy. Of the Scotch clergy every one must wish to speak with that respect which eminently belongs to them; but it is vain to contend that they have any influence; or that, except where their extraordinary attainments make their society a favour on their part, they are looked on as the proper companions of the higher classes. This is still more the case in Germany, where they are positively treated with contempt and contumely. They who have no influence with the rich will have much *less* influence with the poor. He, therefore, who has so little studied the structure of society in this country, as to suppose that, if he reduces the clergy to that condition that they cannot freely associate with the higher classes, they will retain their influence, cannot deserve that much time should be expended in arguing with him. The statesman must consider whether he thinks the influence of the clergy of any use—whether it is not always on the side of good order and tranquillity, and whether, even now, its being withdrawn would not materially lessen the chance of the country's remaining tranquil. They who profess a reverence for religion may consider also whether they would think it desirable,

on *religious* grounds, that the rich and great should be exempted from the check, control, and influence of the society of a well-instructed and influential clergy; and whether they think that the entire degradation of the clergy will serve the cause of religion with the poor. These things are really worth patient consideration; though they will not receive it from those who wilfully or ignorantly confound one state of things with another, and represent the condition, the difficulties, and the zeal which belong to the missionary among savages, as the wise, and proper, and wholesome condition of things in a long settled state. It is hardly worth while perhaps to go further than to observe that, should any attempt be made, now or hereafter, to reduce the incomes of clergy below a certain point, and yet to retain the *establishment*, the country ought to be prepared to make some large grants, for every one who inquires about the clergy whom he knows, will find that an enormous quantity of *private income* is brought into the church, (which is thus maintained at a much cheaper rate than it could otherwise be,) and that assuredly fathers, who can leave incomes to their sons, will not bring up their children (speaking generally) to a profession which holds out no prospects to them. The facts in the case of the dissenters prove this sufficiently. There are plenty of monied men among them. But who among these brings up his son to the ministry?\*

But it is necessary to go on and say a few words more on another part of this subject. The writer has always abstained from all party reflexions on the late ministry in treating of church matters, and has done so on principle. And certainly the same principles will actuate him now. But it is due to the heads of the church and the clergy to say, that, at least, it is not *their* fault that, on several points, such changes as wisdom and principle would permit and suggest were not made long ago. Let it be remembered that a *Tithe Bill*, which (with perhaps some improvement in its *machinery*) would have *entirely relieved* every one who felt aggrieved by the *uncertainty* of his payments to the clergy, and might have been the basis of any further measures, was actually brought in by the church. Why was it rejected by the House of Commons? No one can doubt that it was rejected because it was clearly seen by the enemies of the church both in and out of that house that it would have put an end to the cry against the church on that point. Again, the Heads of the church introduced a Bill to restrain Pluralities, which passed the Lords, and was introduced to the House of Commons, where considerable amendments were to be proposed, carrying the restrictions *still* farther than in the original bill. Strange to say, a time for reading this bill a second time could never be found! With all the ardour for church reform, a time could not be found or made to entertain the project of the church to remove any causes of complaint against itself! Dr. Lushington, to whom the bill was entrusted, used, it is to be presumed, all diligence to obtain a second reading, but time was never obtained. Now, can any one doubt that, had there been a proper feeling on the subject, a measure thus proposed would have been entertained? Can

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\* The writer knows one person of private income, who was a dissenting minister, but he has retired, and has openly expressed dissatisfaction at much among them.

any one doubt that it was not carried because it was clearly seen by the enemies of the church, that as to pluralities also, this measure would have stilled all clamour, would have done away what was really objectionable, and would have satisfied every reasonable man? Since that time, as the Bishop of Exeter most justly states, as the government announced every year in the King's speech that *they* were about to introduce measures of church reform, they prevented all possibility of the church's moving on its own behalf, and yet they failed to introduce any measures, or rather abandoned what they did propose. Even Lord Althorp's second Tithe Bill wanted so much more consideration that it was impossible to carry it; and probably most reasonable people who know the complicated forms in which old property exists, will see that an *enabling* act is the only method of proceeding; that it would be most difficult to frame a *compulsory* act, and probably, even after very long consideration, impossible to do so without gross injustice. An enabling bill, giving a *choice of means* of changing the form of tithe property, would do all that is required.

Of Lord Brougham's Residence and Pluralities Bills, it can hardly be necessary to speak seriously as measures ever intended to be carried, for the simple reason that the greater part of them were rank absurdity, and (as it is understood) the fruit of a confused mixture of two separate projects by different persons which almost contradicted one another. It is painful to remember, that one who could have done so much service to a good cause as Lord Brougham, should have shewn such an *animus* towards the clergy and church as those bills displayed (which was indeed all that they did), and that he should have made so publicly a declaration as to his intentions of leaving small patronage in the hands of the bishops without adhering to it. Lord Brougham is doubtless aware ere this (in some cases from *public* proceedings) that he would have done far better for the church and his own credit, as to several of these appointments, if he had so adhered to it.

As to the *grievances*, it has already been stated over and over again that (as the Bishop of Lincoln remarks) the clergy make no difficulties as to registration and marriages, whatever they may think (for no selfish reasons) of the *expediency* of the matter; and as to church rates, as the new premier has intimated his approbation of the principle of the late bill, some measure, it is to be presumed, of that kind, will be brought forward, free at least from the clumsy and impracticable machinery which disgraced the last. The writer's own belief is unchanged, that a simple enactment pointing out the means of recovering the necessary rates would have been sufficient, even a short time back, especially if Dr. D'Oyly's suggestion that the rate should cover only things necessary for public worship. But after all the clamour on part of churchmen for reform, it will be something to maintain the *principle* of a national maintenance of the national worship, although the church is robbed of so large a portion of what belongs to it. With respect to the universities, the premier's declaration will give satisfaction to all reasonable men. Let *our* universities remain to us; let the dissenters have their own colleges; and let the great authorities in law and medicine give to character and competency among the dissenters, established by what proofs

they judge necessary, what they have given to character and competency established by an academical degree.

It is necessary, in conclusion, to call the attention of all Englishmen to the fact that dissent is becoming daily more and more *merely political*, and that, unless very narrowly watched, its organization will enable comparatively small numbers to produce effects perfectly inconsistent with all good government. Let the address signed by a Mr. Waymonth, in the last number, calling on *all* dissenters to oppose the new government—i. e., calling on a body whose only point of union is *religion*, to bond together for factious *political* purposes—be duly considered; and let that signed by Mr. Wilson, which calls on all dissenters to come forward as one man in the ensuing elections, be well weighed also. If there is one thing more dangerous to the peace of a country than another, it is *political faction founded on religion*; and this is precisely what the dissenters are now labouring to build up among us, under the pretence of getting redress of certain alleged grievances. A pretext there must of course always be; but they who shut their eyes to the fact that this is a mere pretext must be blind indeed. As to Messrs. Wilson and Waymonth, they are probably respectable men who are mere tools, and whose names are put forward in order to allay suspicion; but there must be far more behind, and persons of a different character and order, directing and impelling all these proceedings.\*

It is necessary to add, on this point, that the *Patriot*, a *religious* paper, and the organ of the respectable dissenters, is far more rabid in its politics, and in its abuse of the new ministry, than any one of the radical papers. Most of them, indeed, write like advocates; the low and vulgar rage, and the personal abuse in the *Patriot* appear to come from the heart. This is really a serious matter, as it shews what is to be expected if such a party should *ever attain more power than it has*.

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\* It is pleasant to find the Wesleyans, with their usual good feeling, resisting these political schemes. The following letter is highly satisfactory:—

“**DISSENTERS’ GRIEVANCES.**”

“*To the Editor of the Maidstone Journal.*”

“**SIR,**—Some time ago I received a communication from the Secretary of the Committee of Protestant Dissenters, in Maidstone, requesting the Wesleyan Methodists to depute a number of their body, not exceeding five, to form, in conjunction with other persons so deputed, a committee for the consideration of subjects connected with the redress of the practical grievances of Dissenters.

“Upon laying that communication before the trustees and leaders of the Wesleyan Society, in two separate meetings, the reply was, in substance, without hesitation, and unanimously—‘It is no business of ours—politics do not belong to us—we are called to do all the good we can to the souls of men, and as a body, can take no part in political matters.’

“To prevent the idea of Wesleyan Methodists having formed any part of the Committee which has published certain Resolutions in your paper of last week, is my reason for thus addressing you.

“**JOHN KERSHAW, Wesleyan Minister.**”

“*Brewer-street, Dec. 15th, 1834.*”

[In addition to the above disclaimer by the Wesleyan Methodist body of any participation in the Resolutions published in our last, we are requested to state that several members of other congregations in this town do not coincide in the view taken of Dissenters’ grievances in those Resolutions.—*Ed. Journal.*]

VOL. VII.—*Jun. 1835.*



## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Archbishop of Canterbury .....	Dec. 21.
Bishop of Winchester, Farnham Castle, Surrey .....	Dec. 14.
Bishop of Lincoln, Buckden .....	Dec. 21.
Bishop of Salisbury, Chapel of the Palace, Salisbury .....	Dec. 21.
Bishop of Chichester, Chichester Cathedral .....	Dec. 21.
Bishop of Gloucester, Cathedral Church of Gloucester .....	Dec. 21.
Bishop of Oxford .....	Dec. 21.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allen, James .....	M.A.	Trinity	Camb.	Gloucester
Anson, Frederick .....	B.A.	All Souls	Oxford	Oxford
Atkins, W. H. Martin .....	B.A.	University	Oxford	Salisbury
Backhouse, P. Brandon .....	B.A.	Clare Hall	Camb.	Abp. of Canterbury
Baker, Thomas .....	B.A.	St. John's	Camb.	Abp. of Canterbury
Bates, John Ellison ...	M.A.	Christ Church	Oxford	Oxford
Bell, John Tesh .....	B.A.	Peter House	Camb.	Lincoln
Bishop, Hugh Arthur .....	B.A.	Catharine Hall	Camb.	Lincoln
Borlase, William .....	M.A.	Queen's	Oxford	Oxford
Boys, Henry .....	B.A.	Worcester	Oxford	Chichester — * Norwich
Boys, Thomas James...	B.A.	St. John's	Camb.	Abp. of Canterbury
Bowstead, John .....	B.A.	St. John's	Camb.	Lincoln
Brookfield, W. Henry .....	B.A.	Trinity	Camb.	Lincoln — Abp. York
Brooksbank, Henry C.,	M.A.	Wadham	Oxford	Gloucester
Brown, Rich. Lewis ...	B.A.	King's	Camb.	Lincoln
Browne, Arthur .....	B.A.	Christ Church	Oxford	Oxford
Cardew, George .....	B.A.	Exeter	Oxford	Salisbury
Chapman, W. Sparrow .....	B.A.	Pembroke	Oxford	Oxford
Cobb, John William ...		Queen's	Camb.	Chichester
Coplestone, R. E. ....	B.A.	Exeter	Oxford	Oxford
Cresswell, Richard H.,	B.A.	Emmanuel	Camb.	Lincoln — Abp. York
Curteis, Jeremiah .....	S.C.L.	St. John's	Camb.	Lincoln — Norwich
Curtis, Francis .....	B.A.	Balliol	Oxford	Abp. of Canterbury
Dawes, R. Jesson .....	B.A.	Worcester	Oxford	Gloucester
Deacon, George E. ...	M.A.	Corpus Christi	Oxford	Oxford
Denshire, Henry .....	B.A.	Clare Hall	Camb.	Lincoln
Dusautoy, W. S. O. ...	B.A.	St. John's	Camb.	Chichester — Exeter
Evans, Lewis .....	B.A.	Oriel	Oxford	Gloucester
Evanson, Charles .....	B.A.	St. Edmund's H.	Oxford	Salisbury
Forster, Henry Brooks,	B.A.	Corpus Christi	Camb.	Gloucester
Gardner, A. Downes...	B.A.	Jesus	Oxford	Oxford
Green, C. Stroud .....	B.A.	Christ Church	Oxford	Oxford
Greenalade, William ...	B.A.	Trinity	Camb.	Winchester
Hall, Charles George,	B.A.	Magdalen	Oxford	Oxford
Hayton, Amos .....	B.A.	Queen's	Oxford	Lincoln
Hilton, Henry .....	B.A.	Worcester	Oxford	Abp. of Canterbury
Howell, Alexander J.,	B.A.	Magdalen Hall	Oxford	Winchester
Jackson, W. Ward, jun.	M.A.	Lincoln	Oxford	Gloucester
Jeffreys, H. Anthony,	M.A.	Christ Church	Oxford	Oxford
Lloyd, John .....	B.A.	Jesus	Oxford	Lincoln — Norwich
Lushington, W. Hardis,	M.A.	Oriel	Oxford	Abp. of Canterbury
Macdonald, Douglas ...	B.A.	Trinity	Camb.	Salisbury
May, Edw. Thomson,	B.A.	Jesus	Camb.	Chichester — Exeter
Peake, Henry.....	B.A.	Jesus	Oxford	Winchester — Llandaff
Phillips, Francis R. ...	B.A.	Trinity	Oxford	Winchester

\* The dash is used in lieu of the words, "by letters dimissory from the Bishop of."

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Prichard, Richard .....	B.A.	Jesus	Oxford	Oxford
Quirk, Charles T. ....	B.A.	St. John's	Camb.	Winchester — Exeter
Rodd, H. Tremayn ...	B.A.	Exeter	Oxford	Winchester — Exeter
Rolfe, George Crabb,	B.A.	St. John's	Camb.	Oxford
Sale, Richard .....	B.A.	St. John's	Camb.	Winchester
Seow, Henry .....	B.A.	St. John's	Camb.	Abp. of Canterbury
Seabrooke, Arthur ...	B.A.	Wadham	Oxford	Salisbury
Thompson, T. B. H....	B.A.	Queen's	Oxford	Oxford
Trye, John Rawlin ...	B.A.	Jesus	Oxford	Gloucester
Wasey, W. G. L. ....	B.A.	Christ Church	Oxford	Oxford
West, Washbourne.....	B.A.	Lincoln	Oxford	Lincoln
Wilson, H. Johnson ...	B.A.	Queen's	Oxford	Salisbury
Wood, R. Mountford...	B.A.	St. John's	Camb.	Lincoln
Wordsworth, Charles,	M.A.	Christ Church	Oxford	Oxford
Yard, Thomas .....	B.A.	Exeter	Oxford	Chichester
Yorke, Thomas .....	B.A.	Queen's	Camb.	Lincoln — Norwich

PRESTERS.

Bedingsfield, Rd. King,	B.A.	Queen's	Camb.	Salisbury
Blunt, Robert .....	B.A.	St. John's	Camb.	Lincoln
Boothby, B. W. R. ...	M.A.	All Souls	Oxford	Oxford
Bradford, W. Bathurst,	B.A.	Magdalen Hall	Oxford	Winchester
Bulley, Frederic .....	M.A.	Magdalen	Oxford	Oxford
Carey, Peter .....	M.A.	Trinity	Camb.	Gloucester
Carter, R. Foster ...	B.A.	St. John's	Camb.	Winchester
Clark, George.....	M.A.	University	Oxford	Abp. of Canterbury
Clarke, Thomas.....	B.A.	St. John's	Camb.	Winchester
Clifton, Robert Cox...	M.A.	Worcester	Oxford	Oxford
Close, Robert William,	B.A.	Queen's	Camb.	Lincoln
Clutterbuck, Henry ...	B.A.	Peter House	Camb.	Lincoln
Crouch, James F. ....	M.A.	Corpus Christi	Oxford	Oxford
Dand, Thomas .....	B.A.	Queen's	Oxford	Lincoln
Day, Henry Thomas...	S.C.L.	Clare Hall	Camb.	Winchester — Norwich
Durnford, Edmund ...	B.A.	King's	Camb.	Winchester
Eden, Charles Page ...	M.A.	Oriel	Oxford	Oxford
Garrow, Geo. Baker...	B.A.	Emmanuel	Camb.	Chichester
Gould, Robt. John ...	M.A.	Wadham	Oxford	Lincoln
Greig, George .....	B.A.	St. Edmund's H.	Oxford	Lincoln
Headlam, J. Garnett...	M.A.	Brasenose	Oxford	Gloucester
Johnson, Wm. Henry,	B.A.	Worcester	Oxford	Lincoln
Kinleside, C. G. R. ...	B.A.	Emmanuel	Camb.	Chichester
Kynaston, Herbert ...	M.A.	Christ Church	Oxford	Oxford
Leslie, William .....	M.A.	Lincoln	Oxford	Gloucester
Lewis, David James ...	B.A.	Jesus	Oxford	Oxford
Lowther, Beresford ...	B.A.	Exeter	Oxford	Salisbury
Maddock, H. John ...	B.A.	Worcester	Oxford	Lincoln
Miles, Lucas .....	B.A.	Queen's	Oxford	Lincoln
Norris, Thomas Eyle...	B.A.	Jesus	Camb.	Lincoln
Oakley, W. Henry ...	B.A.	Trinity	Dublin	Lincoln
Oldrid, John Henry ...	B.A.	Magdalen Hall	Oxford	Lincoln
Parker, John .....				
Pearr, James Robert...	M.A.	Magdalen	Oxford	Oxford
Pidley, Edward .....	B.A.	Worcester	Oxford	Winchester — Exeter
Poore, C. Harwood ...	B.A.	Queen's	Camb.	Winchester
Ragg, John.....	M.A.	St. John's	Camb.	Abp. of Canterbury
Raine, John .....	M.A.	Trinity	Camb.	Lincoln — Abp. York
Rawlins, Christopher,	B.A.	Oriel	Oxford	Winchester
Rogers, G. Bourdieu...	B.A.	Pembroke	Oxford	Salisbury
Russell, R. Norris.....	B.A.	Caius	Camb.	Lincoln
Sheppard, H. Winter,	M.A.	Trinity	Camb.	Gloucester
Smith, James Allan ...	B.A.	Queen's	Oxford	Chichester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Spyers, Thomas.....	M.A.	St. John's	Camb.	Salisbury
Stead, Alfred .....	B.A.	Caius	Camb.	Lincoln
Stert, Arthur Richard,	B.A.	Exeter	Oxford	Chichester
Stevens, W. Everest ...	M.A.	St. John's	Camb.	Oxford
Storr, Francis .....	B.A.	Queen's	Oxford	Chichester
Swann, Edward.....	M.A.	St. John's	Camb.	Lincoln
Talbot, Hon. G. G. C.	M.A.	Christ Church	Oxford	Gloucester
Taylor, Vernon Pearce,	B.A.	Christ Church	Oxford	Lincoln
Tovey, T. Leach .....	B.A.	Exeter	Oxford	Salisbury
Twining, G. Brewster,	B.A.	University	Oxford	Lincoln
Walker, Henry .....	M.A.	Christ Church	Oxford	Oxford
Walker, Joseph .....	M.A.	Brasenose	Oxford	Oxford
Waller, Robert .....	B.A.	Brasenose	Oxford	Gloucester
Watts, George .....	B.A.	Queen's	Camb.	Chichester
Wetherell, Charles.....	B.A.	Worcester	Oxford	Chichester
Whipham, Arthur.....	B.A.	Trinity	Oxford	Gloucester — Exeter

The Lord Bishop of Bath and Wells intends to hold an Ordination at Wells, on Sunday, the 18th of January.

The Bishop of Ely's next Ordination will be holden in London, on Sunday, the 15th of February. Candidates are desired to transmit the requisite papers to his Lordship, at Ely House, Dover-street, Piccadilly, a month previous to the before-mentioned day.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 15th of March. Candidates are required to send their papers to his Lordship before the 1st of February.

#### CLERICAL APPOINTMENTS.

Barlow, W.....	Prebendary in Chester Cathedral.
Dodd, P. S. ....	Chaplain in Ordinary to the King.
Fielding, Allen .....	Chaplain to His Majesty's Ship, "Victory."
Griffith, J. G. ....	Head Master of the Endowed Grammar School, Bridgewater.
Haverfield, T. T. ...	Alternate Morning Preacher of St. Anne's, Westminster.
Jeremie, Jas. A.....	Prebendary of Sanctæ Crucis, in Lincoln Cathedral.
Parker, Edwin James,	Vicar of Waltham St. Lawrence, a Surrogate for the Diocese of Sarum.
Quekett, W. ....	Evening Lecturer to the Church of St. George, Middlesex.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ball, John .....	{ St. Lawrence V., Reading }	{ Berks. }	Sarum	{ St. John's College, Oxon. }
Barlow, W.....	Coddington R.	Chester	Chester	D. & C. of Chester.
Bond, W. H.....	Wymington R.	Beds.	Lincoln	John Lee, Esq.
Browne, H. A. . .	Toft R.	Lincoln	Lincoln	Lord Chancellor.
Bull, Edward.....	Pentlow R.	Essex.	London	On his own petition.
Christie, Rich. C.	Frethorne R.	Glouc.	Glouces.	Rev. C. F. Forster.
Clutterbuck, H....	Kempston V.	Beds.	Lincoln	P. Clutterbuck, Esq.
Cooper, Henry ...	Rye V.	Sussex	Chiches.	{ Countess Dowager of Burlington. }
Dawson, Geo. F.	{ Hurstborn Prior V., w. Chapel of Ease of St. Mary Bourn }	{ Hants }	Winches.	Bp. of Winchester.
Dikes, Thomas ...	North Ferriby V.	York	York	W. Wilkinson, Esq.
Faulkner, R. R....	{ Havering-Atte Bower C. }	{ Essex }	London	C. E. Heaton, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Grainger, J. C....	St Giles V., Reading	Berks	Sarum	The King.
Griffith, John.....	Llanegrad & Llanalltgo R.	Anglesey	Bangor	Bishop of Bangor.
Haworth, Rich....	All Saints & St. John's R.	Hunts.	Lincoln	Lord Chancellor.
Halton, T. ....	St. Peter's C., Liverpool	Lancash.	Chester	Rev. J. Brooks.
Higgins, Jas. ....	Elham V.	Kent	Canter.	{ Abp. of Canterbury nominates, & Merton Coll. presents.
Hobson, G. H. ...	Strensall C.	York	York	Rev. C. Ingle, Vicar.
Holdsworth, H....	Fishtoft R.	Lincoln	Lincoln	F. Thirkill, Esq.
Hooper, John.....	Albury R.	Surrey	Winches.	H. Drummond, Esq.
Hutton, Chas. H.	Willoughby V.	Warwick	L. & C.	Mag. Coll., Oxon.
Jenour, A. ....	Rothley V.	Leicester	Lincoln	T. Babington, Esq.
Jones, Howel .....	Egerton P. C.	Kent	Canter.	{ Rev. F. W. Blomberg, D.D.
Johnson, Paul ...	Syderstrand R.	Norfolk	Norwich	S. Hoare, Esq.
Litchfield, Francis	Ryal-cum-Essendine V.	Rutland	Peterboro'	Marquis of Exeter.
Mesham, A. B. ..	Wooton St. Martin R.	Kent	Canter.	Sir J. W. Brydges
M'Ghie, J. P. ...	District Ch. of East Cowes	I. of W.	Winches.	{ Rector of Wippingham.
Middleton, H.....	New Mill P. C.	York	York	Vic. of Kirkburton.
Moore, Rich. G.	Horkston V.	Lincoln	Lincoln	Lord Yarborough.
Newbury, — .....	{ St. Margaret Pattens and St. Gabriel R. Fenchurch-street, London	Middlesex	London	{ Court of Common Council of the City of London.
Oldrid, John H...	Gawcot P. C.	Bucks	Lincoln	The Trustees.
Parker, Edwin J.	{ Waltham St. Lawrence V.	Berks	Sarum	Lord Braybrooke.
Pearse, George ...	Martham V.	Norfolk	Norwich	D. & C. of Norwich.
Pitt, Charles .....	Ashton Keynes V.	Wilts	Sarum	J. Pitt, Esq.
Proctor, Wm.....	Doddington C.	Northum.	Durham	Duke of Northumb.
Remington, T. ...	Cartmel P. C.	Lancash.	Chester	Earl of Burlington.
Richdale, W. J....	Pool, near Otley, C.	W. York	Royal P.	Vicar of Otley.
Roberts, J. ....	Taly Lyn C.	Anglesey	St. Dav.	O.F. Meyrick, Esq.
Sayers, Andrew...	Pauntley P. C.	Gloucea.	Gloucea.	Bp. of Gloucester.
Smith, Urban.....	Stoney Middleton P.C.	Derby	L. & C.	Vic. of Hathersage.
Spencer, C. J.....	Radwell R.	Herts	Lincoln	Francis Pym, Esq.
Stevens, Darrell...	Petherick R.	Cornwall	Exon.	{ Sir W. Molesworth, Bart.
Swann, Chas. H...	Barnack C.	Northam.	Peterboro'	Bp. of Peterboro'.
Talbot, Hon. G.	Withington R.	Gloucea.	Gloucea.	Bp. of Worcester.
Thomas, Evan ...	Cilybebill R.	Glamor.	Llandaff	The King.
Trevelyan, Geo....	{ Malden R. w. Chelsiden C.	Surrey	Winches.	Merton Coll., Oxon.
Watson, T.....	{ Newton by Castleacre V.	Norfolk	Norwich	Bishop of Ely.
Williams, D.H.T.	Nevern V.	Pemb.	St. Dav.	The King.
Wodsworth, C. ...	Hardingstone V.	Northam.	Peterboro'	The King.
Wrey, John.....	Kings Nympton R.	Devon	Exon.	{ Rev. H. B. Wrey, and H. Millet, Esq.

## CLERGYMEN DECEASED.

Allen, H., Precentor of Kilsfena, Ireland.

Besuchamp, B....	{ Hawkrigge w. Withypool R.	Somerset	B. & W.	Miss Wood.
Bridges, N.....	Willoughby V.	Warwick	L. & C.	Mag. Coll., Oxon.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Disturnall, Josiah,	Wormehill R.	Kent	Canter.	Christ's Hospital.
Dodd, C. W., on board his Majesty's Ship "Madagascar," in the	Mentmore V.	Bucks	Lincoln	Gulph of Nauplia.
Dupré, John .....	Toynnton All Saints V.	Lincoln	Lincoln	R.B. Harcourt, Esq.
Ella, G. ....	Wooton St. Martin R.	Kent	Canter.	Lord Willoughby d' Eresby.
Frowd, Isaac .....	Bishop's Castle V. and Shrowardine R.	Hereford	Hereford	Sir J. W. Bridges.
Greaves, A. B. ...	Stoney Middleton P.C.	Derby	L. & C.	Earl Powis.
Hamley, Edward,	Stanton St. John R.	Oxon.	Oxon.	Earl Powis.
Hand, J. T. ....	Cheveley R.	Camb.	Norwich	Vic. of Hathersage.
Harrop, Robert,	Hale Lodge, Altringham,	Cheshire.		New Coll., Oxon.
Hewitt, John S....	Rotherishe R. and Ewhurst R.	Surrey Sussex	Winches. Chiches.	J. T. Hand, Esq.
Lowe, Samuel.....	Darlaston R.	Stafford	L. & C.	Clare Hall, Camb.
Lync, Richard ...	Petherick R.	Cornwall	Exon.	King's Coll., Camb.
Meade, Hon. and Rev. P., Cunningham Place, Edgeware Road,				Rev. C. Simeon, and Society for purchasing Advowsons.
Mower, James ...	Tinsley C. and Dinington R.	W. York	York	Sir W. Molesworth, Bart.
Pickwick, Charles,	Worcester College, Oxford.	W. York	York	Earl Fitzwilliam.
Pinkerton, William,	Maitland Town, New South Wales.			Lord Chancellor.
Richards, Charles,	Chale R., and South Stoneham V.	I. of W.	Winches.	
Rideout, P.....	Farnham R.	Dorset	Bristol	Lord Chancellor.
Sikes, Thomas ...	Guilborough V.	Norham.	Peterboro'	
Smith, H. C.....	Tarrant Rawston R.	Dorset	Bristol.	Sir J. W. Smith, bt.
Steele, Thomas ...	Coaley V.	Glouces.	Glouces.	Lord Chancellor.
St. Ledger, Venerable Archdeacon.				
Turnor, Lewis,	Wervilbrook, Cardiganshire.			
Walcot, John .....	Bitterley R.	Salop	Hereford	Sir J. D. King, bt.
Walker, Robert, St.	Winnew, Devon.			
Webster, William	Dymchurch and Blackmanstone R.	Kent	Canter.	Lord Chancellor.
Whittaker, W. ...	East & West Stover C.	Dorset	Bristol	Abp. of Canterbury.
Williams, H.....	Malden R. w. Chesilden C.	Surrey	Winches.	
Yonge, Denys.....	West Putford R. and Moorwinatow V.	Devon Cornwall	Exon. Exon.	Merton Coll., Oxon.
				Lord Clinton.

### EPISCOPAL CHURCH IN SCOTLAND.

#### DEATH.

At Muthill, on the 11th of November, in the 83rd year of his age, and the 50th of his ministry, the Rev. Alexander Cruickshank. This venerable and highly-respected person was more than fifty years minister of the Episcopal Chapel in the village just named; and it is a remarkable fact that he was only the *second* in succession from the period of the Revolution—his predecessor and he having held the charge during the lapse of an *entire century*. Mr. Cruickshank possessed, in no ordinary degree, the esteem and affection of a large circle of friends, and was regarded by all classes as a man of sincere piety, simple manners, and warm benevolence. According to his means, he was a liberal contributor to all institutions which had for their object the welfare of the poor, and the advancement of religious truth; and, in particular, he is known to have devoted a large share of his professional income to further the interests of the communion to which he belonged.—*Edinburgh Advertiser*.

## SCOTTISH KIRK.

## PREFERMENTS.

Name.	Parish.	Presbytery.	Patron.
Craig, George.....	Spronsston.....	Kelso.....	Duchess of Roxburgh, &c.
Logan, David.....	Dirleton .....	Haddington ...	Mrs. H. N. Ferguson
Charteris, James.....	Newlands Asst.	Peebles.....	Earl of Wemyss

## DEATH.

The Rev. William Purdie, Minister of Libberton.

## UNIVERSITIES.

**St. Andrew's.**—Mr. Tennant has been appointed Professor of Oriental Languages, in the room of Dr. Scott.

**Glasgow.**—The Right Hon. Lord Stanley has been elected Lord Rector of the University of Glasgow, in opposition to Lord Durham, who was proposed by the *liberals*.

A series of Lectures are now delivering in Edinburgh, by Members of the Established Church, on the Advantages of Church Establishments. These Lectures have excited much attention, and are attended by crowded congregations.

At the last meeting of the Presbytery of Dunfermline, it was moved by Dr. Buchanan, of Kinross, and agreed to without a vote, that from this date, none shall receive from this Presbytery license to preach the Gospel who is not prepared to be examined *ad opes sacrae libri* on the Psalter in Hebrew.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, Nov. 29.

In a Convocation holden on Thursday the Honorary Degree of Master of Arts was conferred upon E. Chadwick, Esq. of Swinton Hall, Lancashire, and Gentleman Commoner of Worcester College. Mr. Chadwick was presented to the Vice-Chancellor and Proctors, in a concise but appropriate speech, by the Rev. R. C. Clifton, M.A. late Fellow of Worcester.

In the same Convocation an instrument, bearing the common corporate seal of the Warden and Scholars of St. Mary Winton College, in Oxford, commonly called New College, was promulgated to the house. By this instrument the right of Exemption from the Examination for Degrees, hitherto claimed by Fellows of New College, is relinquished by that body for ever, on behalf of all persons hereafter to be elected from the foundation of Winchester College, with an express reservation, however, to themselves and to their successors of their ancient privilege of proceeding to Degrees without applying the Grace of the House of Convocation.

And in the same Convocation the following gentlemen were approved of as Select Preachers, to succeed to the office of Select Preacher at Michaelmas, 1836 :—

Rev. J. Russell, D.D. of Ch. Ch.; Rev. J. S. M. Anderson, M. A. of Balliol; Rev. W.

F. Audland, M. A. of Queen's; Rev. C. A. Heurtley, M. A. of C. C. C.; Rev. J. B. Riddle, M. A. of St. Edmund Hall.

In a Congregation holden the same day, the following Degrees were conferred :—

**Masters of Arts**—A. W. Tooke, St. Alban Hall; E. T. B. Twissleton, Fellow of Balliol; Rev. R. P. Turner, Balliol; Rev. H. Hogarth, Magdalen Hall; Rev. R. Parson, Magdalen Hall; Rev. W. Wayman, Exeter; J. Osborne, Trinity; Rev. S. R. Spicer, Worcester.

**Bachelors of Arts**—J. Beech, Corpus, grand comp.; T. Jackson, St. Mary Hall; L. W. Owen, Scholar of Balliol; W. H. Hussey, Balliol; B. King, Brasenose; T. Hammer, Brasenose; H. C. Legh, Brasenose; J. G. Domville, Ch. Ch.; Hon. F. W. A. Bruce, Ch. Ch.; R. H. Fortescue, Exeter; H. Dale, Demy of Magdalen; C. Daman, Demy of Magdalen; W. J. Sawell, Magdalen; W. De Salis, Oriel; G. S. Law, Oriel; W. H. Gunner, Trinity; R. P. Pigott, Trinity; B. C. Dowding, Trinity; J. R. Owen, Scholar of Jesus; O. H. B. Hyman, Scholar of Wadham; W. Jeans, Wadham; P. Aubertin, Wadham; J. Bush, Wadham; L. P. Herd, Merton; R. Govett, Scholar of Worcester; C. C. Snowden, Worcester; H. Cooper, Worcester.

On Friday, the 21st inst., the following gentlemen of this University were called to the bar by the Hon. Society of the Inner Temple :—W. F. White, Esq. B.A. Gentleman Com-

moner of Trinity; H. S. Tremehere, Esq. M. A. Fellow of New; and E. D'Oyley Barwell, Esq., M. A. of New Inn Hall.

On Wednesday, the 19th inst., the Rev. D. Stephens, B. A. of Exeter, was incorporated M. A. of Magdalene, in the University of Cambridge.

On the same day, the Rev. T. Edmondson, M. A. of Jesus College, was admitted *ad eundem* of the University of Cambridge.

*Ashmolean Society, Nov. 28.*—The following gentlemen were elected members: T. Abraham, B. A. of Balliol; E. L. Barnwell, B. A. of Balliol.—A present of plates of comparative anatomy was received.—A paper was read by Professor Rigaud on the early history of the reflecting telescope.—This being the last meeting in the year, the names of the office bearers and committee for the year ensuing were submitted to the approbation of the Society, viz.: *President*—The Rev. Dr. Burton, Regius Professor of Divinity. *Treasurer*—Rev. R. Greswell, Worcester. *Secretary*—Professor Powell. *Of the Old Committee*—Dr. Daubeny; Mr. Walker of Wadham; Mr. Falconer, of Exeter; Mr. Hill, of Ch. Ch.; Mr. Browne, of St. John's. *New Members*—Dr. Buckland, Professor Wilson, Mr. Twiss, of University; Mr. Marriott, of Oriel.

#### December 6.

The names of those Candidates, who, at the examination in the present Michaelmas Term, were admitted by the public examiners into the four classes of *LITERÆ HUMANIORES*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

**CLASS I.**—Barnes, C., Scholar of Corpus Christi; Dale, H., Fellow of Magdalene; Daman, C., Fellow of Magdalene; Godfrey, D. R., Scholar of Queen's on the Michel Foundation; Humey, W. H., Commoner of Balliol; Hyman, O. H. B., Scholar of Wadham, and one of Dean Ireland's Scholars; Woolcombe, H., Student of Ch. Ch.

**CLASS II.**—Branker, T., Scholar of Wadham, and one of Dean Ireland's Scholars; Bruce, the Hon. F. W. A., Commoner of Ch. Ch.; Davies, N., Scholar of Pembroke; Govert, R., Scholar of Worcester; Gunner, W. H., Commoner and Exhibitioner of Trinity; Morris, J. B., Commoner of Balliol; Owen, L. W., Scholar of Balliol; Pocock, N., Scholar of Queen's on the Michel Foundation; Stupart, G. T., Fellow of Exeter; Ward, W. G., Scholar of Lincoln; Wilson, J., Scholar of Corpus Christi; Wing, J. W., Commoner of University.

**CLASS III.**—Allen, T., Commoner of Balliol; Black, P., Commoner of Ch. Ch.; Blencowe, T., Commoner of Wadham; Boyce, H. Le Grand, Commoner of Worcester; Bright, J. E., Student of Ch. Ch.; Dewar, E. H., Commoner of Exeter; Faber, J. C., Commoner of Ch. Ch.; Fortescue, R. H., Commoner of Exeter; Hammer, T., Commoner of Brasenose; Jackson, T., Clerk of St. Mary Hall; Johnson, J. T., Commoner, of St. John's; King,

B., Commoner of Brasenose; Kitson, E. P., Commoner of Balliol; Law, G. S., Commoner of Oriel; Moxley, J. B., Commoner of Oriel; Pelly, T., Scholar of Corpus Christi; Slight, H. S., Scholar of Corpus Christi; Talbot, the Hon. W. C., Commoner of Ch. Ch.; Vaughan, J., Commoner of Worcester; Waller, S. R., Commoner of Brasenose; Webster, J., Scholar of Trinity; West, W., Scholar of Lincoln; Woolcombe, W. W., Fellow of Exeter.

**CLASS IV.**—Austice, R. R., Student of Ch. Ch.; Butler, D., Lord Crewe's Exhibitioner of Lincoln; Cooke, D. C. J., Commoner of Worcester; Cox, H. J. F., Fellow of St. John's; De Salis, W. A., Gentleman Commoner of Oriel; Denville, J. G., Commoner of Ch. Ch.; Emerson, A. L., Commoner of Pembroke; Hall, H., Commoner of Ch. Ch.; Jeans, W., Commoner of Wadham; Mayne, H. B., Student of Ch. Ch.; Morris, J., Commoner of Jesus; Newton, W., Commoner of Balliol; Oswell, H. L., Commoner of Ch. Ch.; Owen, J. R., Scholar of Jesus; Pell, J., Gentleman Commoner of Exeter; Radclyffe, C. E., Commoner of Brasenose; Ryder, W. D., Commoner of Exeter; Sidney, J., Commoner and Hulme's Exhibitioner of Brasenose; Spry, A. B., Commoner of Trinity; Sykes, J., Gentleman Commoner of Oriel; Vine, M. H., Scholar of University; Whatman, J., Gentleman Commoner of Ch. Ch.; Wheeler, D., Commoner of St. Edmund Hall; Wrench, H. O., Commoner of Worcester.

In a Convocation holden on Thursday, the sum of 50*l.* was voted from the University chest, in aid of a subscription for building a School Room at Bexley, in the county of Kent, the University possessing an estate in that parish.

In a Congregation holden at the same time, the following Degrees were conferred:—

*Masters of Arts*—Rev. J. S. Broad, St. Edmund Hall; Rev. R. Gray, University; Rev. H. James, Worcester; C. W. Borrett, Demy of Magdalene; Rev. W. Richardson, Fellow of Magdalene.

*Bachelors of Arts*—J. B. Neilson, New Inn Hall; G. B. L. Warner, New Inn Hall; J. Blommart, University; F. Marshall, New; W. H. Cooke, Brasenose; S. R. Waller, Brasenose; R. F. Wigram, Ch. Ch.; J. C. Faber, Ch. Ch.; J. Vaughan, Worcester; J. Webster, Scholar of Trinity; J. Sykes, Oriel; J. B. Moxley, Oriel; W. P. Pitman, Exeter; L. W. Jeffray, Balliol; J. T. Johnson, St. John's; N. Davies, Pembroke; J. Wilson, Scholar of Corpus; T. Pelly, Scholar of Corpus; H. S. Slight, Scholar of Corpus; C. Barnes, Scholar of Corpus.

A. C. Tait, B.A. Scholar of Balliol, and W. G. Ward, B.A. Scholar of Lincoln, and late a Commoner of Ch. Ch., are elected Fellows—and Mr. Lake of Rugby School, and Mr. Goulburn, of Eton School, Scholars of Balliol. At the examinations in 1853, Mr. Tait was placed in the first class of *Lit. Human.*; and at the examinations in the present Term, Mr. Ward was placed in the second class of *Lit. Human.*

## December 13.

On Thursday last, the following Degrees were conferred:—

*Master of Arts*—R. Holberton, Exeter.  
*Bachelors of Arts*—D. Butler, Exhibitioner of Lincoln; I. Thomas, Oriol; D. R. Godfrey, Michel Scholar of Queen's; A. L. Emerson, Pembroke.

On the 7th inst., Mr. G. M. Gifford, Scholar of New College, was admitted Actual Fellow; and on the 9th, Mr. W. D. Hall, from Winchester, was admitted Scholar of that Society.

On Saturday last, Mr. J. W. Wing, of University, was elected Scholar of that Society, on the Bennet Foundation. At the same time, Mr. G. S. Ombler, of University, Mr. F. W. Fisher, of Balliol, and Mr. W. F. Donkin, of St. Edmund Hall, were elected Scholars on the Yorkshire Foundation.

## December 20.

The names of those Candidates, who, at the Examination in the last Michaelmas Term, were admitted by the Public Examiners into the Four Classes of *Discipline Mathematicæ et Physicæ*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

**CLASS I.**—Anstice, R. R., Student of Ch. Ch.; Jeffray, L. W., Commoner and Snell's Exhibitioner of Balliol; Pocock, N., Scholar of Queen's, on the Michel Foundation.

**CLASS II.**—Ward, W. G., Fellow of Balliol; Woodcombe, H., Student of Ch. Ch., and in the first Class of *Lit. Humanæ*.

**CLASS III.**—Branner, T., Scholar of Wadham, and one of Dean Ireland's Scholars; Downville, J. G., Commoner of Ch. Ch.; Kilson, E. P., Commoner of Balliol; Sligh, H. S., Scholar of Corpus Christi.

**CLASS IV.**—Vine, Marshall Hall, Scholar of University.

The number of those who obtained their Testimonium, and who were not placed in either of the Classes at the Examinations, was 73.

On Wednesday last, the following Degrees were conferred:—

*Doctor in Medicine*—B. Daniell, Ch. Ch.

*Bachelor in Civil Law*—H. K. Seymer, Fellow of All Souls', grand comp.

*Masters of Arts*—Rev. T. Usmar, Queen's; R. Prichard, Scholar of Jesus.

*Bachelor of Arts*—J. W. Cole, Magdalen Hall.

## December 27.

On Wednesday last, the following persons were admitted Actual Students of Ch. Ch., having been elected from Westminster in May last:—J. J. Randolph, Ambrose St. John, F. L. Mowey; also, the following Commoners of Ch. Ch. were elected Students by the Dean and Canons:—O. Gordon, H. Hall, A. W. Wade, S. Bockland, W. E. Pole, W. C. Cotes.

## CAMBRIDGE.

Friday, Nov. 28.

The Lalande Medal, which is every year adjudged by the French Institute to the author of the most important advance in astronomy, has just been assigned to Professor Airy, for the service rendered to physical astronomy by his observations. It was last year given to Sir John Herschel for his discoveries respecting double stars.

A meeting of the Philosophical Society was held on Monday evening, Professor Airy, one of the Vice-Presidents, being in the chair. Professor Airy gave an account of the calculations which he had caused to be made, in order to determine the apparent disk of a star and the rings which surround it, when seen through an object glass with a circular aperture. He also stated that corrections had recently been discovered to be necessary in the results of the trigonometrical survey of this country, by which the differences which had previously appeared to exist between the astronomical and geodetical determinations of the latitude and longitude of Cambridge Observatory are greatly diminished.—Mr. Stevenson, of Trinity college, read a memoir on the establishment of certain geometrical properties by the combination of the infinitesimal method with the doctrine of projections.—Professor Sedgwick and other members then communicated some observations illustrative of the geology of Cambridge. The upper chalk with flints runs in a distinct terrace from near Newmarket, by Balham and Linton, to Royston Downs, and thence into Hertfordshire. Beneath this is the lower chalk without flints, which appears at Reach, Cherryhinton, and Haslingfield. Below this is a thin bed which represents the upper green sand; and which, though not above a foot thick, is remarkably continuous in the neighbourhood of Cambridge, being found at the Castle-hill, Barnwell, Ditton, Coton, and Madingley. Under this are the blue gault, and the "lower green sand" of geologists, which may here be called the red sand. The red sand runs from Gamlingay and Caxton by Conington, Longstanton, Cottenham and Upware. But the junction of the gault and red sand is covered up on the west of Cambridge by a large diluvial patch of brown clay, which is full of rounded nodules of chalk. This brown clay forms an upland which extends from Bourne, by Toft and Hardwicke, to Dry Drayton, where it drops into the plain; but the junction of the strata in the plain is still covered up with ferruginous gravel, as at Oakington. Below the red sand occur other clays easily confounded with the gault, but identified with the Kimmeridge and Oxford clays by their fossils. These are found at Gransden, Cottenham fen, and Ely. It was stated that the relations of the successive formations are very obscurely exhibited, in consequence of the strata and their junctions being masked by diluvial masses; and it was requested that all persons



who might obtain any additional information from excavations, borings, or fossils would communicate it.

*December 5.*

**FUNERAL OF THE EARL OF HARDWICKE.**—The funeral of the late Earl of Hardwicke took place at Wimpole on Friday last. It had been his Lordship's wish that it should be private; otherwise, as we are given to understand, there would have been a numerous and respectable attendance of the Members of the University; a large body of his tenantry, however, were present, to pay their last duty to their considerate and kind landlord. The members of his family attended—Lord Stuart de Rothesay, (Lord Caledon was in Ireland,) Lord Mexborough, and four of his sons; Viscount Esthonor, the present Earl, as chief mourner, and his brothers, Mr. Eliot and Mr. Henry Yorke. We noticed as mourners also, the Rev. H. Pepys, Mr. St. Quintin, and Major Hall. The pall was borne by the Rev. A. Cotton, Mr. Watson, Mr. C. Pemberton, Mr. Allix, Mr. Pym, Mr. Eaton, the Rev. J. Haggitt, and the Rev. G. L. Jenyns.

The remains of this venerated nobleman were then deposited in the family vault, where already lay his three sons—the fourth, a youth of very extraordinary promise, was unhappily wrecked in the Baltic, and never heard of more. These losses, and more particularly the last, were to the late Earl the great afflictions of his life; but they were sustained with that steady piety which never deserted him.

At a Congregation held on Wednesday last, the following Degrees were conferred:—

*Masters of Arts*—G. R. Lawson, Trinity; G. Broadhead, Trinity; J. H. Douglas, St. John's; A. H. Morgan, St. John's; G. Burdett, St. John's, comp.; E. P. Lewis, Caius.

*Bachelor in Civil Law*—H. Owen, Caius.

*Bachelors of Arts*—C. H. Bingham, Caius; J. E. Hepburn, Trinity.

At the same Congregation, Mr. Fendall, of Jesus College, was appointed an Examiner of the Questionists in 1685, in the room of Mr. Smith, of Catharine Hall.

*December 12.*

Yesterday being the day appointed for the funeral of his Royal Highness the Duke of Gloucester, late Chancellor of this University, a sermon was preached at St. Mary's church by the Rev. Dr. Turton, Regius Professor of Divinity. The Vice-Chancellor and the Members of the University met in the Senate-House, in full mourning, at a quarter before eleven o'clock, and proceeded thence to St. Mary's church. The Professor took his text from John ix. 4. The learned Professor, in the course of his sermon, after passing a high and well-merited eulogium on the character of the late Earl of Hardwicke, High Steward of the University, dwelt at great length, and with the most eloquent simplicity, on the excellent traits of character evinced in the public and private conduct of the late Chancellor. We cannot refrain from borrowing one small portion of the

Professor's sermon, which proves the most important point of all—the piety and resignation of the noble sufferer. "The truth of the following circumstance may be relied upon:—During an occasional intermission of the pains of disease, one of his attendants said to him, 'you are better; you need not despair.' To which the Duke replied, 'I shall die; but I do not despair.'"—After the sermon the anthem, "Behold I tell you a mystery," was performed by the choir.

At a congregation at ten o'clock yesterday morning, the election of Chancellor of this university was entered upon, but, it being the day appointed for the funeral of his Royal Highness the late Chancellor, only the preliminary forms were gone through, and the proceedings were adjourned to this morning.

On Tuesday last, J. R. West, B.A. of Trinity college, was elected a Fellow of Clare Hall.

*Crosse Scholarship*.—On Friday last, C. A. Hulbert, of Sidney college, was elected a Scholar on Mr. Crosse's foundation.

The select preacher at St. Mary's for the present month, is the Rev. W. J. Walker, of Queen's college.

A meeting of the Philosophical Society was held on Monday evening, Prof. Airy, Vice-president, in the chair. Prof. Miller read a memoir on the position of the optical axes of crystals. Prof. Henalow noticed some newly observed localities of the (upper) green sand in the neighbourhood of Barton and Haslingfield. He then made some remarks on Decandolle's rules for determining the age of trees; and mentioned some instances which he had noticed during the preceding summer, where they did not apply in the case of the Yew. He conceived that these rules, when applied to several well-known Yew trees in Britain, must give the age considerably too great. Prof. Airy mentioned the echo which is returned by the open end of the tall chimney recently erected at Barnwell gas-works. Prof. Cumming then gave a statement of Melloni's discoveries on the transmission of heat by radiation, through glass and crystallized bodies, illustrated by apparatus and experiments.

*Meetings of the Cambridge Philosophical Society for 1835.*—*Lent Term*: Mondays, March 2, 16, and 30.—*Easter Term*: Mondays, May 4, 18, and June 1.—*Michaelmas Term*: Friday (anniversary) Nov. 6, Mondays, Nov. 16, 30, and Dec. 14.

*December 19.*

*Chancellorship of the University.*—On Friday last, the Marquis Camden was unanimously elected to the office of Chancellor of this University, vacant by the death of his Royal Highness the Duke of Gloucester. Immediately after the election and the affixing the official seal to the letter to the new Chancellor announcing his appointment, the Deputation, consisting of the Vice-Chancellor, several Heads of Houses, the Caput, and other officers of the University, proceeded to town, for the purpose of installing the Chancellor in his office; and,

after the election had been announced to his Lordship, they were entertained by him at a very sumptuous dinner. On the following morning the deputation, which was joined by a large number of Members of the Senate usually resident in London, proceeded from the Thatched-House Tavern, in St. James's-street, to the Chancellor's residence in Arlington-street.

Having arrived at the Chancellor's residence, and being introduced in due form, the Vice-Chancellor addressed his Lordship in an appropriate speech. The rev. gent. expressed the great regret which the death of his Royal Highness, the late Chancellor, had excited in the University, and lamented the loss it had sustained. In speaking of the new Chancellor, Dr. French observed, that his disinterested public conduct and his private virtues were so well known that it was unnecessary for him to attempt to eulogize his exalted character.

The necessary oaths were then administered and the statutes of the University presented to his Lordship; after which he was addressed by the Public Orator in a very eloquent Latin speech, at the conclusion of which the Chancellor addressed the Deputation at great length.

The Duke of Northumberland, Lord Prudhoe, Lord Bayning, Lord Brecknock, &c., were present during the ceremony.

At a Congregation on Tuesday last, a letter from the Marquis Camden, accepting the high honour conferred upon him, was read to the Senate.

At a Congregation on Wednesday, his Grace the Duke of Northumberland was appointed High Steward of this University, in the place of the Right Hon. the Earl of Hardwicke, deceased.

At the same Congregation, Mr. C. Wordsworth, of Trinity College, and Mr. Lofft, of King's College, were appointed Examiners for the Pitt Scholarship.

#### December 26.

F. Fisher, B.A. of Jesus college, in this University, was lately elected a Fellow of that society.

A convocation was held in the Senate-House, on Wednesday morning, for the purpose of receiving and reading the answer of the Duke of Northumberland, High Steward of the University, to the letter written to his Grace, by the Public Orator, in the name of the Senate, announcing his Grace's election into that office.

*Craven and Pitt Scholarships*.—Notice has been given that there will be, on Monday the 26th day of January 1835, an examination of candidates for the scholarships upon these foundations, lately holden by T. K. Selwyn, B.A. and Mr. C. R. Kennedy, both of Trinity college. The examiners for the Craven Scholarship are—the Vice-Chancellor, the five Regius Professors, and the Public Orator.—The examiners for the Pitt Scholarship are—the Vice-Chancellor, the Public Orator, the Regius Professor of Greek, Mr. Lofft, King's college, Mr. C. Wardworth, of Trinity.

There will be congregations on the following days of the ensuing Lent Term:—

- Saturday, Jan. 24, (A.B. Com.) at Ten.
- Wednesday, Feb. 4, at eleven.
- Wednesday, — 18, at eleven.
- Wednesday, Mar. 4, at eleven.
- Wednesday, — 18, at eleven.
- Friday, Apr. 3, (A.M. Incept.) at ten.
- Friday — 10, (End of Term) at ten.

**PRIZE SUBJECTS.**—The Vice-Chancellor has issued the following notice in the University:—

The most Noble Marquess Camden, Chancellor of the University, has signified to the Vice-Chancellor, his intention of giving, this year, a gold medal to such resident Undergraduate as shall compose the best English Ode, or the best English Poem in heroic verse, upon the following subject—"The Death of his late Royal Highness the Duke of Gloucester."

The subjects for Sir W. Browne's medals for the present year are—

- (1) For the Greek Ode, *Delos*.
- (2) For the Latin Ode, *Belisarius*.
- (3) For the Epigrams, ..... *Amphora caput Institui, currente rota cur urceus exit?*

The subject for the Porson prize for the present year is—Shakespeare's 3rd Part of King Henry VI., Act II., Scene 2, beginning—

CLIV.—"My gracious liege;"

And ending—

"To hold thine own, and leave thine own with him."

**N.B.** The metre to be *Tragicum Iambicum Trimetrum acatalecticum*. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1835.

All the above exercises are to be sent in to the Vice-Chancellor privately: each is to have some motto prefixed, and to be accompanied by a paper, sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the candidate's name and college written within. The papers containing the names of those candidates who may not succeed will be destroyed unopened. Any candidate is at liberty to send in his exercise *printed or lithographed*. No prize will be given to any candidate who has not, at the time of sending in the exercises, resided one term at the least.

#### DURHAM.

The Barrington Scholarships have been awarded to the following gentlemen of the university: viz.—Messrs. R. W. Furness, H. D. Griffith, R. Errington, and T. Watson.

#### DUBLIN.

Exhibitions have recently been founded in the University for students educated at the Royal schools. For students educated at Enniskillen and Dungannon schools, ten exhibi-

bitions for each school, five of 50*l*. per annum, and five of 30*l*. per annum; and for students educated at Armagh school, five exhibitions of 50*l*. per annum each. These exhibitions may be held for five years, provided that on two examinations in each year the persons elected to them shall be placed in the first or second class of honours in *Lit. Humanioribus*.

The examination of candidates for these exhibitions was held in Michaelmas Term, and the following students were elected:—to exhibitions of 50*l*., Flanagan (John), from Enniskillen school; Dobbin (Thomas), from Armagh; and Law (Hugh), from Dungannon. To exhibitions of 30*l*., Carson (David), from Enniskillen school, and Peebles (Robert Ben.), from Dungannon.

Exhibitions have also been founded for such students as have been educated at the schools on the foundation of Erasmus Smith, Esq., at Drogheda, Ennis, Galway, and Tipperary. Persons educated at these schools are eligible to the exhibitions from the period of their entering the University, and may hold them so long as they shall be resident in Trinity college, and until they shall be of Master's standing, provided that no person shall hold an exhibition after the second year who has not within that period obtained classical honours, at least once, at the Term Examinations. The first examination of candidates for these exhibitions was held in the Michaelmas Term, and the following students were elected:—Bindon (William Francis), from Ennis school; Lowe (Edward), Tipperary school.

At the examinations held in Trinity college, on the 8th, 9th, and 10th days of December, the silver Medals for proficiency in the modern languages were awarded to the following students:—For French, to Mr. Rynd (James G.), Mr. Burgh (Henry), Flanagan (John), Stritch (Andrew), Douglas, and Mr. Kenny (W.) For German, to Mr. Palliser (Christian); and for Italian, to Leeper (Alexander.)

#### TRINITY COLLEGE, 1834.

##### Michaelmas Term Examinations.

N.B. The names are arranged in the order of standing on the College Books.

#### JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*Senior Prizemen*: Mr. Murland, J. W.; Stack, T.; Chichester, W.; Ball, J.; Hopkins, R.; Vickars, H.; Glanville, J.; M'Dowell, G.—*Junior Prizemen*: Willes, J. S.; Baggot, C. E.; Keith, J.; Butler, W.; Geran, R.

HONOURS IN CLASSICS.—*Senior Prize-*

*men*: Stack, T.; Owgan, H.; Hopkins, R.; Fenton, G. L.; Colman, J. C.; Trevor, E.—*Junior Prizemen*: Mr. M'Naghten, S.; Ball, J.; Bull, J.; Wilson, R.; Drapes, V. P.; Badham, L.; Morgan, W.; Treanor, E.

#### SENIOR FRESHMEN.

HONOURS IN SCIENCE.—*Senior Prizemen*: Mr. Shaw, G. A.; Higgins, L.—*Junior Prizemen*: James, J.; Lynch, M.; Biggs, R.; Flynn, J. H.; Green, J.; King, R.

HONOURS IN CLASSICS.—*Senior Prizemen*: Mr. Welsh, R.; Mr. Synnott, M.; Walsh, J.; Wade, B.; Tibbs, H. W.; Wrightson, T. R.; King, R.; Ringwood, F. H.; Eccleston, J.—*Junior Prizemen*: Mr. Johnston, R.; Mr. Verschoyle, J.; Mr. Lynch, W. W.; Higginbotham, J. W.; Hallam, E.; Henn, T. R.; Disney, J. W. K.; Hallowell, J. W.; Finney, D.; Fletcher, G.; M'Ilveen, G.

#### JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*Senior Prizemen*: Mr. Kelly, C.; Connor, H.; Warren, R.; Sidney, F.; Roberts, M.; Roberts, W.; Beere, R.; Jellett, J. H.; Lawson, J. A.—*Junior Prizemen*: Mr. Herbert, R.; Mr. Bayley, R. W.; Merrick, S.; Ardagh, R. M.; Ovens, E.; Sanders, T.; Law, H.; Meredith, E.

HONOURS IN CLASSICS.—*Senior Prizemen*: Mr. Torrens, T. F.; Wrightson, R.; Roberts, W.; Jellett, J. H.; Lawson, J. A.; O'Callaghan, A.; Miller, Wm.; Graham, G.; Watson, J.; Ring, C. P.—*Junior Prizemen*: Mr. Knox, Wm.; Mr. Galwey, T.; Mr. Douglas, J.; M'Donagh, T.; Hodder, G. F.; Smyth, C.; Roberts, M.; Maturin, E.; Perrin, J.; Minnit, J.; Meredith, E.; Stewart, H.; Greene, J.; Macartney, J.; Wallen, G.; Murphy, P.; O'Connor, W.

#### Degree Examination.

N. B. The Senior Moderators are placed in the order of merit; Junior Moderators in the order of standing on the college books.

Initio Termini S. Michaelis, habitis Examinationibus pro gradu Baccalaureatus in artibus,

*In Moderatores Seniores nominantur*

*In Disciplinis Math. et Phys.*: 1. Graves, C.; 2. Carson, J.—*In Ethica et Logica*: 1. Butler, G. A.; 2. Sherlock, H. H.; 3. Peed, J., *Soc. Com.*—*In Literis Humanioribus*: 1. Wheeler, G. B.

*In Moderatores Juniores nominantur*

*In Disciplinis Math. et Phys.*: Beamish, F.; Orr, A. S.; Mockler, G.; Crampton, G.; Finlay, R.—*In Ethica et Logica*: Todd, C. H.; Walsh, T.; Crawford, C. S.; Chattoe, R.; Meade, J.; Meade, F.

\* The title of Mr., in the University of Dublin, is given to Fellow Commoners.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The Lady of the Rev. J. G. Dowling, r. of St. Mary-de-Crypt, Gloucester; of Rev. A. Olivant, St. David's College; of Rev. W. Harding, Sulgrave V., Northamptonshire; of Rev. E. A. Davies, Greenhead, near Huddersfield; of Rev. R. B. Greenlaw, Blackheath; of Rev. C. Miller, Cheswardine V., Salop; of Rev. J. Kempthorne, Wedmore V., Somerset; of Rev. J. D. Hales, Charmouth R.; of Rev. T. Fuller, Eaton Place; of Rev. A. Drummond, Charlton, Kent; of Rev. D. Wickham, Brook Green, Hammer-smith; of Rev. C. Clifton, Beaumont-street, Oxford; of Rev. T. D. Broughton, Bletchingley R.; of Rev. W. Smith, Dunston Hall.

*Of Daughters*—The Lady of the Rev. T. Evans, Salisbury; of Rev. J. Croft, Sherborne; of Rev. J. H. Talbot, Clifton R., Olney; of Rev. C. Baylay, Ramsgate; of Rev. A. L. Lambert, Ash P., near Farnham, Surrey; of Rev. W. Dalby, Warminster V.; of Rev. J. Sterling, Hurstmonceaux, Sussex; of Rev. G. T. Ferrand, Tunstall R., Suffolk; of Rev. W. C. L. Faulkner, Rodney-street, Pentonville; of Rev. R. Eden, Hackney; of Rev. H. P. Hamilton, Warth R.; of Rev. G. Burnaby, Somerby, near Melton Mowbray; of Rev. B. Peile, Hatfield; of Rev. R. H. Hill, Britford V.

### MARRIAGES.

The Rev. J. Macaulay, v. of Loppington, Salop, to Miss Large, of Malpas; Rev. J.

Hambleton, Minister of the Chapel-of-Ease, Holloway, to Miss S. A. Lawrence, of Colebrook-row, Ilington; Rev. E. Hussey, of Chilton, to Jane, d. of the Rev. C. Wapshare, r. of East Hendred; Rev. H. Johnson, of Skerries, county of Dublin, to Emily, second d. of Dr. S. Crauford, of the Circus, Bath; Rev. A. Daniel, of Exeter Coll., Oxon, A.M., to Eliza A., eldest d. of the late C. W. Cruttwell, Esq., Bath; Rev. H. Hutton, M.A., to Ann R., youngest d. of the Rev. R. Cautley, r. of Moulson, Bucks; Rev. J. Goskin, A.B., to A. S., only child of Mr. H. Hill Budget, of Bristol; Rev. E. Syngé, r. of Kilherrin, county Galway, to Emily, d. of Sir R. Steele, Bart., of the city of Dublin; Rev. Mr. Crispin r. of Renhold and Ravensden, to Miss M. N. Nash, eldest d. of P. Nash, Esq.; Rev. W. Duthy, r. of Sudborough, Northamptonshire, to Emma, youngest d. of the late Sir G. Robinson, Bart., of Grafton Park, Northamptonshire; Rev. C. Vaughan, jun., to Emily, only d. of the late J. P. Reeve, Esq., near Reading; Rev. H. V. Russell, B.A., r. of Rise, Yorkshire, Chaplain in Ordinary to his Majesty, to Eliza, third d. of the late O. Tylden, Esq., of Torre Hill, Kent; Rev. H. T. Wheeler, r. of Berkley, Somersetshire, to Charlotte, youngest d. of the Rev. C. E. Isham, r. of Polebrook; Rev. J. Storer, jun., of Hemmingford Grey, to Margaret A., eldest d. of the Rev. R. Tillard, of Bluntisham; Rev. J. Carlyon, of St. Merin, Cornwall, to Eliza J. M., youngest d. of the late G. Kingdon, Esq., of Frome Selwood, Somersetshire.

## OBITUARY.

THE death of Mr. Sikes, of Guilsborough, is noticed in the usual place; but the loss of such a person cannot be past over without a word of the gratitude and reverence which all ought to feel, and which very many do feel, for his character and memory. His thorough knowledge of divinity—his sound judgment on all the more difficult parts of it—his love of church order—his high and unbending principle—his magnificence—his active, useful, Christian life—his true faith—his fervent, but calm and pure, piety, these were the qualities which entitle him to love, and gratitude, and bitter regret. They who know what the words 'high churchman' and 'Church-of-England piety' means, bless God that so bright and genuine an example of both was so long held forth to the

world; and while they lament that they can see its light no longer shining among them, will treasure the precious lessons which it afforded, and will remember with joy the blessing and the peace which such a faith and such piety impart. "The righteous is taken from the evil to come;" and no one can doubt that, as Mr. Sikes had already seen but too much which was entirely opposed to his views, his wishes, and his desires for the church, so his death has rescued him from seeing much which would have caused him yet deeper affliction. The course which he and they who think with him loved and followed so long may, perhaps, be renounced, but it will be for "generations yet for to come" to see on which course God bestows his choicest blessings.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## CAMBRIDGESHIRE.

A testimony of respect and esteem has been presented by the humbler classes to the Rev. F. Hose, curate of the parish of the Holy Trinity, in this town. It consists of an elegant silver tea-pot, purchased by small subscriptions varying from one penny to a shilling, and bears the following inscription:—"A tribute of gratitude for zealous and faithful services rendered by the Rev. Frederick Hose to his attached congregation, which assembled at the School-Room, in Trinity parish, Cambridge, during the repairs of the Church, 1834."—*Ibid.*

The annual meeting of the Cambridge Auxiliary of the Society for the Propagation of the Gospel in Foreign Parts was held on Tuesday, Dec. 3d., in the Town-Hall, and was very respectably attended; the Rev. Dr. French, Vice-Chancellor, in the chair.

## CHESHIRE.

**TRIBUTE OF RESPECT.**—On Monday, the 8th of December, was presented to the Rev. J. W. Gowring, B.A., on leaving his curacy of Witton, Northwich, Cheshire, a handsome gold watch, accompanied with a purse, which was subscribed for by members of his flock. On the inside case of the watch is inscribed:—"A tribute of Respect, presented to the Rev. J. W. Gowring, B.A., by members of his flock, for his highly esteemed services while at Witton. Dec. 1834."—*Record.*

On Monday, Dec. 8, a public meeting was held at Cheadle, for the purpose of organizing a district committee, in connexion with the proposed Diocesan Church Building Society. Edward Buller, Esq., M.P., presided, and Archdeacon Hodson explained to the meeting, at considerable length, the nature and objects of the contemplated institution. The resolutions adopted were similar to those passed at the Stafford meeting, for the same purpose; and in moving and seconding them, the assembly was addressed by several of the clergy and gentry of the neighbourhood. Previous to separating, most of those present put down their names as donors or annual subscribers; and among the former were James Watts Russell, Esq. 100*l.*; E. Buller, Esq. 30*l.*; Rev. E. Weildon and J. Sneyd, Esq. 25*l.* each; and the Rev.

B. Port, T. Powys, Esq., and W. Sneyd, 20*l.* each.—*Derbyshire Courier.*

## DERBYSHIRE.

## DIOCESAN CHURCH BUILDING SOCIETY.

—A highly respectable meeting of the clergy, magistrates, and gentry of the northern division of this county, was held on Friday, Dec. 19, at the Town-Hall, Chesterfield, for the purpose of forming a society for promoting the enlargement, building, and purchase of Churches and Chapels in connexion with the Established Church, at which Sir Geo. Sitwell, Bart. presided.—*Ibid.*

## DEVONSHIRE.

**CLERGY OF THE ARCHDEACONRIES OF EXETER AND TOTNES.**—In consequence of requisitions to that effect from the clergy of these archdeaconries to their archdeacons, these venerable persons appointed meetings, for the purpose of considering some important interests of the church, and, if expedient, to express their confidence in the co-operation of the bishops with his Majesty's government, in devising a just and safe measure for a commutation of tithes; in correcting defective discipline; and remedying such defects in polity as impair the efficiency of the church in securing the sacred object for which it was established, namely, the spiritual instruction of all classes of the people.—*Exeter Post.*

**THE ANSWER OF THE BISHOP TO THE ADDRESS OF THE ARCHDEACON AND CLERGY OF THE ARCHDEACONRY OF EXETER.**

"Palace, Exeter, Dec. 18, 1834.

"DEAR MR. ARCHDEACON,—I have received the communication made to me by yourself and the clergy of your archdeaconry, with much satisfaction. This testimony of the confidence in the bishops cannot fail to strengthen our hands and hearts in the important work in which we may be invited to join.

"On the first particular mentioned in your address—the settlement of the tithe question—I have no hesitation in assuring you, that it is not only my own earnest wish, but also the wish, as I firmly believe, of the bishops, as a body, to support any equitable measure for that purpose which

the government may propose. Having given you this assurance, I should have said no more on the matter, had not a statement been recently made, which demands from me more particular observation.

"In the report of a speech delivered at a numerous meeting in this county by a member of the late cabinet, the bishops have been arraigned, for having repeatedly thwarted the endeavours of his Majesty's ministers to settle this most perplexing question, and for having thwarted them on pleas of a very questionable character. It is there said, that 'In the session which has just passed, there was one, and more than one proposition with regard to tithes, which, on being submitted to the heads of the church, they declared should have their opposition in the House of Lords, conceiving they were injurious to their interests: We (the ministers) did not think they were injurious; but we thought it useless to force through the House of Commons a measure which would have been defeated in the House of Lords.'

"Whether the words reported were really spoken, it is not for me to say. It is enough that they have not been disavowed by the noble person to whom they are attributed, and that, under the authority of his name, they have obtained circulation, and, of course, credit, throughout the kingdom. This has imposed on me the pleasing duty—a duty which I owe to my brethren, to myself, and to the clergy at large—of availing myself of the opportunity which you now give me, to deny in the strongest terms, not only the accuracy, but the entire substance of this statement. No proposition on the subject of tithes was submitted to the bishops; no declaration of our intention to oppose any such measure of the government was made by us, nor by any one authorised by us, nor by any one whatever, so far as I have heard, or believe—certainly not by any one who, from his station or influence, could be reasonably supposed to be the organ of our opinions.

"I make these assertions, not on my own recollection, merely, but after previous inquiry in quarters where any failure of memory, or defect of information, on my part, could be abundantly supplied. If, however, I am wrong, I rejoice to think that the means of correcting my error must be within reach of him who is alleged to have made the charge.

"I cannot doubt that, if he indeed made it, he will—for the sake of that cause which must be dearer to him than

any other, the cause of truth and justice—he will state, plainly, what, and by whom, were the propositions made to us—who it was that declared our intention to oppose them in the House of Lords—and to whom, and when, such declaration was made.

"On your second topic, the necessity of an improved discipline over the clergy—especially in the few cases (I humbly thank God, when I consider how few!) of charges of immorality—I hardly need assure you, that the bishops are most anxious to assist in correcting an evil which they, above all men, most deeply feel.

"In truth, their anxiety on this subject has already evinced itself in no ambiguous way. Nearly three years ago, a detailed plan was presented by the 'Commission for inquiring into the practice and jurisdiction of the Ecclesiastical Courts,' at the head of which were the Archbishop of Canterbury, and five other bishops; and it has been a great disappointment to us, that a bill—which, professing to carry that plan (or some other for the same purpose) into effect, was brought into the House of Lords, at the close of the session of 1833, by a leading member of the government, and was then ordered to be printed for general consideration during the recess—not only has not yet been proceeded with, but never afterwards appeared in any shape.

"On the third matter on which you address me, the correction of defects in our ecclesiastical polity generally, or what is called church-reform, I hope I have, however imperfectly, anticipated the necessity of lengthened remark, by the opinions which I expressed in my charge sixteen months ago. Other bishops have adopted a similar course: and of all, I may say with confidence, that they have the wish, and the determination, to do every thing which, on due consideration, shall be found necessary, or really expedient. Meanwhile, it is not our fault that nothing has yet been done. In the beginning of the session of 1833, we were taught by the first minister of the crown, in his place in parliament, to expect a communication from government on this important subject. A similar announcement was made to us at the close of the last session. Such a communication, whenever it had come, would have found us, as was repeatedly intimated in the House of Lords by our revered primate, ready and anxious to perform our part. This feeling cannot be supposed to be less powerful in us at present.

"In conclusion, let me express my

earnest hope, and fervent prayer, (a prayer in which all my clergy will cordially join,) that whatever measures be introduced affecting the establishment of the church, whether in England or in Ireland, they may be such as shall tend most effectually to promote what you justly call 'the sacred object for which the church is established—'the spiritual instruction of all classes of the people;' in other words, that it may be their purpose, and by God's blessing, their effect, not only to preserve, but also to extend the knowledge and the power of true religion in every part of the United Kingdom! To ensure such a result, we of the clergy, all in our several stations, as you in the address before me most feelingly engage to do, must, with the Divine grace, exert our utmost zeal and diligence in faithfully discharging the high trust which God has committed to us.

"I am, dear Mr. Archdeacon,

"Your affectionate friend and brother,

"H. EXETER."

"The Venerable the Archdeacon of Exeter."

#### DORSETSHIRE.

**LYME.**—A catholic chapel is to be erected here in a short time: the land is purchased.—*Bath Chronicle*.

On the 15th of December the Rev. W. F. Grove held his tithe audit at the rectory at Melbury Abbas, and abated his parishioners 10 per cent. on their composition, in consideration of the depressed state of agriculture. As soon as the cloth was removed, and the usual constitutional toasts had been given, the principal occupier rose and presented the rector with a handsome silver goblet, having the following inscription:—"Presented, by the tithe payers of Melbury Abbas, to their rector, the Rev. W. F. Grove, M.A., as a testimony of their regard, after a pastoral connexion of more than 40 years, A.D. 1834."—*Salisbury Herald*.

The young gentlemen of the King's School, Sherborne, have presented the respected second master, the Rev. Thomas James, with a handsome silver tea service, upon which is inscribed the following gratifying testimonial:—"Reverendo viro Thomæ James, A.M., erudito subpræceptorî hæc argentea ædilitatis, fidelitatis, comitatis—Testimonium. D.D. Discipuli."—*Ibid*.

#### DURHAM.

The Rev. H. Lawson of South Shields, has been presented by his congregation with a very elegant silver snuff-box, bearing a suitable inscription.—*Ibid*.

#### GLOUCESTERSHIRE.

A numerous and highly respectable meeting of the Bristol Association of the Friends of the United Church of England and Ireland was held on the 26th Nov., at the Horticultural Room, at the top of Park-street, for the purpose of "agreeing to an Address to his Majesty, and Petitions to the two Houses of Parliament in support of the United Church of England and Ireland." The company were admitted by tickets, procured by previous application to the secretary—about 2000 persons. Over the president's chair was suspended the King's declaration to the bishops, printed in gold, and decorated with colours of "true blue." At the same time the speakers were addressing the meeting, tables were laid in the adjoining gardens for signatures to the address and petitions. Precisely at eleven o'clock the committee and officers of the association, accompanied by the Irish deputation (Rev. Messrs. Boyton and Sullivan) entered the room, amidst the applause of the meeting. Alderman Haythorne commenced the business of the meeting by briefly moving that the chair be taken by Alderman Daniel. —(Cheers.)—The chairman said that he thanked the meeting for the honour they had done him in calling him to the chair on such a great and important occasion. Several able addresses were delivered amid much applause, and several appropriate resolutions, and a petition, were unanimously adopted. The meeting passed off extremely well.—*Cambridge Chronicle*.

The address to the King has received upwards of seven thousand signatures.

The following is the petition agreed to:—"To the Right Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"We, the undersigned Magistrates, Clergy, Bankers, Merchants, and others, inhabitants of the city of Bristol and its neighbourhood, are again urged by an imperative sense of duty, to submit to your Right Honourable House our deep and awful conviction of the danger to which the Protestant reformed religion is exposed, by that alarming spirit of innovation which has been suffered to gain force in the land, and which, in its indiscriminate rage for destruction, threatens to respect no institution, however hallowed by time, or endeared to our affections by the recollection of the virtues they have fostered, or the benefits they have been the means of conferring on the country.

"That the overthrow of our Protestant

church is the main object to which the energies of all government are now directing their efforts, is but too apparent. If any evidence of this fact, beyond the repeated and systematic attacks upon the rights and property of the establishment, were wanting, we have it in their own avowed declarations, put forth at their general meetings, and circulated in the public press. Nor is the danger the less urgent or the duty of resistance the less imperative, that the blow is, in the first instance, aimed at that portion of the venerable fabric which has been reared in the sister kingdom. To our Protestant brethren in Ireland has been consigned the defence of the principal outwork of our church constitution; with which is identified the safety of the citadel itself; and never have they been found wanting in the discharge of this sacred trust. In times of public danger they have indeed been always the first at their station; and it is to their devoted heroism and constancy that we are indebted, under God, for the maintenance of the integrity of our national church, and the consequent preservation of the United Empire from dismemberment.

"We feel called on, therefore, by every motive that can animate a Christian breast, by our reverence for the common cause, in the defence of which they are engaged; by our gratitude for their past services, as well as by our sympathy in their present danger, to come forward to their assistance in their hour of need. To desert them at such a crisis would be not merely an act of cowardice, but a base betrayal of a great Christian obligation. It is a duty which we owe to our King, our Country, and our God, to declare that there is no sacrifice we are not ready to make, no extremity we are not prepared to endure, rather than abandon the defence of a cause to which we are conscientiously and devotedly attached, and in the maintenance of which we are firmly persuaded is involved all that we hold most dear—the free enjoyment of our civil and religious liberties, and the continuance of the Divine favour which, since the time of the establishment of our reformed apostolical church, in its present purity of doctrine and constitution, has been so signally and so bounteously shed upon this happy land.

"The miseries and privations to which the ministers of the Irish church are exposed in their present arduous struggle, in defence of its most sacred rights, no feeling mind can contemplate without horror. We deeply sympathize in their sufferings, and cannot sufficiently express our admiration of the Christian fortitude with which they

have been borne. With gratitude we acknowledge the great obligation we owe to your lordships, for your watchful care over their rights and interests, as evinced in your recent rejection of a measure by which the church establishment in Ireland would have been eventually subverted. We implore the continuance of your powerful protection, and anxiously look forward to the adoption of prompt and effectual measures for the relief of the Irish clergy; either by enforcing the due payment of the revenues provided for their support by the wisdom and piety of our ancestors, and which have been of late so unjustly and unlawfully withheld; or by the substitution of a full and ample compensation in their room.

"And, above all, it is our most earnest and anxious petition, that your Right Honourable House will not entertain any legislative measures calculated to prejudice the rights of our Protestant church, as established in the United Kingdom, or to affect its stability; but that by a prompt and decisive manifestation of your determination to discountenance every such attempt, you will quiet the apprehensions of all true friends of religion, and put a final extinction to the hopes of its enemies."

#### ESSEX.

**BISHOPS WALTHAM.**—On Sunday, October the 12th, a very impressive sermon was preached by the Rev. T. Scard, M.A., in the parish church, to a crowded and respectable congregation, on his leaving the curacy. Above one thousand two hundred persons were assembled to testify their respect towards the rev. gentleman. The text was taken from 27th verse of the 20th chapter of Acts. The inhabitants of the parish have also testified their approbation of Mr. Scard's ministerial duties, by presenting him with a piece of plate, of the value of 70*l.*, which was presented on the 14th, at a public breakfast.

#### HAMPSHIRE.

The Rev. T. S. Ginger, minister of George-street Chapel, Ryde, Isle of Wight, has been presented with a handsome piece of plate—a subscription by his congregation.—*Salisbury Journal*.

#### HUNTINGDONSHIRE.

**ST. NEOTS.**—Notwithstanding the state of the estrangement and want of fellow feeling said to be so general between the pastor and the flock, still, at the present time instances are continually occurring, when the Church is evidently proved to be too fixed in the affections of her sons, to fear the arts of those who would glory in



the utter downfall of the Altar and the Throne. At St. Neots, in Huntingdonshire, in consequence of the fidelity and unwearied exertions of the Rev. J. Appleton, M.A., in the general duties of the parish, and likewise of his activity and personal exertions and influence in procuring the assistance of the neighbouring clergy, whereby a third service has been established in the church, the congregation have increased his salary fifty pounds for the present year, and intimated their intention of making the same permanent during his stay amongst them. Here, then, we find the apostolic precept is listened to, the people know them that minister amongst them in spiritual things. They appreciate the characters of those devoted to their Master's service; they feel the importance of having an authorized ministry amongst them, who, whilst they are personally independent, are the servants of all men for the Lord's sake. —*Cambridge Chronicle*.

#### KENT.

At the close of the audit, the dilapidated state of the beautiful cloisters of Canterbury cathedral was reported to the prebendaries then assembled, and it appeared that a large sum would be required for their repair, in addition to the many costly works now in progress. The Rev. Mr. Peel immediately rose and stated, that he had, in his will, bequeathed the sum of 1000*l*. to be laid out for the general advantage of the fabric; but he felt that on no occasion could that sum be better bestowed than under the present circumstances. He therefore requested their immediate acceptance of it. This is but one of many instances of the munificence of the Rev. gentleman. It was but a short time ago he made a donation of 600*l*. towards the erection of a tower for his parish church, in Worcester-shire. —*Kentish Observer*.

The parishioners of Wingham have presented, by deputation, a handsome silver snuff-box to the Rev. T. B. Round, M.A., as a mark of their unqualified respect and esteem for the manner in which he has performed the clerical duties of the parish during the period that they have devolved upon him. —*Ibid*.

#### LANCASHIRE.

One of the most satisfactory meetings in favour of the Society for Promoting Christian Knowledge which has been held in any district, was held this month at Manchester. An account of it will be given in the next number.

MANCHESTER CHURCH RATES. — The triumph of the enemies of the Church in Manchester has been short. Mr. Broome

who was appointed to examine the validity of the votes given during the contest upon the question of a Church Rate for the current year, has now made his report, and the result of the scrutiny is a majority of three hundred and fifty-eight votes in favour of the rate. It will probably be in the recollection of our readers, that at the close of the pool there was an apparent majority of 1,123 against the rate, the numbers being — for the original motion, 5,897; for the amendment, 7,019. At the close of the scrutiny the numbers stand thus:

For the original motion.....5712

For the amendment.....5354

Majority in favour of the rate.....358

Most heartily do we congratulate the friends of the Church on this result; a result, the importance of which will be best appreciated by those who were witnesses to the exertions that were made to obtain a different one, and to the exultation with which the anti-Church faction announced their temporary triumph. The lavish expenditure of money, and the mean and fraudulent artifices by which that temporary triumph was purchased, will be in the recollection of the Manchester public; and if any thing should increase the satisfaction which we derive from seeing the honest, unostentatious exertions of the friends of the Church crowned with success, it would be the pleasure of witnessing the defeat of a faction, who had the meanness to resort to the most disgraceful expedients to accomplish their purpose. — *Manchester Courier*.

#### PROTESTANT MEETING AT LIVERPOOL. —

On Friday, November 21st., a meeting of the friends of the Established Church was held in the Amphitheatre, Great Charlotte-street, Liverpool, for the purpose of receiving a deputation from the Irish Clergy, and of adopting such measures as the critical position of the sister Establishment in Ireland might require. Lord Kenyon presided, supported by many of the neighbouring resident gentry, and his Lordship was accompanied on his entrance by the Rev. Messrs. Boyton and O'Sullivan, the Irish deputies, who were cordially welcomed by the meeting. At the conclusion of the speeches of these Rev. gentlemen, an address to his Majesty—expressive of the deepest sorrow that their Protestant brethren in Ireland no longer found, under the administration of the law, protection for their persons and property, and earnestly imploring his Majesty to raise from despondency the persecuted branch of the Establishment in that country—was moved by W. Hulton, Esq., and carried amidst the cheers of the meeting. In the course of

Mr. Boyton's speech he warmly congratulated the meeting on the change in the ministry, observing that the late ministers had by their acts reduced the Protestants of Ireland to such a situation, that if that system had been continued, Ireland would have been separated from England, the bond which united them—the Protestants—being deprived of strength. Mr. O'Sullivan contended, that the late government measures shewed a disposition on the part of the late ministry to weaken the Protestant Church, and to render it unable to resist the attacks of its enemies. He shewed this by alluding to the operation of four measures—Anti-scriptural education—suppression of the Bishopricks—the Church temporalities Bill—and the Protestant census.—*Liverpool Standard*.

#### MIDDLESEX.

At a meeting of the rate-payers of St. Martin-in-the-Fields, held to receive the report of the committee of vestry, relative to the office of clerk in orders, the Rev. Mr. Duckenfield, the new vicar, was unanimously voted to the chair.\* This was the first vestry meeting at which the vicar of the parish has presided, or even been present, for the last two hundred years. This fact was hailed as an omen of peace and concord in this hitherto agitated parish. A number of gentlemen addressed the meeting in a conciliatory spirit; and it was unanimously resolved, that the report should be referred back to the committee, so to amend it as to prevent, if possible, any irritation to any party, and to bring about peace in this long disturbed parish.—*Globe*.

We learn from the *Morning Chronicle*, that Dr. Lushington assisted a mob of 1800 or 2000 people, as the journal quoted asserts, to desecrate, by a political meeting, the church of St. Leonard's, Shore-ditch, on Wednesday night. It is the duty, the sworn judicial function of Dr. Lushington, to prevent and punish such profane abuse of edifices dedicated to the service of the Almighty. We think that some Christian inhabitant of the parish of St. Leonard's ought to cite the learned doctor, for brawling in a church, before the judge of the Consistory—viz., before the Doctor himself.—*Standard*.

**NATIONAL BENEVOLENT INSTITUTION.** The annual and general meeting of the governors and subscribers to this charity took place on the 27th, at Freemasons' Hall, on which occasion there were twenty pensioners added to the number of those whose declining years are supported,

whose sufferings are alleviated, whose wants are relieved from its funds; there will therefore be now two hundred and fifty pensioners placed on the establishment, each of them in the receipt of from 20*l.* to 30*l.* per annum, requiring upwards of 6,000*l.* per annum for the payment of the pensions. Her Majesty and the Royal Family, with many of the nobility and other humane and beneficent characters, are the zealous and active friends of this justly esteemed and valuable institution.—*Morning Post*.

The *Morning Post* of December 15th, says: "Notice was given on Sunday in Greenwich Church, during divine service, that a meeting would be held one evening during this week, to consider an address to his Majesty, on the subject of the dismissal of his late Ministers! The rector of this church was private tutor in Earl Grey's family." Is this true?

Mr. Spring Rice, and several other members of the late Administration, have lately made a Government grant to a certain Dr. Polding (lately made by the Pope a Catholic Bishop, and ordered by the Pope to go to Australia, to re-establish a Catholic mission in that colony), of one thousand pounds per annum; moreover, the grant has been increased by an additional grand of a thousand acres of land in any part of New South Wales, in order that Dr. Polding may found a Catholic College there; further, Mr. Spring Rice has agreed to pay the passage or outfit of Dr. Polding, and of the Catholic priests who are intended to accompany him. The question, therefore, must be considered in two points—1st, whether the King of England or the Pope of Rome is to manage the spiritual affairs of the British colonies? Secondly, whether or not the people of England are to be taxed in order to pay for the maintenance of a Catholic Bishop in New South Wales? It is intended that this Dr. Polding should sail for Australia in the first week of January next; he may be heard of at Dr. Branstons, a Catholic Bishop, living at 35, Golden-square.—*Correspondent of the Standard*.

A vestry was held in the parish church of St. Mary, Islington, on Thursday, December 4th, for the purpose of making a Church and other rates. The radicals assembled to oppose the rate, but were beaten by at least ten to one, by a show of hands.—*Albion*.

**ST. LUKE'S, CHELSEA.**—On Thursday evening, December 4th, a public vestry was held for the purpose of receiving the report of the committee of vestry appointed

\* Query.—Was not this his right as vicar?

to inquire into the duties and emoluments of the office of sexton, the Rector in the chair. The report, in substance states that, in the opinion of the committee, the parish will appoint an individual, to be denominated a superintendant, to perform the duties of sexton, and of watching over the operations of the grave-digger, at a salary of 5*l.* per year, the churchwardens to receive the fees and emoluments of sexton, thereby making an addition to the parochial funds of a sum about 350*l.* per annum. The report was received with great applause, and carried.—*Record*.

On Thursday, December 18th, a special general meeting of the Society for Promoting Christian Knowledge, was held at the society's house, in Lincoln's-inn-fields, for the purpose of considering the propriety of making a grant of money in aid of a fund, to be raised by subscription, for promoting the religious instruction of the emancipated negroes in the British West Indies. The meeting was called at the particular recommendation of the Archbishop of Canterbury, who took the chair upon the occasion. The Bishops of London, Llandaff, and Barbadoes, were also present, as well as many of the clergy, and a number of individuals of high respectability. The secretary read various communications from the West India Islands, stating the increased avidity of the negroes for instruction since their emancipation. The report of the standing committee stated that the Society for the Conversion and Religious Instruction of the Negroes, had granted a sum of 5,000*l.* for these purposes, and that the Incorporated Society for the Propagation of the Gospel in Foreign Parts was expected to do the same, and concluded by recommending the Society for Promoting Christian Knowledge to make a grant of 10,000*l.* in aid of the fund, which was acceded to.—*Times*.

ST. JOHN'S, NEWFOUNDLAND.—(*To the Editor of the Times*).—SIR,—Having been lately round Bonavista Bay, in the way of business, which led me into most of the little settlements, I was very much astonished to find the children able to add up the price of every thing. I was thus led on to inquiry, and I do not know that I met with a child in the bay who could not read and write.—To find this knowledge in so many little bye places surprised me, until I discovered they all obtained the means of instruction through the Society for the Propagation of the Gospel in Foreign Parts, which does so much good in other provinces. In seven or eight places there were schools under

that Society, with 20, 30, and even 60 children, who understood every thing needful in ordinary life; and yet the income of these masters, in some cases, did not exceed fifteen pounds a-year; while in other places, too small for a school, a gift of two or three pounds a-year to some servant secured to the children Sunday instruction.

I have been sorely grieved to hear that all these schools are to be abolished at the end of the present year; and if you will please to make this public in your paper, I am in hope that some one will publish a list of the schools, and the number of children taught, with the amount of salaries and little grants, which may induce the House of Assembly to provide such a small sum as is necessary to support those extensively beneficial establishments, which seem to have gone on so quickly doing good for years, that many persons scarcely know them to exist in the Island.

A CHILD'S FRIEND.

#### NORTHAMPTONSHIRE.

The Rev. John Ferme, A.M., of Blankesley, Towcester, Northampton, late Fellow of Caius College, has resigned the situation of Head Master of the Devonport Classical School, to which he was elected a short time since.—*Camb. Chron.*

#### NORTHUMBERLAND.

A meeting of the rate payers of the parish of Hexham, was convened in the Abbey Church, on Thursday, 17th December, for the purpose of fixing a church rate for the present year. A rate of two-pence in the pound having been proposed and seconded, an amendment for the adjournment of the meeting for a year was proposed, and seconded by Mr. Joseph Ridley, who took the opportunity of addressing some opprobrious terms to the chairman (the clergyman of the parish), which drew down upon him the just indignation of the meeting, who called for a division. The rate was immediately carried by a show of hands, the majority being full four to one. A more numerous vestry meeting has been seldom witnessed in Hexham.—*Newcastle Journal*.

#### SOMERSETSHIRE.

BATHRASTON.—On Sunday, the 16th November, the parish church of Bathraaston, near Bath, was re-opened for the performance of divine service, having been closed some months for repair, and for the addition of a new aisle and gallery to the sacred edifice, which now contains 600 sittings, 350 of that number being free for the use of the poor and their

children. On this interesting occasion, prayers having been read by the Vicar, the Rev. Spencer Madan, the Lord Bishop of the diocese preached an admirable sermon from Psalm lxxxiv. 1. Through the liberal exertions of the respected incumbent and his parishioners, an organ has been newly erected in the church. The musical services of the day were ably executed. The church was crowded, the fineness of the day having induced the attendance of numerous persons from Bath and the surrounding parishes. In the evening, the Rev. Joshua Nussey, Curate, read prayers, and the Vicar delivered an appropriate discourse from Hebrews x. 25. The collection at the doors (morning and evening) amounted to 30*l*. This enlargement of the church affords nearly 200 additional sittings. It is highly creditable to the parishioners to add, that the whole sum expended, amounting to 1,000*l*., has been raised (without any parochial rate, or application to the Church-building Society) almost entirely by their own voluntary contributions.

On Friday week, a handsome silver salver was presented to the Rev. H. B. Newman, A.M., late Assistant curate of St. John's Parish, Glastonbury, by a deputation of three of the principal inhabitants of that town, bearing the following inscription:—"A Token of Esteem from the Inhabitants of Glastonbury to the Rev. H. B. Newman, M.A., in remembrance of the kind, faithful, and Christian discharge of his pastoral duties whilst among them. A.D. 1834."—*Record*.

THE CHURCH OF ENGLAND LAY ASSOCIATION.—A meeting of this Association, took place at the Upper Assembly Rooms, on Saturday the 6th., on which occasion the Rev. Mr. O'Sullivan attended; who stated the present condition of the Irish Church, and advocated its cause. Mr. Sullivan also combatted several erroneous opinions which had been propagated relative to the revenues of the church, and described the state of the South of Ireland in such terms as to powerfully impress his auditors. If his statements be true, the people can hardly be considered in a civilized state, being as deplorably miserable as poverty, ignorance, and superstition can make them, and their passions worked upon to a state so inimical to peace and order, that as from official documents it was shewn 560 assassinations had been committed in a period of two years. The Rev. Mr. Tottenham and several other speakers eloquently addressed the meeting. The Bishop presided: who, in speaking of His Majesty's firm attachment to the Church, said

he heard him express himself to the effect, "that, when he forsook the Church, may God forsake him."—*Bath Journal*.

#### STAFFORDSHIRE.

A public meeting was held in the Grand Jury Room, Shirehall, Stafford, on Wednesday, Nov. 26th, for the purpose of forming a Branch Society, in connection with the proposed Diocesan Institution, for "Promoting the Enlargement, Building, and Purchase of Churches and Chapels." The attendance was numerous and highly respectable. There were present the Earl of Harrowby, the Lord Bishop of the Diocese, the Right Hon. and Rev. Lord Ward, Lord Sandon, H. H. Williamson, Esq., (the High Sheriff,) Thomas Hawkes, Esq., M.P., John Bateman, Esq., Ralph Bourne, Esq., Ralph Sneyd, Esq., J. Tomlinson, Esq., and numerous other influential county gentlemen; also the Venerable Archdeacon Hodson, and most of the clergymen of the town and neighbourhood. Before the meeting separated, donations to the amount of 1,700*l*., with many annual subscriptions, were announced. The Earl of Harrowby headed the list with 300*l*., the Bishop followed with 200*l*., Lord Ward, the High Sheriff, J. Bateman, Esq., R. Bourne, Esq., R. Sneyd, Esq., and J. Tomlinson, Esq., contributed 100*l*. each, and Miss Hinckes (by the Rev. H. Moore,) 100*l*.—*Morning Herald*.

#### SUFFOLK.

SACRILEGE.—Between Sunday, the 7th instant, and the Wednesday following, the parish church of Fressingfield, near Bungay, Suffolk, was broken open by some thieves, who forced open the parish chest, and carried off the whole of the communion plate, consisting of a silver flagon, weighing forty ounces; a chalice, with cover, weighing twenty ounces; a silver plate for alms, weighing twenty ounces; and one silver plate for bread, weighing fifteen ounces, with a short Latin inscription engraved thereon.—*Cambridge Chronicle*.

#### WARWICKSHIRE.

CHURCH RATE AT BIRMINGHAM.—The poll finally closed on Saturday afternoon, 13th inst. The *Birmingham Gazette* says, "The gross state of the poll, as declared by the opposition party, is—For the rate, 1723—against it, 6699—leaving an apparent majority of 4976 against the rate. In quoting these numbers, it is important, however, to state, that while on the part of the supporters many who desired to vote for the rate were kept from polling, on account of their not being assessed, and, therefore, disqualified, a very large pro-

portion of the votes against the rate will be found, upon the scrutiny, to be composed of persons not assessed, and which will, in all probability, therefore be struck off. It will also be the business of the scrutineers to affix to the name of each person the number of votes to which, under the Vestry Act, he is entitled. These two points ascertained and rectified, it is the opinion of those best qualified to give an opinion, that the majority of real votes will ultimately be found to be in favour of the rate."

On Wednesday, Dec. 17th, a numerous and highly respectable meeting was held at Dee's Royal Hotel, Birmingham—Theodore Price, Esq., in the chair, when the following declaration was unanimously adopted, and signed by all present:—"We, the undersigned Magistrates, Clergy, Bankers, Merchants, Manufacturers, and other inhabitants of Birmingham and its vicinity, feel it our duty at the present time, when efforts are being made to effect a separation of Church and State, thus publicly to declare our firm determination zealously to support the Protestant Church Establishment in its connection with the State, and to maintain in its integrity the British Constitution, being ready at the same time to promote every safe and temperate measure for the correction of real evils and proved abuses."—*Birmingham Gazette*.

#### WILTSHIRE.

On Thursday, the 27th Nov., a valuable piece of plate was presented to Dr. James, the late curate of Calne. The plate consists of a richly-wrought salver, of the value of seventy guineas, the execution of which reflects great credit on Messrs. Payne and Sons, of Bath, the manufacturers. The salver is enriched by the arms of Dr. James, and bears the following inscription:—"Presented to the Rev. J. B. James, B.C.L., M.D., F.L.S., by his friends at Calne, in testimony of their high respect for his character as a clergyman, 1834."

Our venerable cathedral (Salisbury) narrowly escaped destruction yesterday morning. It appears that the lad, whose duty it is to light the fires for warming the edifice previous to the commencement of divine service, had not used due care in placing a brazier filled with lighted charcoal, in the organ loft; and shortly after, a man engaged about the building discovered a volume of smoke ascending from the loft. An alarm was immediately given, when it was discovered that a portion of the ignited charcoal had fallen from the brazier, and had already melted some lead work, and set fire to the adjoining timbers. By the prompt exertions of Mr. Biddlecombe,

and other individuals, who obtained an instant supply of water, the flames were arrested in their progress; but had the fire remained undiscovered a short time longer, the choir, and probably the entire building, would have been inevitably reduced to a heap of ruins.—*Portsmouth Herald*.

A public meeting was held at the Green-row Rooms, Portsmouth, on the 17th of November, for the purpose of establishing a society for the protection of the interests of the Church of England. The room was completely crowded with nearly all the rank, wealth, and influence of the place; Sir Lucius Curtis, Bart., in the chair. The resolutions were all carried unanimously. Nine hearty cheers were then given for the Church, and the meeting broke up. One hundred and fifty persons enrolled themselves as members of the society, before the room was cleared.—*Morning Herald*.

#### YORKSHIRE.

NORMANTON CHURCH RATE.—On the 27th of November, a meeting was held in the vestry of Normanton Church, for the purpose of laying a rate for its necessary repairs, &c. Mr. J. Denison, farmer and maltster, presided on the occasion. The churchwardens proposed a rate of threepence, the same in amount as that of last year. An amendment was proposed of a three-halfpenny rate, which, after some observations, was carried.—*Leeds Paper*.

#### SCOTLAND.

By a melancholy coincidence of circumstances, the Scottish Episcopal Church has within three days been deprived by death of three of her venerable and oldest clergymen, viz., the Very Rev. Alexander Shand, Dean of the diocese of Aberdeen, and for upwards of forty-four years minister of the episcopal congregation of Arradoul, near Buckie, where he died on the evening of the 10th ultimo; Rev. Alexander Cruikshank, for many years minister of the Episcopal Chapel at Muthil, in Perthshire, on the 11th ultimo; and the Rev. George Garden, minister of the Episcopal Chapel at Stonehaven, early in the morning of the 13th of November.—*Aberdeen Journal*.

#### IRELAND.

The *Dublin Evening Mail* contains a valuable report of returns, presenting a comparative view of Protestant and Roman Catholic property, in 241 parishes, taken from the most Roman Catholic parts of Ireland, but taken altogether at hazard. The general result is—Protestant property, 2,002,227 acres; Roman Catholic property, 71,404 acres. Protestant tithe composition, in the same parishes, 82,581*l.*; Roman Catholic composition, 2,837*l.*

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- The Classic and Connoisseur in Italy and Sicily; in which will be condensed the best Observations of the more distinguished Tourists through those Countries. With (as an Appendix) an abridged Translation of Lanzi's History of Painting. 3 vols. 8vo.
- Elements of Medical Police; or, the Principles and Practice of Legislating for the Public Health. By Bisset Hawkins, M.D., Professor of Materia Medica and Therapeutics in King's College. 1 vol. 8vo.
- Faustus, a Dramatic Mystery; the First Walpurgis Night; the Bride of Corinth. Translated from the German of Goethe. By John Anster, LL.D., Barrister-at-Law.
- Edward, the Black Prince. By Mr. James.
- Journal of a Visit to Constantinople and some of the Greek Islands, in the Spring and Summer of 1833. By John Auldjo, Esq., F.G.S., Author of the "Ascent of Mont Blanc," "Sketches of Vesuvius," &c.
- An Exposition of the Nature, Treatment, and Prevention of continued Fever. By H. McCormac, M.D., Physician to the Fever Hospital, Belfast.
- The Village Churchyard, and other Poems. By the Rt. Hon. Lady Emeline Stuart Wortley. 1 vol. Post 8vo.
- Dr. Blundell on the Diseases of Women and Children. Edited by Dr. Castle, Physician to the Brighton Dispensary.
- A Vindication of the Bishops' Right to Sit and Vote in the House of Peers; with Introductory Remarks on the Leading Features of the Present Times, and of the Period just preceding the Civil Wars of the Seventeenth Century.
- The Rev. T. Williams, of West Charlton, proposes (if the undertaking meet with suitable encouragement) to publish a volume, containing the Substance of Discourses preached at Bristol by the late Rev. Robert Hall.

## NOTICES TO CORRESPONDENTS.

A CORRESPONDENT states, that *lay* vicars read the Litany at Lincoln Cathedral, and asks if there is any authority for the practice. Is he quite sure of the fact?

Many thanks to "M.," "Laicus," "E. R." shall be used next month. "Iota" should have been inserted, but he has overlooked, in the article on "Pontius Pilate," the *argument* to shew that history is not, on the whole, favourable to the character of Pilate. The question is, whether that argument is correct; but "H." has evidently not overlooked the matter.

"X.," on "Bishop Middleton," shall be examined.

The Editor begs to call attention to an advertisement of a "Sunday Penny Reader," by Mr. Molesworth. That gentleman's talents, principles, and zeal, will do whatever can be done to make such a work useful, and to deserve extensive circulation.

"Beta" may rest assured that every desire is felt for minute correctness in every statement. The Editor thanks him for his letter, which is forwarded to the correspondent from whom the list to which he refers was received, with a request that he will give his attention to it.

A Correspondent inquires why the Ordination Services are omitted in all our Common Prayer Books. The inquiry is a very proper one, and the omission anything but creditable.

A Correspondent refers to Bishop Kaye's "Tertullian," 2nd edit., pp. 34-6, for remarks on the "Disciplina Arcani," and to Burgh's "Dissent from the Church of England," &c., for just notions on the value of oral tradition.

Mr. Winning's paper, "F. E. T.'s" articles, "Observator," and a "Berkshire Clergyman," shall be used.

Will "C.," who recommends a Bill authorizing the bishops to compel the erection of churches even against the wish of the incumbents, say how they are to be paid for?

"T. W. W.'s," verses, "Church Sketches," are received.

Some numbers of the *Old England* newspaper have been forwarded, which contain some articles on church matters, so good, both in spirit and ability, as to deserve attention and warm encouragement on the part of the friends of the church. It is stated, that this paper is neither published nor circulated on Sundays.

A good deal of discussion has been raised in the papers by the Dean of Hereford's requiring a clergyman under his jurisdiction to conform to the liturgy, by administering the communion to one person at a time. Surely, wherever it is possible to do this, there can be no doubt that it is far more affecting, and that the *personal* address was designed by the church to be so. In how many cases can it be truly said that it is impossible, or even very difficult? In the present case, has not a very large communion been concluded by two o'clock? What could be said for disobedience to the rules of the church in such a case?

"Ignotus," "Alpha," "Prytanis," "R. W. B.," "H. F. G. T.," "T.," "B.," "R. S.," "A Scottish Catholic Deacon," and "O." are in type.

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THE  
BRITISH MAGAZINE.

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FEBRUARY 1, 1835.

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ORIGINAL PAPERS.

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RABBINISM CONSIDERED AS A RELIGIOUS SYSTEM.

RABBINISM has fared like all other religious systems : it has had prejudiced assailants to attack, and over-zealous admirers to defend it. The former have produced whatever they could find objectionable ; the latter have carefully kept out of view whatever seemed to its disadvantage. The truth is, that it is a mixed system of good and bad. Founded on the inspired writings of Moses and the prophets, it necessarily contains much truth and wisdom ; but expounded and enlarged by prejudiced men, it presents a strange incongruity of materials. To form a right estimate, therefore, it is necessary to consider both the good and the bad as impartially as may be.

The first and most prominent feature in Rabbinism is, that it acknowledges Divine revelation as the great basis of religion and morality, and teaches a future state of rewards and punishments. It is true, the Rabbins are by no means agreed as to their nature, and Maimonides reckons as many as five varieties of opinions on this subject. "The first class think that the future bliss means Paradise ; and that this is a place where they eat and drink without any previous labour or fatigue to the body ; and that there are there houses built of precious stones, and beds covered with silk, and rivers flowing with wine, and perfumed oils, and many things of the same kind. Further, that the threatened punishment means hell ; and that it is a place burning with fire, where the bodies are burned, and the children of men tormented with various kinds of torment and affliction, too many to enumerate." "The second class are of opinion that by the expected good is to be understood the days of Messiah (may he soon be revealed ! ) ; and that at that time the children of men will all be angels, living and abiding for ever ; and that they will be great of



stature, and that they will multiply and increase until they cause the whole world to be inhabited for ever; and that this Messiah, as they think, will live by the help of the Name, Blessed be He; and that in those days the earth will bring forth garments ready woven, and bread ready baked, and other like impossibilities; and that the punishment will be, that the wicked shall not exist, nor be worthy to have a part therein." "The third class thinks, that by the expected good is meant the resurrection of the dead; and their idea of this is, that man will live after death, and return with his relations and family, and eat and drink, and not die any more; and that the punishment will consist in not living after death with those that live." "The fourth class is of opinion that the reward to be attained by keeping the commandments is bodily rest, and the attainment of worldly pleasures in this present world, as fertility of the soil, much wealth, a numerous progeny, health of body, peace, security, an Israelitish king, and dominion over those who oppress us; and that the punishment which will overtake us, if we deny the law, is the opposite of these things, such as we experience at present in this state of captivity." "The fifth class, and they are very numerous, combine all these things, and say, that our hope is that Messiah will come, and raise the dead, and that they shall be gathered into Paradise, and there they shall eat and drink, and be well fed all the days of the world."\* These opinions may be said to constitute the popular belief of the Rabbinical Jews; and it is evident from Maimonides' confession, and still more from the pains which he took to confute them, that they were widely spread and tenaciously held in his day. They are still the opinions most commonly advanced by the mass of the Jewish people. It is no wonder, therefore, that many Christian divines have considered the expressions "the days of Messiah" and "the world to come," as synonymous. Maimonides has however endeavoured to establish another opinion more consistent with the ideality of his philosophy. He distinguishes between the days of Messiah and the world to come, asserting that the former expression refers to a state of this present world, whereas by the latter is to be understood the spiritual and eternal state; and this statement is defended at length by Rhenferdt, in his *Dissertationes de Seculo futuro*.† The words of Maimonides are very express and decided. He says, "Let it not come into thy mind that in the days of Messiah any part of the fashion of this world will be destroyed, or that there will be any change in the creation. The world will go on in its accustomed fashion. Isaiah's declaration that the wolf shall

\* Sanhedrim, fol. 119. Surenhus. Mishna, p. iv. p. 259.

† These Dissertations are to be found in Meuschen's *Novum Testamentum ex Talmude Illustratum*, p. 1116 et seqq.

dwell with the lamb, and the leopard lie down with the kid, is a parable and enigma. The meaning of this passage is, that Israel shall dwell securely with the wicked of the nations of the world.\* A little lower down he adds, from the Talmud, "The wise men have said, that between the days of Messiah and this present world there is no difference except in the subjection of the kingdoms." In his treatise on Repentance, at the end of the eighth chapter, he gives another quotation from the Talmud, to the same effect—"Our wise men have said, that all the prophets have prophesied only of the days of Messiah, but of the world to come it is written, 'Neither hath the eye seen, O God, besides thee (what he hath prepared for him that waiteth for him).'—Isa. lxiv. 4." In this same chapter he gives his own view of the future rewards and punishments in the following words:—"The good that is laid up for the righteous is the life of the world to come; and that is the life that knows no death, and the good that is unmixed with evil. The reward of the righteous is that they may be thought worthy of this happiness, and shall have a part in this bliss. The punishment of the wicked is that they shall not be worthy of this life, but shall be cut off and die. Whosoever is not worthy of this life, he dies never to live again. On the contrary, he is cut off in his wickedness, and perishes as the brute. In the world to come, there is no body nor corporeality, but only the souls of the righteous without a body, like the ministering angels. And as there are no bodies, neither is there eating nor drinking, nor any of those things which the bodies of men need in this present world . . . but the righteous sit with crowns on their heads, and enjoy the glory of the Shechinah." The crowns here mentioned he also explains allegorically of the moral virtues for which they have been entitled to a share in this state of bliss. But that these are not the received opinions on the subject, appears from the pains which Nochmanides and others have taken to prove them not heretical, and from the unqualified contradiction which they met from Abraham ben Dier. This last writer is particularly indignant at the assertion that there is to be no corporeality in the world to come, which, he says, is little short of a denial of the resurrection. This variety of opinion proves, however, that the doctrine of a future state of rewards and punishments is a fundamental topic of Rabbinical theology, and that there is therefore a wide difference between this system and infidelity. But the beneficial effect which this doctrine is calculated to produce on the mind is much weakened by another dogma, which asserts that every Israelite has a part in the world to come. This doctrine is laid down again and again in the Talmud, and seems to be universally

adopted. "All Israel has a part in the world to come, for it is said, 'Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.'"<sup>\*</sup> It is not meant by this that the wicked Israelites are not to be punished, but only that their punishment is to be temporary, and that when they have received the punishment due to their sins, they are then to enjoy eternal happiness. To this general rule, however, there are some exceptions. Those who deny the resurrection of the dead, or the divine origin of the law, and those who are termed Epicureans, are all excluded from any share in the world to come. As to the Gentiles, the Rabbins teach that the pious amongst them are also to be saved; neither Christians nor Mahometans are to be found in this happy number. Maimonides classes them both amongst the deniers of the law. He says, "the deniers of the law are of three sorts: first, he that says that the law is not from God, yea, even one verse, or one letter. If he says that Moses gave the law himself, he is a denier. Also he that denies the comments on the law, that is, the traditional law, and who renounces the Agadah, as Sadok and Bajethos; and he who says that the Creator has changed one commandment for another, or that the law has long since been abrogated, though of divine origin, as the Christians and Mahometans: each of these is a denier of the law." The Rabbins teach, as might be expected, that the way to eternal happiness is by the service of the one true God. Their doctrine concerning the nature of God, as held at present, is expressed in the third article of the Maimonidean creed—"I believe with a perfect faith that the Creator (blessed be his name!) is incorporeal, that he is not subject to any of those changes that are incident to matter, and that he has not any similitude whatever."<sup>†</sup> But it is a question whether this was their doctrine always. Eisenmenger has collected a great number of passages from Jewish writers, ascribing to God corporeal attributes, assigning his dimensions, and even asserting that he wears phylacteries. Learned Jews now say, after Maimonides, that these passages must be understood allegorically; but the very first sentence of the Moreh Nevuchim is an acknowledgment that men had been accustomed to consider God as corporeal; and Abraham ben Dier says plainly, "That many greater and wiser men than Maimonides held this doctrine, convinced by passages of Scripture, and still more from passages in the Agadah." Indeed, it appears that in this as well as some other doctrinal articles a change of sentiment was effected by the intercourse with the Moors and other Mahometans, and by the enmity against Christianity, which was much increased

<sup>\*</sup> Sanhedrim, fol. 90, col. i.

<sup>†</sup> Jewish Daily Prayers, p. 58.

by the Crusades. But whatever variations there may have been in the doctrines, the practical part of Rabbinism has sustained but little change. The Rabbins teach that the one true God is to be worshipped and served, and that not merely with ceremonial observances, but with the homage of the heart. The Pirke Avoth contain many admirable precepts inculcating true piety—the Morals of Maimonides, and “The Duties of the Heart,”\* shew that the government of the heart and affections is the most acceptable worship. But it cannot be denied that the tendency of the system is to beget in the minds of the multitude an undue regard for merely external observances. Antigonus of Socho may say, “Be not like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master disinterestedly.” But R. Chananiah ben Akeshia has said, “God blessed be! he has been pleased to render Israel meritorious, therefore he multiplied to them the law and the commandments, as it is said, ‘The Lord was pleased for his righteousness’ sake; he magnified the law, and made it honourable.’” Couple this doctrine with the endless catalogue of Rabbinical commandments, and the effect upon the minds of the people is easily conceived, especially when it is remembered that most of those commandments which are peculiar to the Jews are merely ceremonial. The Rabbinical Jew fulfils a commandment, and consequently lays up a certain portion of merit, by the mode of putting on his shirt, tying his shoes, washing his hands before and after meals, and by walking fast to the synagogue and slow coming away. The wearing of certain fringes (Tsitsith) on his garment, putting on his phylacteries, saying the prescribed prayers, and lighting the candles for the feast of dedication, are all meritorious acts. The Sabbath has a whole host of such meritorious observances; so has every festival and every fast; so that by the end of the year every Rabbinical Jew must think that he has a pretty tolerable stock of observances, and consequently of merit, laid up, to stand against whatever sins he may have committed. The Sepher Lev Tov, a book written in Jewish German, and therefore intended for the common people, says of the Sabbath alone, that “he who keeps the Sabbath aright has as much merit as if he kept the ten commandments, and even the whole law.” And a little further on it says, “Though a man should commit the greatest sins mentioned in the law, yea, though he should commit idolatry, yet if he will keep the Sabbath aright, God will forgive him.” (fol. 56, col. 3.)

But when we say that Rabbinism has this tendency, we do not mean to insinuate that this system overlooks our duty to our neighbour. On the contrary, it is both diffuse and minute in its

precepts on this head. It not only lays down principles, but defines the conduct in a multitude of particular cases. Indeed, this is one of the peculiarities of the system, that it considers the civil law as an integral part of religion. Hence the directions about buying and selling, compensation for damage inflicted, marriage contracts, divorce, and even usury and money-lending are all included in the six hundred-and-thirteen commandments which form the boast of every Rabbinist. Some few of this large number will be sufficient to shew the spirit of the system, and what it teaches as to our duty towards our neighbour. "According to the Rabbies it is an affirmative precept to visit the sick, and to comfort the mourners, and to carry forth the dead, and to bring home a bride, and to accompany travellers a part of the way, and to take part in all that is necessary for interment—such as carrying on the shoulder, and going before, and lamenting, and digging, and burying—and also to rejoice the bride and bridegroom, and to assist them in all that they require. Though these are commandments of the Rabbies, they are all included in the general rule, thou shalt love thy neighbour as thyself. All things that thou wouldest that others should do unto thee, do thou to them who are thy brethren in the law and the commandments." "Visiting the sick is a commandment binding upon all. The great are to visit those in humble estate, and the visiting is to be many times in the day; the oftener the better, only not so as to be troublesome. Whosoever visits the sick does as much as if he took a part of his sickness, and alleviated his suffering; and whosoever does not visit the sick is as guilty as if he shed blood." Maimonides gives it as his opinion that "comforting the mourners is even of paramount obligation, because to comfort the mourners is to shew kindness both to the living and the dead." Their precepts concerning the burying of the dead are of the same humane character. In order to bury the dead it is lawful to cease from the study of the law, which the Rabbins esteem to be superior even to prayer. Further, if there be one dead person in the city, all are forbidden to carry on their usual occupations until he be buried, unless there be persons to attend to it properly. It is also to be observed, that this precept is extended to the case of the Gentiles. The dead of the Gentiles are also to be buried, and their mourners to be comforted, and their sick to be visited for the sake of the ways of peace."\*

Another amiable feature in the Rabbinical system is the provision which it makes for the poor. "It is an affirmative precept to give alms to the poor of Israel, according as the poor have need, if it be in the power of the giver, for it is said, 'Thou shalt open thine hand wide to him' (Deut. xv. 8); and again,

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\* Hilchoth Avel, c. xiv.

'Thou shalt relieve him, a proselyte or a sojourner, that he may live with thee;' and again, 'That thy brother may live with thee' (Lev. xxv. 35, 36). And whosoever sees a poor man begging, and shuts his eyes from him, and does not give him alms, transgresses a negative precept, for it is said, 'Thou shalt not harden thy heart nor shut thine hand from thy poor brother.' The extent of the charity is fixed according to the wants of the poor person—"According as the poor hath need thou art commanded to give. If he has no clothing, he is to be clothed; if he has no furniture, it is to be bought for him; if he has no wife, he is to be helped to marry one; if a woman, she is to be assisted in getting a husband; yea, if it had formerly been the custom of the poor person to ride on horseback, and to have a servant running before him, but now he has come down in the world,—it is a duty to buy him a horse to ride and a servant to run before him, for it is said, 'sufficient for his need, in that which he wanteth' (Deut. xv. 8). The Commentary in the Jom Din says, that this extent of charity is not to be expected from individuals, but by the joint contributions of the many; and some persons may think that neither the few nor the many amongst the Jews practise what is here prescribed; but we are considering the system, and therefore think it right to exhibit its principles, which in this respect far excel those of the political economists of the day, and, if practised, would prevent much crime, as well as go far to diminish human misery. The Rabbins further provide "that in every city where there are Israelites, known and faithful men should be appointed to go round and collect the appointed alms." When they had the power, they punished with stripes any one who refused to give, and at present they hold out every inducement in the way of persuasion and threatening. The Hebrew word which they use for *alms* properly signifies *righteousness*, and hence they bring many passages from Scripture to move the people to the performance of this duty. "We are bound to be more careful respecting this commandment of alms, than about any other of all the affirmative precepts, for almsgiving is a characteristic of the righteous seed of Abraham our father, as it is said, 'I know him that he will command his children to do alms' (Gen. xviii. 19). By almsgiving alone it is that the throne of Israel is established, and that the law of truth standeth, for it is said, 'By alms (in righteousness) thou shalt be established' (Isaiah liv. 14). By alms alone it is that Israel shall be delivered, for it is said, 'Zion shall be redeemed with judgment, and her converts with alms' (righteousness) (Isa. i. 27)." A man who will not give alms is said to be as bad as an idolater, and it is even suggested that it is necessary to inquire into his genealogy, for such cruelty is found only amongst the Gentiles, as it is said, 'They are cruel, and will not pity;' but all Israel and he that is joined to them are as brothers, as it is said, 'Ye are the children

of the Lord your God.” From these few extracts it appears that the Rabbinical system inculcates mercy and charity amongst those who profess it. An examination of the judicial laws would shew that its tendency is also to dispense justice. But some of its advocates are not content with this praise; they endeavour to shew that it is liberal, according to the modern sense of the term—that it teaches that all men without exception are brethren—that it meddles with no man’s religion, but allows every man to go to heaven his own way. This is perfectly false. If there be one religion more exclusive than another, it is Rabbinism. It divides mankind into four classes—Israelites, proselytes, children of Noah, and idolaters; and between each class it makes a great difference. As to idolaters, so far from regarding them as brethren, it applies to them the commandments given against the seven nations of Canaan:—“It is an affirmative precept to destroy idols and idolaters, and everything made for such a purpose, for it is said, ‘Ye shall utterly destroy all the places’ (Deut. xii. 2); and again, ‘But thus ye shall deal with them,’ &c. (Deut. vii. 5.) And in the land of Israel it is a commandment to pursue after idolatry until we destroy it from all our land. Elsewhere we are not commanded to pursue after it, but only in every place that we subdue we are to destroy all the idolatry found therein, for it is said, ‘Ye shall destroy the names of them out of that place’ (Deut. xii. 3).” “Further, it is forbidden to shew them any kindness, for it is said, ‘Thou shalt shew no mercy unto them;’ therefore, if one sees a Gentile, a worshipper of the stars and planets, perishing or drowning in a river, he is not to be helped out. If we see such an one near to death, we are not to deliver him; but, to destroy him with the hand, or to thrust him into a pit, or anything of that kind, is forbidden, because he is not at war with us.”\* It may be thought that this is utterly at variance with the above humane command to bury the dead of the Gentiles and to visit their sick, and with another command often quoted, “to feed the poor of the Gentiles along with the poor of Israel.” But the reason assigned for both these precepts removes the apparent contradiction. These things are commanded “for the sake of the ways of peace.” The context in Maimonides is very explicit. He says, “The poor of the idolaters are to be fed with the poor of Israel *for the sake of the ways of peace*. They are also permitted to have part of the sheaf forgotten, and in the corner of the field, *for the sake of the ways of peace*. It is also lawful to ask after their health even on their feast day, *for the sake of the ways of peace*; but never to reiterate the salutation, neither to enter the house of an idolater on the day of his festival to salute him. If he be met in the street, he is to be saluted in a low tone of voice, and with a heavy

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\* Hilchoth Accum, c. vii, &c.

head. But all these things are said only of the time that Israel is in captivity amongst the nations, or that the idolaters have the upper hand of Israel; but when the hand of Israel is strong, it is forbidden to suffer an idolater in the midst of us either to dwell or to pass from place to place with merchandize. He is not to pass through our land until he take upon him the seven commandments given to the children of Noah, for it is said, 'They shall not dwell in thy land, not even for an hour.' It may be thought, however, and it is often confidently asserted, that Rabbinism does not interfere with the religion of other nations. It is true that the Jews do not interfere, and that for ages they have been a quiet people, attending only to themselves. But the conduct of the Jews, and the Rabbinical system, are two different things. The system commands the conversion of the heathen by force, and sentences them to death if they refuse to be converted—"Moses our master did not give the law as an inheritance to any but Israel, as it is said, 'the inheritance of the congregation of Jacob;' and to those of the nations who might wish to become proselytes. Moses our master has also commanded us, by divine appointment, to compel all that come into the world to embrace the commandments given to the children of Noah. And whosoever will not embrace them is to be put to death."\* Their doctrines concerning the children of Noah are much more mild, but still the Rabbies are very far from considering even the pious of the nations as their brethren. They admit that such will have a share in the world to come, but make a wide difference between them and the Israelites, as may be seen from the following laws:—1st, A proselyte of this sort is not allowed to study the law.† 2nd, If a female, a Jew cannot marry her.‡ 3rd, It is lawful to lend on usury to the child of Noah.§ 4th, The murderer of this sort of proselyte was not put to death by the sanhedrim.|| It may, however, well be doubted whether according to Rabbinism there are any such proselytes at present. There are no doubt Gentiles who are not idolaters; but freedom from idolatry is not sufficient to constitute a child of Noah. In order to this, he must be received as such during the celebration of the Jubilee,¶ which is now impossible; and further, he must be formally received before three witnesses.\*\* Christians have not fulfilled these conditions, and therefore, according to these laws, cannot be considered as the children of Noah and the pious of the world. Indeed, we have seen above that Maimonides reckons them amongst the deniers of the law, and in other places he says expressly that they are idolaters. But this is enough to

\* Hilchoth M'lachim, c. viii. 10.

† Ibid.

‡ c. viii.

§ Hilchoth Malveh, c. v.

|| Hilchoth Rotzeach, c. ii. 11.

¶ Hilchoth Accum, c. x.

\*\* Hilchoth M'lachim, c. x.



shew that Rabbinism is an exclusive system, and cannot be represented either as tolerant or liberal without keeping back a part of the truth. Not that we find fault with it or its teachers on that account. Until the Rabbies be conscientiously convinced that the system is wrong, we honour them for their uncompromising statement of their religious opinions.

## PARISH CHURCHES.

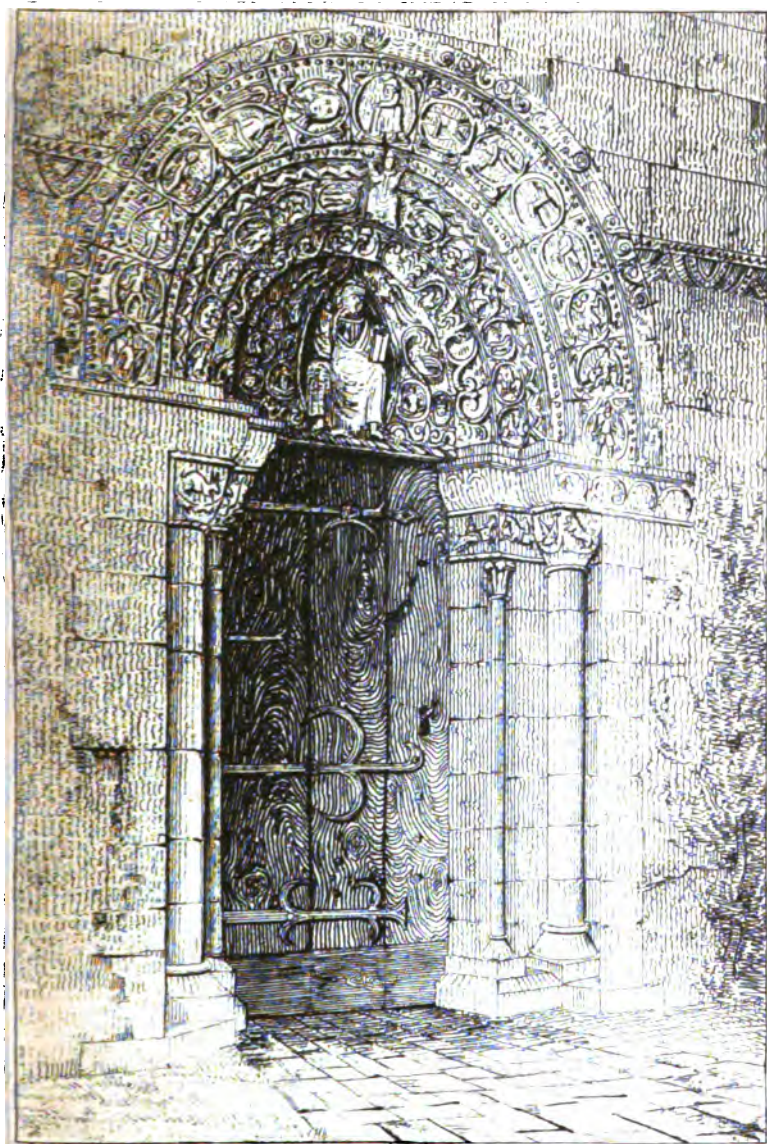
### NO. XXI.—BARFRETON CHURCH, KENT.

*To the Editor of the British Magazine.*

SIR,—I send you a drawing of a door-way, which has often been engraved, but principally in scarce or expensive books, such as "Britton's Architectural Antiquities," "King's Munimenta," or "Grose's Antiquities." I have here thrown it into perspective, (contrary to those mentioned,) with a view to shew the depth and richness of its various mouldings; and having, like all who have seen it, been led to bestow on it some degree of attention, you will perhaps allow me to balance some opinions which I have met with respecting it.

To determine the æra of its erection would be to discuss the arguments advanced *for* and *against* the existence of Saxon churches in this island. The earliest date assigned to it is that of King, in his "Munimenta," who considers it a work of Theodore's, A.D. 670, if not of Honorius, his predecessor in the see of Canterbury. The latest is that of Britton, who pronounces it of the age of Lanfranc.

The first feature to be noticed in this very curious door-way is the semi-circular impost which fills the intervening space between the door and the mouldings. It is charged with a basso relievo, exhibiting a rich specimen of the prevailing style of ornament in these remote ages. A majestic seated figure, within an oval compartment, elevates his right hand, as if in the attitude of speaking; his left supports a book, which is widely opened before him; around him are various figures of crowned heads and angels. King, in his "Munimenta Antiqua," offers arguments to prove that this must be the archbishop by whom the church was built; an opinion which Mr. Britton's correspondent, in his Antiquities, rather decidedly controverts; maintaining that this figure is the *second* person of the Trinity, as the lesser one, immediately above him, can be no other than the *first*. With all due deference to such high authority, I cannot but think his hypothesis imperfectly made out. By what right can we argue that these two figures, so dissimilar in their position, and in their proportions, form two persons of the Trinity to the exclu-



*Engraved by K. W. Pilling.*

DOORWAY — BARFRETON CHURCH, KENT.



sion of the third? I cannot help thinking that Mr. King is peculiarly happy in his conjectures respecting these decorations of the door-ways of our early churches. He succeeds, in many instances, in explaining them by a simple reference to the event they were intended to commemorate, and which must have been uppermost in the minds of these primitive architects—the preaching of the word of God in places hitherto unprovided for. Here the preacher was represented, as was customary in those days, seated; around him are divine and human auditors;—“we are made a spectacle unto the world, and to *angels*, and to *men*,” is the language of his great precursor in this sacred office.

A rich, but not a rare, moulding encircles this basso relievo; consequently I shall pass on to the next order above it, which is enriched with twelve medallions, as it were, of varied execution. More than one instance of the twelve signs of the zodiac are met with in works of this æra; and sometimes the twelve months are alluded to by their various occupations; but here it seems improbable that any such device was intended. King discovers in this moulding an allusion to *Æsop's* fables; nor need this discovery be deemed trifling or unimportant: for in such high request, hardly a century previous, had been this author, that the greatest man of his age, the good and wise Alfred, thought it not an unworthy occupation to translate these fables for the profit and amusement of his subjects. On the key-stone of this moulding is carved a prominent figure, clothed in full canonicals, with the pall hanging from his neck. The last-mentioned appendage establishes the dignity of the wearer. Doubtless this is an archbishop. Why not the prelate by whose authority our church was built? We come, last of all, to the outermost of these mouldings, which is broader than any of the others, and lies flat to the wall. It forms, in fact, a semi-circular band of fifteen ovals, each containing a figure engaged in some occupation either of peace or war. Music, husbandry, and archery are well and plainly delineated; and, at so remote an æra, it is interesting to see the violin, or an instrument closely resembling it, formerly, as now, conspicuous. The key-stone of this outer arch represents an aged female, bending with years and infirmities, and might pass, in the present day, for an accurate and close resemblance of many an ancient dame to be met with in our rural villages. In fact, the life and spirit of several of these figures warrants an opinion which I have met with in one of the papers of the “*Archæologia*”—that the objects carved upon such door-ways were not always imaginary, but were intended as faithful memorials of those who frequented the cemetery. “*Giveales*,” as they were termed, on the anniversary of the patron saint, converted the church-yard for the time into a scene of varied amusement. At these festivals, figures, such as have been mentioned, would be

of frequent recurrence, and have become "Notices of the Olden Time," as transferred to screens and door-ways.

I have looked in vain for the heraldic bearings which a very scientific observer\* decyphered with some difficulty, when he visited this door-way, and which he states to have resembled an ancient coat-of-arms embroidered on the Bayeux tapestry. The resemblance of the two, if established, would furnish good evidence as to the probable age of the building, for the tapestry here spoken of has generally been considered as the work of the Queen of William the Conqueror.† But although all traces of this shield are now quite obliterated, there is a much more unequivocal coat-of-arms which seems to have escaped the notice of all former draftsmen. I allude to the three bends sinister which are very plainly visible on the shield of the remarkable figure at the bottom of the outer moulding. The bend *sinister*, according to Gwillim, was very seldom used.‡ Robert D'Oyley, who came over with the Conqueror, bears two bends *dexter* ;§ and, according to the same authority, Odo, half-brother to the Conqueror, the notorious Earl of Kent, bore on his shield, with a lion, a bishop's crosier, in bend *sinister*.|| Considering, therefore, that, soon after the conquest, devices on shields and coat armour were becoming more common ;¶ and, considering also the peculiar features of the device now under notice, may we not infer reasonably, that the building on which it is found is of Norman, rather than Saxon, origin ?

The ground plan of the church itself, of which this entrance is the glory, although complete, is contracted. The masonry between the nave and chancel is, in part, failing ; though the great thickness of the walls may secure to it a lengthened duration. Its fall would be much to be deplored, as it has much that is curious, if not unique, about it ; and standing, as it does, in a most sequestered spot, is never forgotten by the antiquary. The president and fellows of St. John's, Oxford, are the patrons of the advowson. I remain, Sir, your obedient servant, L. W.

#### THE PARISH CHURCH.

(Given as a Specimen of Mr. Molesworth's "PENNY SUNDAY READER.")

WE have often looked upon the little edifice in our title-page,\*\* and we have looked upon it with feelings of affection and veneration which we cannot describe. Nor are we singular in this respect.

\* See Britton's Antiquities, vol iv.

† See Encyc. Met., art. Heraldry.

‡ See Gwillim's Heraldry, p. 37.

§ Ibid. p. 62.

|| Ibid. p. 286.

¶ See Hallam's Middle Ages, vol. i. p. 206.

\*\* St. Martin's, Canterbury, of which a Plate appeared in an early number of this Magazine.

We know that many partake of very much the same feelings when they contemplate, not only this building, but any ancient parish church; more particularly in those country parishes in which their families have long resided. Let us consider the sources of this feeling. We shall find them connected with the principles and affections which every man who wishes well to his country, to his fellow-creatures, or who seeks the glory of God and the salvation of men's souls, would desire to cherish.

What, then, are the sources of that veneration and affection with which we regard our parish church?

Let it be supposed to be only such a building as that of St. Martin's. It is a rude and humble building; its walls are rough, and composed of flints, pieces of stone, of all shapes and sizes, masses of mortar mixed with pebbles, here covered with a patch of plaster, there entirely bare. Its windows are of different forms and dimensions, exhibiting no uniform plan, no relics of architecture. Its immense and ill-proportioned roof, covered with heavy brown tiles, reaches nearly to the top of the tower, and gives the latter, small as it is, a still more dwarfish appearance. Regarded as a building, what is there to engage our attention? You would not find a house, perhaps, in the neighbourhood which would not, as a mere building, be more attractive. What, then, is it which, in this building, inspires the veneration and affection it commands? We have mused upon it when its grey walls dully reflected the glory of the noon-day sun. We have looked upon it from a neighbouring hill, when, bathed in the pure silver light of a summer's moon, its lowly walls and tiny tower seemed to stand only as the shell of a larger and ruder monument amidst the memorials of the dead. Look upon it when and where we will, we find our affections yearn towards it; and we contemplate the little parish church with a delight and reverence that palaces cannot command. Whence, then, arises this? It arises, not from the beauties and ornaments of the building, but from the *thoughts* and *recollections* associated with it.

This is our Parish Church! How many subjects of the deepest interest do these words call forth! In this lowly building God is worshipped. It is *consecrated* to him. It must not be set apart for *any secular purposes*. Here we offer up the sacrifice of prayer and praise. Here we have met our brethren in Christ—to join in seeking pardon and support from our Universal Father. Here we meet our friends, families, and neighbours, in the kindest and most binding work of love, to make, with one accord, our common *supplications* to God. Here we meet, each Lord's-day, God's authorized ministers and

ambassadors, and receive from their mouths the gracious message of peace and reconciliation—that “they have power and commandment to declare and pronounce to God’s people, being penitent, the absolution and remission of their sins.” Here we were received by baptism into covenant with God through Christ. Here we have been supplied with spiritual strength for our Christian warfare, when, with a lively faith, we joined in the feast of love, and received the sacrament of the body and blood of Christ. Here too, perhaps, our most important earthly union was blessed by the minister of religion, our vows pledged before God, and the marriage tie consecrated by prayer, and before the altar of the Most High. Here our children also are received into the ark of Christ’s church. Here they *confirm* their baptismal engagement, and pledge themselves, before God and man, to Christ’s service. Here we look upon the tombs and the graves of those we revered and loved—not through the dreary, heartless, and hopeless medium of unbelief, but in contact with the temple, and associated with the worship and the promises of Him, who said “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.” (John xi. 25, &c.) Here, too, we ourselves look, in hope of the resurrection through him, to lay our mortal remains, when the “dust shall return to the earth as it was, and the spirit shall return unto God who gave it.”

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Reader, whosoever thou mayest be, if thy soul hath caught one spark of the pure fire of Christian devotion, if thy bosom hath been penetrated by one ray of the free light of Christian charity, wilt thou refrain thy lips, or withhold thine heart, from the prayers which we offer for blessings on these holy uses to which the PARISH CHURCH is dedicated?

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“Regard, O Lord, the supplications of thy servants, and grant, that whosoever shall be dedicated unto Thee, in this house, by baptism, may be sanctified by the Holy Spirit, delivered from thy wrath, received into the Ark of Christ’s Church, and ever remain among the number of thy faithful and elect children. Amen.”

“Grant, O Lord, that they who at this place shall, in their own persons, undertake to renew their promises and vows, made by their sureties, for them, at their baptism, may be enabled faithfully to fulfil the same, and grow in grace to their lives’ end. Amen.”

“Grant, O Lord, that whosoever shall receive, in this place, the blessed Sacrament of the body and blood of Christ, thy Son, may come to that holy ordinance with faith, charity, and true repentance, and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. Amen.”

"Grant, O Lord, that whosoever shall be joined together, in this place, in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain, in perfect love, together, unto their lives' end. Amen."

"Grant, O Lord, that by thy Holy Word which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen."

"Grant, we beseech Thee, blessed Lord, that whosoever shall draw near unto thee, in this place, to give Thee thanks for the great benefits they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, humbly to beg Thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary, as well for the body as the soul, may do it with that stedfastness of faith, that seriousness of attention, and devout affection of the mind, that thou mayest accept their bounden duty and service, and vouchsafe to them whatsoever else, in thy infinite wisdom, Thou shalt see to be most expedient for them; and this we beg for Jesus Christ, his sake, our blessed Lord and Saviour. Amen."—*Form of Consecrating Churches, &c.*

## ANTIQUITIES, ETC.

*To the Editor of the British Magazine.*

SIR,—I send you some extracts from a manuscript in the British Museum, (Harleian, 6361,) which, although it possesses very great interest, has escaped the notice of every writer I have met with whose researches on the subject would have led him to consult its contents. As the value of these depends greatly on the history of the manuscript itself, respecting which a very short and unsatisfactory statement only is given by the compiler of the latter part of the Harleian Catalogue, I think some account of it may prove not unacceptable to many of your readers.

The manuscript is entitled—"The Pistellis and Gospelles for the lii Sondayes in the yere, begynnyng at the first Sonday of Aduent," [and for the chief festivals;] "after euery pistill and gospell a brief exhortation accordyng to the understanding of the same." The short description of this volume in the Harleian Catalogue, vol. iii. p. 375, is as follows:—

"The Gospels etc. are in French, the expositions in English. The arms contained in several of the illuminations are those of a female, who bears the royal arms of England in the second quarter. Many of the initial letters have these arms, others have a monogram in gold, and others A. P. in different forms. These three devices are repeated throughout the book."

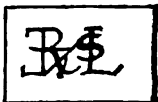
The arms here mentioned are those of Anne Boleyn,\* in a lozenge,

\* Viz., quarterly:—1. Or, a chief indented azure, for *Butler*; 2. England, with a label of three points argent, for *Thomas de Brotherton, Earl of Norfolk*; 3. Argent, a lion rampant sable, for *Rockfort*; 4. Chequy, or and azure, for *Warren and Surrey*. Neither as Marchioness nor Queen did she quarter her paternal coat of Boleyn, but as Queen she bore three additional quarters, granted as augmentations by Henry VIII.



surmounted by a coronet of her rank, as Marchioness of Pembroke ; the letters A. P. are for " Anne Pembroke ;" and the volume was undoubtedly written for her use, whilst yet holding that rank ; we may, therefore, place its date between September, 1532, when she was created Marchioness, and Easter, 1533, when she was crowned Queen of England.

The monogram (of which a rough sketch is given) I am unable to identify : it appears to contain the letters—E. R. H. S. A. L., but whether any word which these letters may form is intended to apply to the Queen or to the translator, I know not ; neither can I, with certainty, identify the latter. He speaks of himself as being nearly related to her, and I conceive it to be most probable that Sir John Bourchier, Lord Berners, the well-known translator of Froissart, is also the translator of this work, a task undertaken, it appears, by her express desire. By her mother's family, the Howards of Norfolk, Lord Berners was nearly connected with Anne Boleyn, and the number of her other relatives is very small, to whom we could, with any probability, attribute the work—viz., her brother (Lord Rochfort), Parker, Lord Morley, or the accomplished Earl of Surrey. It is true Lord Berners died several months previous to her elevation to the peerage, but as her future high station had been long expected, we may still believe him to be the translator, and this manuscript to have been written and illuminated after his death, for her own use. Although damaged by water and age, enough of its beauty remains to prove that it was worthy of its owner.



I now give the TRANSLATOR'S PROLOGUE :—

"Our frendly dealynges with so diuers and sondry benifites, besydes the perpetuall bond of blood haue so often bownd me, Madame, inwardly to loue you, dayly to prayse you, and continually to sarue you ; that, in euery of theym, I must perforce become your debtour for want of pooire, but nothyng of my good wyll. And, were it not that by experience your gentilness ys dayly proued, your meeke facion often tymes put in use, I mighte . . . dispaire in my self, studyeng to acquitte . . . desertes towards me, or emboldyng my self with so pooore a thyng to presente you. But, knowyng these perfectly to raigne in you, with moo, I haue been so bold to send unto you, not jewels or gold, wherof you haue plenty ; not perle or ryche stone, wherof you haue ynough ; but a rude translation of a wellwyller, a good mater meanly handelyd : moost humbly desyryng you with fauour to way the wekenes of my dull wyt, and paciently to pardon where any faute ys, allwayes considering that by your commandement I have adventuryd to do this, without the whiche it had not been in me to have perfourmyd it ; but that hath had pooore to make me passe my wit, which, lyke as in this I haue been redy to fulfill, so in all other thyngs, at all tymes, I shall be redy to obey ; prayeng hym oon whoome this boke treatyth to graunt you many good yeres to his plesure, and shortly to encreas in harte's easse with honnor."

It is needless here to dwell on the attachment of Anne Boleyn to the principles of the reformation, her partiality for the works of Tyn-dal and other divines. I cannot doubt that the following extracts from a work translated into English, at her desire, for her own use, and the sentiments of which we may well suppose to be in unison with her own, will be read with great interest.

JOHN HOLMES.

*For Sainct John the Evangelistys day: the Gospell accordyng unto Sainct John, Chaptre xxi.*

Svys moy. Et Piere se retourna, etc.

Exhortation upon the same Gospell.

Oure Gospell sayeth, that oure Lord Jesuchrist, after hys resurrection after the grete taking of fysches, and that he had sensibly eatyn before his apostels, and gaue unto theym of the same meate to eate, he sayd unto Sainct Peter, Simon, sonne of Jona, louest thou me better then these here? and Peter aunsweryd hym and sayd—Yee, and that he knewe hit well ynough; and thre tymes he demandyd of hym yf he loued hym; wherby he gaue us to understand, that he asketh nothyng of us but loue, ye, (plurhis,) that is to saye, more then all other thyngs, though that they be to be louyd as were his holly apostelles; which loue cannot be, without hauyng fayth and hope in hym more then in all other, and without beyng redy to bere the crosse of Jesuchrist, (notwithstandyng y<sup>t</sup> this old man wyll noone of hit and dooth refuse it,) as he declared unto Peter, shewyng unto hym with what death he shuld glorifie hym, and that he shuld folowe hym. For that thyng pleasith unto God, and the spirit, which displeasyth the flesche, and that the flesch doubtith and flieth. And Peter, after the wourdes of Jesuchrist, retournyd, and seyng John, which was beloued of God, and which, in the supper-tyme, dyd reste in the bowom of oure Lord Jesuchrist, and secretly demandyd hym, Sir, who is he that shall deliuer the? Peter then seyng hym enquiryd diligently of oure Lord what shuld happyn unto John, and oure Lord answeryd hym, that yf hit were hys pleasure that he shuld tary in this wourld unto his comyng that he had nought to do with hit, teachyng us that we ought not to be inquisitiue for to knowe the secretes of God, nor his wylls, touching thyngs to comme; yt ys ynough for God to knowe theym, and that his will be fulfillyd, and hit dooth not become us for to enquer any farther. I ought not then to care how God dooth dispose of Sainct Peter, Sainct John, Sainct Paul, and of all the other, and what glorye, gyftes, and pre-eminencis he hath geuen unto theym.—It is ynough that we folowe Jesuchrist, For he hymself sayd and aunsweryd unto Peter, Thou followe me, and by this aunswere of oure Lord, the disciples were of the oppinion, that John shuld not dye, and that he shuld be reseruyd until the daye of dome: And John dooth aunswer, that he dooth not saye, that he shuld not dye, but that he sayd, Yf I wyll that he tary untill I comme, what haste thou to do with hit? Wherby he teachyth us, that we ought to beleue symply the wourd of God, accordyng to the understandyng of the spirit of God, and not after oure owne; and we ought not for to adde unto it owre understandyng, and thereof to make folishe oppinions: and to thend that we doubt not of this, he tellyth us moreover hymself, that it ys he the whiche genyth wittnesse of these things, and that he hath writtyn theym to thentent that in nowise we shuld doubt of hit, and that it dooth help oure fayth for to loue oure Lord Jesuchrist more then all other thyngs, to haue oure trust in hym aboue al thyngs, not to be curious nor inquisitiue of the wourks of God to comme, and to beleue simply the woorde of God according to the spirit, and not accordyng to the presumption of oure understandyng.

*For the first Sunday of Lent: the Pistil in the second pistil unto the Corinthians, Chaptre vi.*

Et nous besongnans avec luy; etc.

Exhortation upon the same pistill.

In the pistil of thys daye Sainct Paul dooth admonyshe us, that we shuld not take the grace of God in vain, in folowyng the carnall lyffe, the wordely and yerthely lyffe, but that we lyue with a spirituall lyffe, and accordyng to the spirit: Therefore Sainct Paul puttyth forth unto the Corynthiens, and consequently unto all other trewe saythfull persones, that we ought nowe to leue oure carnall lyff, and to take the spirituall in these dayes here, which be helthfull dayes, dayes of penance, dayes of punishment of the flesche, in the whiche oure Saviour and Redemptor Jesuchrist hath wylyd to punysche hys flesche in fasting by the space of fourty dayes and fourty nyghts without drynkyng or eatyng, not for hymself, but for us, and for to sanctefye our fastyngs. And trewly, my freendys, now yt is a time acceptable, now be dayes of saluation, in the whiche our Lord ys right nere unto us; Therefore, my bretheryn, lett us take pain for to serche oure Lord when conne maye fynd hym,

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and to call hym when he ys nere unto us; But what must be doone for to serche hym well, and to fynd hym well, and to call hym well? He dooth shewe yt unto us by the prophete Esaye, whan he sayeth, that the synner shuld leue hys ievyll waye, and the wyckyd man hys evyll thoughts, and to retourne unto hys God, and for trewth, he shall haue pitie and mercy of him. And more ouer he sayeth unto us by the same prophete, In tyme acceptable, in thys tyme of grace of the lawe of the Gospel, (the which Jesuchrist hath brought into thys woorld here,) I am redy to exaulte you, and in thys tyme of saluation I am redy for to gyue you my ayde. The auncient lawe was a lawe of rygour, but the tyme of the lawe of grace of the lawe of the gospel is a tyme that Jesuchrist hath made agreable unto God, his father; it is a lawe of swetenesse and of mercy. Consequently Sainct Paul dooth shewe us greate difference betwene the lyffe of the flesche and the lyffe of the spirit, For he that lyueth after the spirit dooth not offende no personne, he shewyth hymself in al thing as a minister and seruant of God, in suche wyse that hys lyffe of hytself ys to be praysed, booth before God and before men, he ys pacient, he ys strong in tribulations, he hath suffisance in necessite, he is not surmontyd in labours, nor in watchyngs, nor fastyngs, he is clea<sup>n</sup> in chastite, he hath knowlege booth of God and of hymself, he is meke, he dooth not tary on his spirit, but onely to the spirite of God, he hath a trewe charite and without dissymulynge, he is true in his wound, he dooth not truste in hys strenght, but only in the myght of God, not leuyng the harnessse of the iustice of God, nother in prosperite nor in aduersite. All the diffamation of the woorld and the dishonour dooth tourne him into glorie, that whiche the woorld dooth repute for seduction, he dooth repute yt for treuth, that which the woorld dooth repute for ignorancy is, before God, science and knowlege, that whiche hit thinkyth death ys lyff, that whiche hit reputeth sorowe is ioye, that which it reputith indigence and pouerte ys riches, he which reputyth hymself to haue nothyng, he dooth possesse all by fayth. But the carnal liffe ys cleen contrary, for in all lyke maner and sorte that the spirituall lyffe, of asmoche as yt is of the spirit and not of men, it is all celestial and diuine, and doeth not feale but onely the spirit; all in like maner the carnal lyffe, for asmoche as it ys but of the flesche, it dooth not feale, but of the flesche, the yerth, and the woorld. Lett us than leue the carnall lyffe, and lett us take the same whiche is accordyng unto the spirit, and by the same we shal be unyed unto the greate spirit of God, oure Lord Jesu Christ.

## DEVOTIONAL.

### SPECIMEN OF A COMMENTARY ON THE BOOK OF COMMON PRAYER.

BY A MEMBER OF THE SCOTS' EPISCOPAL CHURCH.

(Continued from vol. vi. p. 306.)

*The Translation of the great English Bible, &c.*—For a confutation of the old dissenting objections to the Prayer-book version of the Psalms, I refer the reader to former ritualists. What I shall here notice is a ridiculous complaint brought forward by Mr. Riland,\* in his late attempt at a revision of the Liturgy. This gentleman, (for he evidently sanctions the principle which prompted what he quotes,) in language which would do credit to the narrowest adherent of the conventicle, complains, that because the supplementary words in the Prayer-book version are not in italics, we are guilty of profanity, inasmuch as we put into the mouth of the Holy Ghost words which he did not use!!

\* "*Iliacos intra mur*    *scatur, et extra.*"

Waiving the question of verbal inspiration, (although I will not scruple to assert that no clear-thinking and unprejudiced person will take the positive side of that question,)\* it is clear that, on these principles, it was a sin ever to translate the Psalms at all. For any one that has ever taken a Hebrew Bible into his hand, knows that it is impossible to convey to an English reader, in many instances, an *exact* meaning of its contents. But the question between Mr. Riland and his mother, the church, may be thus briefly settled. It is well known that the Hebrews generally omit the substantive verb; now when David says *יְהוָה יִשְׁרָאֵל*; *יהוה ישראֵל*, "*the statutes of the Lord right*," is it, or is it not, *profane* to adapt the clause to English ears by putting in *are*; and that not in italics? I think most of my readers will pretty quickly determine that the man who would answer *it is*, is fitter for a lunatic asylum than for a reading-desk.

*The Order how the rest of Holy Scripture, &c.*—The ancient practice had been to have but one course of reading the scriptures. Thus Isaiah was begun on the first Sunday of Advent, and on the Monday the next portion of it was read. Genesis was begun on Septuagesima, and read on through that and the following weeks. In short, there was no *calendar* of lessons beginning and ending with the civil year; This plan, as well as our own, had its advantages and disadvantages. Its advantages were, that *all* the lessons were made to suit the seasons at which they were read; whereas, with us, the second lesson for Monday or Tuesday in Holy Week may often chance to be an account of the resurrection, which suits not with the Passion-gospels of those days. Its great disadvantage was, that a considerable portion of the lessons must every year be omitted. For St. Paul's Epistles, for instance, being ordered to be read from Christmas to Septuagesima, and provisions being made for *six* Sundays and weeks after Epiphany, the consequence would be that, as there are seldom so many as six Sundays, more or fewer of the lessons must each year be omitted; and, when Septuagesima happened on the second or third Sunday after Epiphany, a great portion of them would not be read. So, as provision is made for four *whole* weeks in Advent, it must happen that, when Christmas falls early in the week, five or six lessons from Isaiah must be left unread. From these inconveniences our *double* table exempts us; but then it subjects us to others in their place. Two chapters of the Old Testament, as fixed in the calendar, are displaced every Sunday and festival; and, for a whole week, I mean from Wednesday in Holy Week to Easter Tuesday, nearly all the lessons being proper, the scripture of ordinary course is for all that time omitted. On the whole, I doubt whether our new plan is an improvement; for, though the old one occasioned the omission of a continuous quantity of scripture at one time, yet we see, in the instance just mentioned, that our's does this in a less degree, and subjects us, besides, to perpetual *interruptions* of the ordinary course.

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\* How can words be inspired? Inspiration can, surely, be predicated only of the inspired mind. Language must ever be an imperfect medium for the communication of thought.

*The Old Testament is appointed, &c.*—It is evident from this passage, compared with the rubrics at morning and evening prayer, that the compilers and reviewers of our liturgy reckoned the apocryphal books as part of "the Old Testament," a consideration which, one would think, might be sufficient to induce certain clerical complainants, on this score, to be silent. The only difference the church seems to recognise between *those parts of the Apocrypha which she reads* and the *rest* of the old Testament is, that, as is expressed in the sixth article, she "doth not apply" the former "to establish any doctrine." The homilies, in more places than one, when quoting the Apocrypha, call it "the word of God."

The next thing to be remarked here is, the difference between the *number* of lessons in the Latin and reformed arrangements. In the former, three was the number appointed at the matins (and no other office had lessons at all, but merely *capitula*, that is, long or short *verses* of scripture) of ordinary week-days and festivals of the lowest *grade*. Sundays and other festivals had nine lessons, three to each nocturn of psalms. Of these nine, the first three were from scripture, the next three from some father or ecclesiastical writer, and the last three part of a homily on the gospel of the day.

*And to know, &c.*—look, &c.—except . . . the *immoveable* [*feasts*]—where there is a blank left, &c.—There is one exception to the truth of this direction. The feast of St. Michael and all angels has no *blank* in the place of the second lessons; but, on turning to the table, we find it to have proper second lessons, as well as first. The fact is, the second lessons were added at the last review; and I suppose the reviewers did not like to erase the ordinary ones from the calendar, as it might look as if they had been omitted from design, and would, at all events, break the regularity of the succession of lessons.

*Note also, that the Collect, Epistle, &c.*—The exception in this note makes it the clergyman's duty, when the Annunciation happens on Monday, Tuesday, Wednesday, or Thursday, in Holy Week, to read its collect, even though he should read the epistle and gospel of the Monday, &c., those days having no proper *collect*. This discrepancy cannot occur on Easter Monday or Tuesday, the collect of the resurrection being again printed as the *proper* collect of those days.\*

This seems the proper place for adverting to the difficulty which occurs when festivals happen on Sundays, or moveable feasts on immoveable. The rubrics of the unreformed churches are very full on these cases, and leave nothing to the discretion of the minister; and I cannot help thinking that our reformers, in their study of simplicity, were much too lax. As matters now stand, nothing prevents an ignorant or self-willed clergyman from mixing the services in a most unedifying manner, from reading, for instance, the Annunciation epistle and Gospel on Good Friday, when the two fall together. I do not see what we have gained by abolishing *translations* of festivals when they occurred on more solemn days. The Latin practice in

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\* The case here supposed occurred this last year, the Annunciation happening on the Tuesday in Holy Week.

this respect, generally speaking, is this: whenever an immoveable festival occurs on the Sundays of Advent, on those from Septuagesima to the first after Easter, on Ash Wednesday, on any day in the Holy and Easter weeks, on the Ascension, on Whit Sunday, or in the week following, or on Trinity Sunday, such immoveable festival is transferred, i. e., its office is said, not on the day for which it stands in the calendar, but on the next vacant day. Other and ordinary Sundays yield to most festivals; but then the Sunday office is not transferred, but a small part of it, as the collect, for instance, inserted with the festival. As, however, there is no authority for such translations with us, nor even, whatever the practice may be, for adding, by way of insertion, the collect of the neglected office, it seems desirable to have a rule for the guidance of the clergy in such cases. After much study and consideration of the subject, and attention both to the spirit of the church herself, and to what history and the usage of other churches supply, (as far as their rules are applicable to us,) the following is humbly offered to such of the clergy as a useful guide till the want of rubrics shall be supplied:—

When St. Andrew's and St. Thomas's days occur on the first and fourth Sundays in Advent, let the first lessons be of the Sundays, and the collect, epistle and gospel of the festival, with the insertion,\* as the church herself directs in this instance, of the collect—*"Almighty God, give us grace that we may cast away,"* &c.

When St. Stephen's or St. John's day occurs on the first Sunday after Christmas, let the first lessons be of the Sunday, and all else of the festival.

When the Innocents' day occurs on this Sunday, let the morning first lesson be of the festival, but the evening first lesson of the Sunday, all else of the festival. [The reader will see that my principle here is this: where the first lesson has a special reference to the subject of the festival, it seems proper to read it; when it is merely of general instruction, and taken from the Sapiential books, the Sunday lessons, which are in a regular course, have the preference.]

When the Circumcision or Epiphany falls on a Sunday, the office should be entirely of the festival.

When the Conversion of St. Paul or the Purification falls on a Sunday, the first lessons of the Sunday, all else of the festival.

When St. Matthias falls on a Sunday, the rule is the same; if it be in Lent, the collect—*"Almighty and everlasting God, who hatest"*—must be added. If this feast fall on Ash Wednesday, the same rule may hold as respects the collects; but it seems proper to read nothing else of St. Matthias, except the first lessons and Athanasian Creed.

When the Annunciation occurs on any of the first five Sundays in Lent, the first lessons alone of the Sunday. When on Palm Sunday, nothing of the festival. When on Monday or Tuesday in Holy Week, the collect and first lessons alone of the Annunciation. When

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\* I would recommend that the Communion office alone should ever have more than one collect for the day; the church seeming to forbid the same in morning and evening prayer, by calling the constant collects for those offices the *second* and *third*.

on the Wednesday or Thursday, the collect alone. When on Good Friday, or any of the next four days, let the office of the saint's day be wholly omitted.

When St. Mark occurs on Easter day, on the Monday or Tuesday following, or on the Sunday after, his office may be omitted.

When St. Philip and James's day happens on the first Sunday after Easter, their office may, in like manner, be omitted. When on any of the other Sundays, it may supersede everything of the Sunday but the first lessons. When it falls on the Ascension, it must be omitted.

When St. Barnabas falls on Whit Sunday, Monday, or Tuesday, or on Trinity Sunday, his office may be omitted. When on a Sunday after Trinity, it may supersede all but the first lessons.

When St. John the Baptist, St. Michael, and All Saints, fall on a Sunday, the office of that Sunday may be wholly omitted.

When the remaining saints' days falls on Sundays, the first lessons of the Sundays; the rest of the saint.

Although there are sometimes twenty-seven Sundays after Trinity, proper lessons are appointed for twenty-six only. I have heard it remarked, that the lessons of the twenty-seventh must be common and taken from the calendar, but I humbly apprehend the contrary, the rubric after the Gospel of the twenty-fifth (or last) Sunday distinctly ordering that one of the omitted Sundays after Epiphany should supply the want.

On the table of proper Psalms I shall merely observe, that it is a great pity there are none for Monday and Tuesday in Easter and Whitsun weeks; as it is, nothing can forbid the most mournful Psalms being occasionally read on those days of high thanksgiving and jubilation.

Our having discontinued the practice of singing before and after the Psalms, anthems chosen out of them, has this disadvantage,—that the people do not know, in some cases, why such and such Psalms are chosen for certain days. Thus, for instance, we have followed the Breviary arrangement in having the forty-eighth, sixty-eighth, and hundred-and-fourth Psalms said or sung on Whit Sunday; but I much question whether two out of every ten persons know the reason of the choice. If we look into the Roman Breviary, we at once see that reason, for there, before and after each of these Psalms, is ordered to be sung that verse which seems most directly to refer to the mystery of the day. These verses are as follows, according to the Vulgate version:—

Ps. xlviii. 8—“*We have received thy loving-kindness, O God, in the midst of thy temple.*”

Ps. lxxviii. 28, 29—“*Stablish this thing, O God, that thou hast wrought in us, from thy temple in Jerusalem.*”

Ps. civ. 30—“*Send forth thy Spirit, and they shall be made; and thou shalt renew the face of the earth.*”

I cannot help remarking here, though it be a digression, that the instance just cited is but one of many in which a knowledge and study of the Latin office-books is found to throw great light on many

things in our liturgy which, from its too great conciseness, would otherwise be difficult of explanation. Thus we find in our Prayer-books the festival of the Epiphany, or Manifestation of Christ to the Gentiles; a most important commemoration, inasmuch as it directs our view to that *breaking down of the partition wall*, and *making both one* in Christ, which is one of the grandest characteristics of his religion, as distinct from Judaism. Knowing nothing more of the festival than this, an attentive churchman is led to wonder at the choice of second lessons; one, the narrative of our Saviour's baptism, (a *Jewish* rite, be it remembered,) and the other an account of the miraculous conversion of water into wine at the marriage of Cana; both, certainly, manifestations of Christ to Jews, but not to Gentiles. On looking, however, into the Roman Breviary, we find that one of the *anthems* so slightly mentioned in our preface, at once explains the difficulty. The anthem is as follows:—"We celebrate a holy day adorned with three miracles;—to-day a star led the wise men to the manger;—to-day wine was made from water at the marriage;—to-day Christ would be baptized in Jordan, that he might save us. Alleluia." From this it appears that two other events were commemorated on the 6th of January, besides the adoration by the magi; and indeed the Greek church regards our Lord's baptism as the *great* event of the day. We are fond of charging Rome with keeping the people in the dark, as indeed she does, were it but by her Latin service; we should, however, consider whether our abolition of such parts of the old offices as this, by which Rome explained her own rites, does not subject us to similar blame.

To conclude this digression, and the present paper. Some, even of the irregular *practices* of our church, may be explained by the Breviary. Every one has heard a hymn introduced immediately after the second lesson: there is no sanction for this; but, I have no doubt, it has come down from Breviary times, for a proper metrical hymn is there prescribed immediately after the *capitula* of lauds and vespers, and just precedes the *benedictus* and *magnificat*, which latter, in the Latin office, is sung at a different hour from the *nunc dimittis*. C.M.

## SACRED POETRY.

### HYMN FOR TRINITY SUNDAY.

O PRAISE, O praise HIS MAJESTY,  
 Who out of darkness call'd up light,  
 Who said, "Let air, earth, ocean be,"  
 And air, earth, ocean own'd his *might*.

O praise, O praise His *Holiness*,  
 Who man in his own image made,  
 And crown'd with blessings numberless,  
 And yet by man was disobey'd.



O praise, O praise His matchless *Love*,  
 Who, peace for rebels to provide,  
 Resign'd a throne, all thrones above,  
 And bore their sins, yet sinless died.

O praise, O praise His boundless *Grace*,  
 Who aids endeavour, soothes distress,  
 And guards from guilt that might efface  
 Thoughts of His *Power, Love, Holiness*.

His *Grace, Love, Holiness*, and *Power*  
 Of mercies are the ceaseless spring;—  
 Praise, endless as the gifts they shower,  
 To Father, Son, and Spirit sing.

D. S.

### **Ἦμα Ἀποστολικά.**

Γνωίεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπαυμαι.

NO. XXI.

"OUR GOD IS A CONSUMING FIRE."—Heb. xii.

#### 1.—THE SAMARITANS SPARED.

AND dare ye deem God's ire must cease  
 In Christ's new realm of peace?  
 'Tis true, beside the scorner's gate  
 The Lord long-suffering deign'd to wait,  
 Nor on the guilty town  
 Call'd the stern fires of old Elijah down:  
 A victim, not a judge, He came,  
 With his own blood to slake th' avenging flame.

Now, by those hands so rudely rent  
 The bow of Heaven is bent;  
 And ever and anon His darts  
 Find out even here the faithless hearts,  
 Now gliding silently,  
 Now rushing loud, and blazing broad and high,  
 A shower or ere that final storm  
 Leave earth a molten ocean without form.

True Love, all gentle though she be,  
 Hath eyes, the wrath to see,  
 Nor may she fail in faith to pray  
 For hastening of Redemption's day,  
 Though with the triumph come  
 Forebodings of the dread unchanging doom:—  
 Though with the Saints' pure lambent light  
 Fires of more lurid hue mysteriously unite.

## 2.—JULIAN.

DREAD glimpses, even in Gospel times, have been ;  
 Nor was the holy household mute,  
 Nor did she not th' Avenger's march salute  
 With somewhat of exulting mien.—  
 Angel harps ! of yore full well  
 That measure stern  
 The church might learn  
 When th' apostate Cæsar fell.  
 Proud Champion he, and wise beyond the rest,  
 His shafts not at the church, but at her Lord address.

What will He do, the Anointed One on high,  
 Now that hell-powers and powers of Rome  
 Are banded to reverse His foeman's doom,  
 And mar His Sovereign Majesty ?  
 Seers in Paradise enshrin'd !  
 Your glories now  
 Must quail and bow  
 To th' high-reaching force of mind—  
 Vainly o'er Salem rolls your dooming tone :  
 Her sons have heard, this hour, a mightier trumpet blown.

The foes of Christ are gathering, sworn to build  
 Where He had sworn to waste and mar—  
 Plummets and line, arms of old Babel's war,  
 Are ready round Moriah's field.—  
 But the clouds that lightning breathe  
 Were ready too,  
 And, bursting through,  
 Billows from the wrath beneath  
 For Christ and for his Seers so keenly wrought,  
 They half subdu'd to faith the proud man's dying thought.

## 3.—THE FALL OF BABYLON.

BUT louder yet the heavens shall ring,  
 And brighter gleam each Seraph's wing,  
 When doom'd of old by every Prophet's lyre,  
 Theme of the Saints' appealing cry,  
 While underneath the shrine they lie,  
 Proud Babel in her hour sinks in her sea of fire.

While worldlings from afar bemoan  
 The shatter'd Antichristian throne,  
 The golden idol bruis'd to summer dust—  
 "Where are her gems ?—her spices, where ?  
 Tower, dome, and arch, so proud and fair—  
 Confusion is their name—the name of all earth's trust."

The while for joy and victory  
 Seers and Apostles sing on high,  
 Chief the bright pair, who rest in Roman earth :  
 Fall'n Babel well their lays may earn,  
 Whose triumph is when souls return,  
 Who o'er relenting Pride take part in Angels' mirth.

## 4.

THUS evermore the Saints' avenging God  
 With his dread fires hath scath'd th' unholy ground ;  
 Nor wants there, waiting round th' uplifted rod,  
 Watchers in heaven and earth, aye faithful found.

God's armies, open-ey'd, His aim attend,  
 Wondering how oft these warning notes will peal,  
 Ere the great trump be blown, the Judge descend :  
 Man only wears cold look, and heart of steel.

Age after age, where Antichrist hath reign'd,  
 Some flame-tipt arrow of th' Almighty falls,  
 Imperial cities lie in heaps profan'd,  
 Fire blazes round apostate council-halls.

And if the world sin on, yet here and there  
 Some proud soul cowers—some scorner learns to pray ;  
 Some slumberer rouses at the beacon glare,  
 And trims his waning lamp, and waits for day.

[Erratum in No. xvii.—for "Pageant of earthly prowess drawing nigh," read *dawning*.]

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

SIR,—The majority of your readers will, I am convinced, feel obliged to you and your correspondent (p. 64, &c. of your last number) for bringing before us a subject which it is very important to see temperately and respectfully discussed. There cannot exist a doubt that the parochial clergy feel a very lively anxiety to augment the funds of the Society for the Propagation of the Gospel in Foreign Parts, but find that they are much impeded by the present mode of conducting its business. I desire not to insinuate, or to express, any blame ; if there be grounds for any charge, I profess that I know not against whom it is to be made, nor do I pretend to acquaintance with the details of management. But the discussion can scarcely be productive of benefit to the great cause—the propagation of the pure Gospel of the Saviour—if it be carried on in the spirit which exhibits itself in some parts of the letter and of the note.\* Let us not waste time, and disturb—perhaps destroy—harmony and good will, either by blaming the committee and threatening them with the introduction into their

\* The Editor takes his good friend Littoralis's rebuke in good part, though he is sorry to say that he feels no penitence for the sentiments expressed in the note. Littoralis, however, may feel assured and comforted by remembering, that such old-fashioned opinions are not at all likely to gain the least acceptance. One expresses them on the principle of "*liberavi animam meam*."

sphere of action of another society,—nor yet, in the spirit of the note, insinuate that all sermons which might be preached by agents employed by the society would be merely vehicles for amusing stories, not for Gospel truths, and Christian duties urged on Gospel principles. The true church-of-England Christian places before him this question—“How may the funds of the society be most effectually and largely augmented?” I conceive that no one will hesitate to answer, by exciting, under God’s blessing, most extensively, and in the highest degree, the public interest in favour of the society. Neither can I conceive that any one will deny that this is to be best effected by making most readily and most widely known the proceedings and actually existing state of the society, by shewing as promptly as possible what it is doing and what it wishes to effect—what funds are required for existing demands to make present labourers in the Lord’s vineyard more comfortable—and to supply them to those portions which are as yet destitute. Now surely, Sir, a more intimate knowledge of the labours, privations, discouragements, and success of the clergy already employed in the society’s missions, would largely excite Christian sympathy, and come in aid of the higher feeling—a desire to make God’s “ways known upon earth, his saving health among all nations,” that the unsearchable riches of Christ should be preached to the farthest bounds of the earth through the ministrations of the clergy of the protestant episcopal church of England and Ireland. With regard to the employment in England of itinerant preachers, I agree with you that it is unadvisable; it is a charge upon the funds of societies, it partakes too much of irregularity, is too much like a breach of the diocesan and parochial order of our church, to be sanctioned. But might not this object be attained by preachers annually appointed by the bishop in each diocese? If I mistake not, the custom still exists of licensing incumbents (being M.A.) to preach in any church *in the diocese of the licensing bishop*; at least, I received such a license about twenty-five years ago. If they, and the parochial clergy generally, were supplied, quarterly, with sufficient and recent information by the committee, the itinerant system would be unnecessary. By means of the archdeacons and the diocesan committees regular annual sermons might thus be arranged for this society (and for the Society for Promoting Christian Knowledge). In some cases the parochial clergy might choose to preach them in their own churches; in others, they would *accept the offer* of the aid of one of the licensed preachers. By means of quarterly reports, too, the secretaries of the diocesan committees would have some ground for requesting the attendance of the lay friends of the societies at the quarterly meetings; and the annual general diocesan meeting also, being made to coincide with, we will say, the autumnal quarterly meeting, would have some new information before it. I submit, unhesitatingly, but with deference to the judgment of the committee of the society, these suggestions, in the hope that this my humble endeavour to serve the cause of the gospel may induce wiser heads to adduce better measures, and lead the committee to consider attentively the reasonableness of the wishes of a large body of subscribers, and to de-

cide on the most practicable and desirable method of conveying to them, and through them to the public, more recent and more frequent information.

In no one year can the parochial clergy, with propriety, attempt to preach a sermon in aid of the society until November, because they receive not until then the annual report, agreed on at the previous annual meeting in May or June. In November, the watering places are abandoned by visitors, and occupied solely by the permanent population, on whom devolve, in a great degree, the support of the local charities and the exercise of individual bounty. In country parishes, the weather then no longer allows the expectation of a full congregation; and the possible presence of gentlemen's families brings perhaps little to the collection, as they may be annual subscribers. In the towns, the pulpits have been previously occupied by the itinerant preachers for almost every general religious society in the kingdom. I agree, then, with your correspondent that "the committee does justice neither to their missionaries, who are labouring so painfully abroad, nor to the feelings of churchmen at home."

I have not any doubt, Sir, that the committee will without difficulty decide on an arrangement, by which regular preachers for the society shall be secured under the sanction of the diocesans, and quarterly reports be made—the annual report and treasurer's statement, at least, (the sermon and appendices being deferred,) be circulated in July, yearly—and an efficient agency be established, through the parochial clergy, by means of quarterly meetings, the proceedings at which shall deeply interest the laity as well as the clergy; and that in every diocese the bishop may hold one or more annual general meetings, at which almost all the members of the society and friends of the church may be induced to attend, and will leave the meetings much gratified and confirmed in their conviction of the duty of continuing to exert their best efforts in the sacred cause.

Success in these new arrangements depends, under God, on the language used in framing the appeals, notices, abstracts, &c., on the judgment applied in fixing the periods of the quarterly meetings, on the activity of the diocesan secretaries, under their consciousness of the warm co-operation of their diocesans and archdeacons, &c. &c. The details for that portion of the new plan of management, which regards the country, are so obvious, that a sub-committee of the existing diocesan committees—now palsied and dejected—would decide on them at one, or at two meetings; or they would gladly receive a communication of the wishes of the committee in town on any of these, or other, topics.

LITTORALIS.

#### PUBLIC SCHOOLS.

MR. EDITOR,—Among the several subjects of attack in these days, our public schools have not escaped. Happily, however, the information that has been elicited concerning their management has been such as not to contradict the pre-conceived notions of right-minded

men concerning them. The spirit of the times, however, must not be entirely disregarded. At this time there is a journal whose professed business is to make reports concerning education; and two of our public schools have lately been called up to judgment. It will be a sufficient proof of the friendly disposition of the party whose organ this periodical is, when it may be observed that after an article of some pages concerning "Flogging and fagging at Winchester," a short note is added, *at the end of the work*, stating, that since the article was written, the system is quite changed. I believe, however, that I not only state my own opinion, but that of others strongly attached to public schools, that a strong feeling of the impropriety of representing such a play as that of the "Eunuch," before a mixed audience, is very generally prevalent. The only ground on which Terence, I think, can be tolerated, is for its style and its sketch of Roman manners. These may be made to bear under judicious management; but when a public representation of the plays of this author is to be defended, I am at a loss to discover any sound defence for the same. To the pure, we admit, all things are pure; but whether to the youths that are engaged in the task of getting by rote all the objectionable expressions, and to the audience, mixed as it is, this way of settling the question may be applied, I am not quite sure. I would only suppose the case of a translation of the play being put into the hands of the female spectators in order to prevent its being a mere dumb show to them, and I doubt not that the representation would never again be graced by their attendance. In one point we have certainly improved on our ancestors—I mean in point of taste, which has become much more refined of late; and why this specimen of their objectionable taste should be perpetuated any more than a sermon be delivered from the pulpit in the style of some of Jeremy Taylor, in all its gross, although expressive, language, I confess I do not understand. The Dean of Westminster has lately shewn a conscientious regard for revealed religion and public morals, by refusing to admit into the society of our Christian poets the monument of Lord Byron. In Terence, ideas are expressed with all their native grossness; in Byron, the same ideas are couched in a treacherous elegance. Thus two different tastes are gratified. Compositions in prose or verse might, I think, be substituted for the annual exhibition, and with equal advantage to classical attainments. If there is some good reason for what appears to me highly objectionable, to say nothing of its impolicy in these times, I shall be glad to know it so as to argue in defence of it. At present the remonstrance of the poet seems to me to be applicable—

" Nil dictu fœdum, visuque hæc limina tangat.  
Maxima debetur puero reverentia."

I think you will oblige some few persons by inserting these lines.

OXONIENSIS.

## RUBRIC IN COMMUNION SERVICE.

SIR,—In my letter on the violation of the rubric in the Communion Service, which appeared in your number for July last, I find that I confounded the *warning* and the *exhortation* for the communion. And, as your correspondent, "M. N.," from his observations on my letter, seems not to have been aware of this mistake, I trust you will allow me to take this opportunity of rectifying it.

The rubric, immediately after Nicene Creed, says—"And then also (if occasion be) shall notice be given of the communion." Which, with "M. N.," I take to mean that "if the minister has occasion to give notice of the communion, he must do it then;" i. e., immediately after the Nicene Creed, while he is at the altar.

As to the form of this notice, or warning, I should imagine that, like the notice of holydays or fasting days, it is left to the minister's discretion. Let us now turn to the rubric before the exhortation.

"When the minister giveth warning for the celebration of the holy communion, (&c.) immediately after the sermon or homily ended, he shall read this exhortation following." From a comparison of this with the former rubric above quoted, I conclude that the minister is to give warning for the communion at the altar, and that in whatever form of words he may think fit; and that on the day of giving such warning, when he has finished the sermon or homily, he is also to read the exhortation, and that from the pulpit, where he then is. Where, then, is the contradiction between these two rubrics of which "M. N." speaks? Where there is but one service, I conceive that the exhortation alone will give sufficient notice or warning for the communion; but then it should always (as it seems from the rubric) be read from the pulpit, after the sermon; and not from the desk, before the sermon, as is too commonly the case. And I may add also again, that the whole, and not a part only, should be read. B.

## PONTIUS PILATE.

MY DEAR SIR,—You very naturally anticipate answers to the paper of your correspondent "H.," in the last Number of the "British Magazine," and, with that anticipation, exercise a sound discretion in requiring brevity of those who may furnish such answers. I am not going to encroach upon your wish in that respect; though, were I to enter into the subject in proportion to the interest I feel in it, I might perhaps find it no easy task to confine myself within such limits as would satisfy you. For I have always thought the character and conduct of Pilate a particularly interesting subject for moral contemplation to "a heart that watches and receives." It has been laid up for many years among my memoranda of things inviting further digestion and disquisition. I must not, however, at present go into the general question of the Roman prætor's character, lest I should be tempted to transgress due bounds; but I shall confine myself to a few remarks on that passage which is referred to in your correspondent's

paper, p. 630—viz., "Pilate said unto Jesus, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee? And Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore, he that delivered me unto thee *hath the greater sin.*"

The few expositors to whose comments I have access are, I see, agreed in understanding the *comparison* contained in the last words as a comparison between the guilt of Pilate, and the guilt of the Jews, or of Judas. Your correspondent disallows this interpretation, in which I concur with him; but he does not give the reason for it which I should give. "He that delivered me unto thee *hath the greater sin.*" "Greater" than what? and why? "Greater" (I think, clearly, from the context,) than he would have incurred, if it had been the case, as before stated, that Pilate "could have had no power at all against our Lord, except it were given him from above." This is, in my judgment, chiefly to be understood as a recognition of the doctrine that there is a legitimate power entrusted to men over men by a standing ordinance of God. And the passage is intimately connected with Rom. xiii. 1, 2. Let the words of the two passages be carefully and thoughtfully compared, and it will appear that there is, at all events, *some ground* for such acceptance of the text in St. John.

More fully developed, the argument is this. If human power over the persons and lives of men were only an adventitious acquirement, to be exercised under a moral responsibility to the dictates of justice and reason, as each particular case may determine, then "he that delivered Jesus to Pilate" would have less to answer for than he actually had. But lawful power is *not* only a reasonable and wholesome social provision, but A DIVINE APPOINTMENT. The resistance to it, therefore, is a species of *sacrilege*. The person who resists "has the greater sin," somewhat after the same manner as he that robs a church is a more presumptuous offender than he that robs a common dwelling-house.

It may, indeed, possibly be the case, (still supposing the word "*greater*" to mean "*greater than he would otherwise have incurred,*") that the aggravation of Judas' sin is restricted to our Lord's own peculiar case; considering the awful proportion which that sin bore in God's "predetermined counsel" of atonement. I mean, that all things connected with that mysterious counsel being magnified in proportion to its singular importance, as a whole, Judas' treachery would be magnified among the rest. It would become a "*greater sin*" than it would have been in a common case, in proportion as the interests concerned were greater, and more specially provided for by the divine regulation of the whole scheme, which placed Jesus in the power of a Roman officer, that the *Roman mode of punishment, by crucifixion, might be accomplished in him*, as had been typically signified that it should be.

Nevertheless, this restricted interpretation of the "*greater sin*" appears to me less natural, and less consistent with all that is said, than that which refers it to the general argument before stated concerning lawful power.



Resuming which view, I would remark, that not only was the sin more *presumptuous* in its first aggression, but, in its ulterior effects also, it was more *pernicious*—the unjust delivery of innocence to lawfully constituted authority, for oppression, tending to make men averse to what God has appointed for their good.

In this view, the text in question is again much connected with the sin of Hophni and Phineas, which, it is stated, “was very great” (and here “*very great*” is tantamount to “the *greater sin*” affirmed of Judas) “before the Lord; for men abhorred the offering of the Lord.” In that instance, the abuse of a sacred and generally beneficial appointment alienated the conscience from its dutiful feeling towards God. The sin, therefore, of him that delivered Jesus to Pilate, was “the *greater*,” because it drew aside the moral judgment of men to perverseness, and would eventually seem to justify resistance to that order, peace, and seemliness, comprehended under one word, *LAW*, of which (to adopt Hooker’s beautiful expression) “no less may be affirmed than that its seat is the bosom of God, and its voice the harmony of the world.”

Believe me ever, my dear Sir, yours faithfully,

PRYTANIS.

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#### SCHOOL AT LIVERPOOL.

SIR,—As I have time for a few lines, I beg to thank “Clericus” for his able statement of the church and dissenting schools in Liverpool. (See pp. 78-81 of your Magazine for July.) I need not suggest to “Clericus” the importance of being guided by “fact” in our computations; and I am sure he will not take it amiss if I point out to him what appears to me to be inaccurate amongst so much that is excellent. “Clericus” will observe that in my paper (May, 1834,) I charged the calumniator of the church *with adding*, in the non-church schools, “*the full complements of the day and Sunday scholars together, as if they had been entirely different children*,” thus nearly doubling the real amount of attendants; but that, with regard to the church schools, he took care not to compute by the same rule. If I am not mistaken, “Clericus” has undesignedly committed almost the same act of injustice to his own side of the question. “Clericus” estimates the number of children attending schools, not connected with the church, *on Sundays*, as amounting to 3030; and *this entire sum he adds to the full number of children who attend the same schools during the week*. Now the point which I would respectfully suggest to his consideration is this:—How many of these 3030 *Sunday scholars* do, in fact, attend some of the *day schools*, and are consequently reckoned twice over. Will there be one in five who are *exclusively Sunday scholars*, and who do *not go* to any of the enumerated *day schools*? I think not one in ten. So that “Clericus” might, with truth, have produced a much more favourable result than he has done; though, I conceive, he has merited the best thanks of the church for the practical demonstration he has exhibited of its power, its munificence, and its benevolence.

I did not think it necessary to write to you purposely on this point, and perhaps it is now too late; but accuracy of "fact" is so desirable, and the paper of "*Clericus*" is so valuable, that any remarks which may tend to lay a more perfect foundation for such calculations, if necessary in future, may not be unworthy of record. R. W. B.

## THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

### NO. IV.

It may be recollected that I proposed three questions for consideration on the subject of the convocation:—what was its real nature and history relatively to the church? what was the principle, and what the actual extent of the civil governor's jurisdiction over it, and assumption of its powers? and, thirdly, what was the place which the lower house held in its constitution? The last of these three has been discussed, as far as is necessary to illustrate the history of its suspension in the beginning of the eighteenth century. And for any other purpose, one may hope it ever will be unnecessary; for it was (to say the least) a heavy calamity that members of the lower house should have felt it their duty, from the circumstances of the times, to stand upon their rights against the authority of their bishops. Not to dwell on the unbecoming appearance of such an opposition, it must be borne in mind that the privilege actually conceded on all hands to the lower house, the veto on the proceedings of the upper, is in itself almost too liberal a grant of power for the episcopal principle; and is only defensible (I suppose) on the ground of the size of the dioceses, and the crown's prerogative in the choice of bishops. "*Maximo enim,*" says Wilkins, "*præ aliis nationibus presbyteri synodi Anglicanæ fruuntur privilegio in concilio provinciali, ut dissensus eorum universa domus superioris decreta irrita reddere valeat.*" Having this veto upon all proceedings of their bishops, surely the clergy should have been satisfied. But, perhaps, those of them who had released themselves from their pledge of canonical obedience to their deprived bishops, might consider lightly of the obligation which subjected them to those who had succeeded in their place; perhaps, also, there was reasonable ground of jealousy as regards those whom William's government had promoted. But, though much might have been said in their defence had they refused altogether to recognise the new prelates, one does not see the consistency of taking them for their rulers and then not submitting to them. But enough on this unpleasant subject. Now let us pass to the consideration of a second of the questions originally proposed—viz., the nature and history of the convocation relatively to the church. And first a few words in statement of the controversy respecting it.

Atterbury, Binckes, and their party, maintained in the pamphlets mentioned in my first paper, that the convocation was an essential part of the constitution, established by law, "by the same law as the gentleman receives his rent, or the member enjoys his privilege." When required to produce the particular law which makes its as-

assembling imperative on the sovereign, instead of its being (as the court party maintained) at his option, they allowed as much as this—viz., that his writ was absolutely necessary for its assembling, but they maintained, at the same time, that it was absolutely necessary that he should grant it, and that for two reasons: first, if the meeting of convocation were a privilege or liberty of the English church (which no one could deny), the king was bound in two ways, by his coronation oath, to issue his writ according to custom. For *Magna Charta* (they argued), to which the king had sworn, pronounced “*quod ecclesia Anglicana libera sit, et habeat omnia jura et libertates illæsas* ;” next, that one especial part of the oath administered by the archbishop contained a promise on the king’s part to “preserve to the bishops and clergy of this realm, and to the churches committed to their charge, all *such rights and privileges* as by law do or shall appertain to them or any of them ;” so that, since the assembly of the clergy in convocation was, beyond dispute, a privilege recognised by the law, no particular law was necessary to bind the sovereign, who was bound more solemnly by his express oath, which the law imposed.

Next, they maintained that their assembling was matter of constitutional right; for the convocation, they said, was a member or a necessary adjunct of parliament; so that, independently of law or promise, it could not constitutionally be abolished or suspended. They shewed from history that from the earliest Saxon times the clergy had been summoned with the laity to the king’s great council; that, as time went on, the mode of their assembling, from being indeterminate, became definite and regular; then again, from circumstances, was varied, and lastly became fixed in the particular form which had then for centuries been matter of usage; that, on the other hand, during this process and ultimate settlement, the ordinary annual church synods gradually came into disuse, so that the convocation, as then constituted, was the representation both of an important political privilege, and a standing ecclesiastical ordinance of the church; that at first they met in one body with the laity, or parliament (as it is now called), afterwards separated from it, and then again divided themselves into two provincial synods; that this arrangement was for awhile interrupted by a new writ from the king (the *præmunientes* clause inserted into the bishops’ writ), summoning them to parliament, which was a fresh evidence of their constitutional right, but that the former custom was again restored and had so continued to that day, the above-mentioned clause being still retained in the bishops’ writ, though not acted on, in token that their right remained where it was; that under all these changes, under whatever irregularities of time, place, and form of meeting, the great rule obtained that they met in connexion with parliament, as a member of it, (closer or more detached, as the case might be,) but still as constitutionally annexed to it; lastly, that since the Reformation the convocation had invariably met with the parliament and been dissolved with it, except in the solitary and extraordinary instance of 1640, when it sat after the parliament was dissolved, and which no one would urge as a precedent, though after all, even as such, it only affected the question of the termination of

convocation, not of its assembling. They added, that anciently the same general appellation was given to both meetings; the parliament being called a Wittena Gemote, the convocation a Church Gemote, and that in various modern documents (besides the præmunientes clause above noticed) the parliament was said to include the clergy, as in a mandate of Bonner's, 1548, which has the words "*prelati et clerus Prov. Cant. in parl.*," in a petition to the pope in Henry the Eighth's time, speaking of the "*milites et doctores in parl.*," and in the phrase in the 6th of November service, "*the nobility, clergy, and commons of this land, then assembled in parliament;*" this being the reason why a clergyman could not be a member of the House of Commons.\* They proceeded to argue, that, if the convocation was thus an adjunct to the parliament, the king's writ was but the formal instrument, necessary indeed (as a license of marriage may be), but not to be refused without leading to grave political consequences.

The court party granted that the clergy had this right to be summoned in convocation, but they drew a distinction between *assembling* and *conferring*. They said that the clergy had nothing beyond a right to be summoned; that a further license was necessary in order to their debating, and that they had no right to demand this; that the utmost extent of their right did not go beyond that of framing petitions to king or bishops when assembled under the primary writ. This ground of argument, which at first sight looks like an evasion, was maintained, first, by the fact that the convocation had often in matter of fact met without debating; next, by the received opinion of the church in the century last past; and further by the reason of the thing, the stated meetings of convocation having been held for the purpose of granting subsidies to the crown, and the custom naturally coming to an end with its object. Accordingly it was professed that the convocation had now become only an occasional assembly to provide for especial business, and that old precedents were sufficiently consulted by the king's formally convening them, though without suffering them to debate.

To this it was replied, that the same reasons which made the granting the writ for assembling a right of the clergy, made the license for debate also; but if not, then the convocation did not, in matter of fact, supply the place of an ecclesiastical synod, and thus it became necessary to fall back upon the elementary and essential rights and duties of the church, and to resume those canonical meetings which had only been suspended from a wish to accommodate the principles of the church to the particular civil polity in which it had been incorporated.

This is an outline of the controversy, which turned upon this:—not whether the meetings of convocation might be lawfully suspended, but whether it had a right to debate as well as to assemble, a right to demand the license as well as the writ. Atterbury, indeed, goes further than this in his view of its rights, denying in toto its need of any

\* Vide the learned article already referred to in the "British Magazine for August, 1806.

license for any act short of the positive enactment of a canon; as if it might frame and pass any measure in the form of a canon, and present it for the royal assent, as a bill in parliament. On a question of this nature materials of argument lie so widely and plentifully for either side, that it requires a mind practised in weighing evidence, and much careful attention, in order to form an opinion worth putting upon paper. So far I suppose is clear, that at the present day a valid precedent against its right "to be put into a condition to do business," (to use the phrase of Atterbury's party,) exists in the actual suspension of its debates during the last 120 years; though, to be sure, certain recent changes in the constitution of parliament seem to create an opposite precedent of a novel kind, for insisting on inherent rights rather against custom and usage. Now for the history of convocation.

The diocesan council is the simplest form of ecclesiastical assembly, and that which, under the circumstances of the primitive church, would first come into use. "That the bishop of each diocese," says Wake, "has, by Divine commission, a power of governing the church of Christ over which he is placed, and, in order thereunto, to call together the presbyters which minister under him, was the constant sense of all the ancient councils and fathers of the church."

In our own church these diocesan synods were held at first twice a year, but in process of time the direction of the canon law was followed, which made them only annual. At this stated assembly all beneficed clergy in the diocese were bound to appear, and the regulars also, except when any were exempted, as time went on, from episcopal jurisdiction. If the diocese were small, and had but one archdeaconry, all the clergy met in one place; otherwise they met by parties, the bishop moving on from one archdeaconry to another. At these meetings the synodical *inquiries* were one part of the business, of which the ancient form still remains; then the *causes*, not only clergy, but laity, being at liberty to present complaints before the assembly; then the *bishop's charge*, in which he communicated to the clergy the decisions, if any, of the provincial council, and exhorted them to fulfil the ministry with which they were entrusted; lastly, the *bishop's diocesan constitutions*, if it so happened, were read and agreed to by the synod, and thenceforth became the law of the diocese, provided they were not contrary to any provincial canons. The mode of celebrating these synods was as follows:—the clergy in solemn procession came to the church where they were to meet, at the day and hour appointed by the bishop, and took their seats according to the date of their ordination. Then the deacons and laity (even women not excepted) were admitted. The bishop having entered, prayers were read; and then the bishop made an address introductory of the synod. A sermon followed; then the complaints were heard, the diocesan constitutions promulgated and passed, and the charge, with prayers, ended the meeting, which commonly lasted three or four days. It is easy to see that these councils are continued to this day in the bishop's periodical visitation, which at any moment (were it expedient) might resume the form of a synodal meeting. They were held, as above described, down to the time of Henry the Eighth.

The English provincial councils were as carefully conducted, after the pattern of the primitive church. The metropolitan summoned them, the business transacted related to the faith and discipline of the church, and the members were the suffragan bishops, to whom were sometimes added the heads of the regulars, abbots, and the like; parochial presbyters having no place in them, by way of right, but, if summoned, summoned at the archbishop's pleasure, and for some particular purpose. Here again we have the rudiments, perhaps the substance, of a provincial council left to us, (at least as far as political matters of debate are concerned,) in the private meetings of the bishops in London during the session of parliament. So much for ecclesiastical meetings of the clergy; now for civil.

From early Saxon times the prelates of the church, i. e., bishops, abbots, deans, &c., were called to the great council of the nation to assist in its deliberations, and especially to grant subsidies from the church property to the use of the state; it being then, as now, the standing principle of the law of England, that no person can be taxed except with their own consent or that of their representatives. In Saxon times the church lands were taxed for the three objects of castles, bridges, and expeditions. William the Conqueror changed their tenure, and laid the burden of a further service on them. The princes following increased these taxes. However, since they still reached but to a portion of the clergy, and a part only of the revenues of this portion, various methods were adopted to comprehend the general body. First, the pope laid a tax upon the church for the use of the king; next, the bishops, on extraordinary occasions, obliged the clergy to grant a subsidy to the king by way of a benevolence, which was done by means of diocesan councils, the clergy empowering therein, first their respective bishops, then their archdeacons, then proctors of their own, to act for them.

Thus matters stood till about the reign of Edward the First, who determined to put them on a securer basis for the interests of the crown. Accordingly, in 1281, he, of his own authority, bade the two archbishops call a council for raising subsidies "*coram rege in parlamento.*" The superior clergy, alarmed at the consequences of a first step of an infringement upon their rights, refused to obey the summons; and the Archbishop of Canterbury, to meet the wishes of both parties, changed the place of meeting so as to disconnect it with the parliament, while he obtained the grant of the subsidy previously by means of diocesan councils. This was the first instance of the inferior clergy being summoned to parliament. Twelve years afterwards, Edward made a new and more systematic attempt. On summoning his parliament, he inserted a new clause in the writs issued to the bishops and prelates, which has since been called, from its first word, the *præmunientes* clause, by which he required them to cite such of their inferior clergy to his parliament as he there specified, to act for the whole body. Here then a general representation of the clergy was introduced into the national council, and may be called, after Wake in his learned work, (from whom, with the assistance of Wilkins's Concilia, this account is compiled,) the **PARLIAMENTARY**

**CONVENTION of the Clergy.** From that time down to the present day (unless any change has been made since the date of Wake's book [1703]) the clergy have always been summoned to the parliament, and accounted one of the three estates of the realm. This writ of *præmunientes* has been acted upon, since the Reformation, in the church of York, at the end of Henry the Eighth's reign; in the church of Norwich, in Elizabeth's; in Lichfield, at the end of James the First's; in Lincoln, by the authority of Laud, 1640; and, according to Burnet, by several bishops, in 1701.\*

Nothing more was done in the reign of our first Edward, but in that of his grandson the clergy resisted. They resolved they would not grant subsidies to the king except in provincial councils, both as disliking the attendance in parliament, and as hoping in this way to have more liberty in refusing or lessening the burdens which the king's necessities put upon them. Edward was obliged to give way, and allow these provincial meetings instead of parliamentary; securing, however, their stated meeting, first, by continuing in terrorem the *præmunitory* clause in his parliamentary writ to the bishops; and next, by the periodical issue of a second writ to the archbishop, formally bidding him to summon them for the purpose of voting subsidies. This is what is now called the **CONVOCAION of the Province**; the nature of which will easily be gathered from what has been said. It is a kind of provincial council, assembled (1) on the king's writ, (2) simultaneously in both provinces, (3) for civil, not spiritual purposes, (4) composed, not merely of bishops and prelates, but of representatives of the body of the clergy; (5) commonly held with a reference to the time of the meeting of parliament. But we must go somewhat more into particulars here, both as to the persons of whom the convocation consists, and the matters which have come under its cognizance.

As to its *members*, since a money-vote was the object of the meeting, it necessarily consisted of representatives of the whole clergy. This system of representation had been begun in the Legantine councils, first held, by the pope's authority, in 1070, with the object of taxing the clergy, in which the regulars were represented by their abbots, &c., and the chapters by their deans, and afterwards by representatives chosen by themselves. The same system obtained in the convocation. Before the date of its institution, the archdeacon is supposed to have been the original representative of the parochial clergy, in the occasional tax-meetings, but he was present in it in his own right, two proctors being added by election of the clergy of each diocese to support their interests. The members of the convocation remain the same to this day, (subtracting the abbots and other prelates of the regulars which are extinct,) i. e., the bishops, deans, archdeacons, proctors for the chapters, and proctors for the clergy, the archbishop of the province being president. It should be added, that

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\* Wilkins (p. 11, vol. i.) seems to say that the form of the *præmunientes* was disused after the Restoration. On the other hand vide Wake, *passim*, e. g. Author. p. 228, and Burnet's History, vol. iii pp. 389—395.

they gradually formed themselves into several more or less standing committees,—of, e. g., regulars, and of seculars, and of deans and archdeacons, under the bishops, and then at length into two permanent houses, which has been the constitutional form of the convocation, from a period earlier than the Reformation; but on this subject I have already spoken at length.

As to the *subjects* debated in the convocation, though the king's demand of a subsidy was the direct object of their meeting, yet it was natural that other matters of debate should be brought before it. Money-votes have commonly been used as a fit introduction of grievances; a statement of these and petitions for redress were accordingly added to the addresses, in which they conveyed to their sovereign intelligence of the grants which they had made him; and here it was impossible to draw the line between temporal and spiritual matters. Further, a meeting of the clergy was evidently a fit opportunity for discussing and deciding among themselves pure ecclesiastical questions, so that a meeting which had been called as a convocation, was continued in the shape of a provincial synod, the inferior clergy, of course, falling back into that subordinate rank which would be fitted to the change in the matter of their deliberations, and, by so doing, preparing the way for the formation of a Lower House. Thus, by degrees, ecclesiastical matters were altogether drawn into the convocation, and the provincial synod fell into disuse.

This was the condition of the church, as regards her greater councils, in which the Reformation found her. At the commencement of it was passed, in convocation, the famous Act of Submission, which has been so often alluded to, and of which I shall now give the history.

Henry VIII., of unblest memory, was determined, as Wake says, to "tie up the hands of the clergy, that they might be unable to oppose his designs." With this end he contrived to involve them all in a *præmunire*, which lay against them for appearing in Wolsey's synods *legatine* unauthorized by the crown, or for appearing and making suit in Wolsey's courts, as it is variously represented. Wolsey had been in such full possession of Henry's favour, that to have resisted him would have been to provoke the king's anger. He had been made legate with the king's knowledge, and held, besides, the great seal; and, when he put his commands on the clergy to appear before him, it was not for them to ask, or they neglected to ask, whether he, the keeper of the great seal, had an express license under that seal for what he commanded. However, by this mistake in a matter of form, they incurred the loss of liberty and estate; and Henry made use of this their difficulty to effect his purposes against the church. He refused to pardon them unless they paid him 100,000*l.*, and recognised him as her supreme head. After some negotiation they submitted, and passed an Act in convocation, which was afterwards carried through parliament, by which the liberties of the church (as far as they can be lost) were lost for ever. They bound themselves by it, first, not to meet in convocation without his authority; next, lest when he had called them together (as he was obliged, from time to time, to obtain their



vote of subsidies) they should proceed to act synodically in ecclesiastical matters, they promised henceforth only to act according to his directions,—in other words, not to attempt or make any canons or constitutions provincial without the royal license to make and promulge the same. This latter provision of the Act is the point of debate between Wake and Atterbury; in what follows I have sided with Wake, as having the general judgment of the 17th century in his favour.

The negotiations were of the following kind:—First of all, the Commons complained to the king “that they (the clergy) made sanctions and laws of temporal things, not having nor requiring the king’s royal assent to the same laws so by them made.” The clergy answered, that “they had this power of God, and could not submit it to his authority; that their authority of making laws was grounded upon the scripture of God, and determination of the holy church; and, as concerning the requiring of the king’s assent to the authorizing of such laws as had been made by their predecessors, or should be made by themselves, they doubted not but that the king knew that to depend not upon their will and liberty who might not submit the execution of their charges and duty, certainly prescribed by God, to his assent.” They added, however, some vague promise of being guided by the king’s wish in their decisions. This answer not satisfying (as may be supposed) King and Commons, new forms were drawn up, and fresh debates held, how to compound the matter with the king, yet give up as little as might be.

First, they gave up the power of *publishing* canons without the king’s license, reserving to themselves the power of *making* them. But here they made several important limitations; first, the canons spoken of must relate to the *laity*; next, they must not concern *faith* or *good manners*, and the *reformation and correction of sin*; next, they went so far as to offer, that they would not enact, promulge, or execute any constitutions in future, unless with his license; but this promise was limited, in the Lower House, to the king’s life.

These admissions did not satisfy Henry, and he drew up a form himself for them, in which the clergy were to bind themselves, first, never hereafter to meet in synod without the king’s writ; next, being assembled by it, never to proceed by virtue of authority of their own, or to make, promulge, and execute canons, without the royal license previously obtained. This promise, after some discussion and alteration, was passed, by convocation, in the following form:—“We, your most humble subjects, daily orators and beadsmen of your clergy of England, having our special trust and confidence in your most excellent wisdom, your princely goodness, and fervent zeal to the promotion of God’s honour and Christian religion, and also in your learning, far exceeding, in our judgment, the learning of all other kings and princes that we have read of, and doubting nothing but that the same shall still continue and daily increase in your majesty, first, do offer and promise, in verbo sacerdotii, here unto your highness, *submitting* ourselves most humbly to the same, that we will never from henceforth enact, put in ure, promulge, or execute

any new canons, or constitution provincial, or any new ordinance provincial or synodal in our convocation or synod in time coming, (which convocation is always, hath been, and must be assembled only by your high commandment or writ,) unless your highness, by your royal assent, shall license us to assemble our convocation, and to make, promulge, and execute such constitutions and ordinances as shall be made in the same, and thereto give your royal assent and authority," &c.

It will be observed, that this submission of the clergy, ample as it is, does not go the length of binding the *successors* of the clergy making it, and it seems to limit itself to the very monarch to whom it was made; moreover, it was recalled in convocation, in Mary's time, and never renewed. However, it became the subject of an Act of Parliament in Henry's, and afterwards Elizabeth's reign, and, with a stronger wording, by *that Act* (with the penalty of præmunire to enforce it) are the clergy at present bound.

Thus stood the relations between church and state till 1664, the church being willing to remain in a subjection which the king never abused to her spiritual detriment. On the Restoration, a change was silently made by Sheldon and Clarendon, which was scarcely favourable to her interests. It will be observed, that the sole remaining safeguard which she possessed against the tyranny of the state, was the power of granting subsidies, which gave her a hold of some sort over the earthly masters she had taken to her "when the Lord was her king." This power gave the convocation importance, and effectually prevented any attempt at suppressing it. At the era in question, the clergy, impoverished by the late troubles, felt severely the weight of the subsidies required of them, and perceived (as was really the case) that they paid for their privilege by contributing to the state in a larger proportion than other subjects. An arrangement was agreed upon, in spite of a protest from Heylin against it, between the bishops and the Commons, by which two subsidies, which the clergy had just voted, were remitted to them, while, on the other hand, they were sub silentio, and without formal statute, comprehended in the wording of the money-bills passed in parliament. The first public Act on this subject was a Tax Act of 1665 (16-17 Car. II. cap. 1), which includes the clergy, discharging them from subsidies, with a saving clause as to their right of taxing themselves, which has never since been exercised. The clergy, on the other hand, soon acknowledged the arrangement by exercising the right of voting in the elections of the Commons, which before was forbidden them, as now it is forbidden peers of parliament. Burnet speaks of this right, as generally admitted, in a pamphlet, published as early as 1700, and it is assumed in two subsequent Acts of Parliament, 10 Anne, cap. 23; 18 George II., cap. 18. "Gibson, Bishop of London," observes Speaker Onslow (in a note contained in the last Oxford edition of Burnet's History), "told me that this (the taxing out of convocation) was the greatest alteration in the constitution ever made without an express law." It is remarkable that (according to Warburton) the clergy had as silently

both become and ceased to be an estate in parliament 300 or 400 years before.

The church soon began to feel the alarming position in which she had allowed herself to be placed. In 1675, and then 1677, addresses from the lords were presented to the throne, praying for the frequent meetings of the convocation, which (as Mr. Hallam justly observes) probably proceeded from the bishops, and shews their dissatisfaction with the existing state of things. They were not allowed, however, to feel or express their regrets for many years. The revolution which soon followed, "glorious" as it has ever been considered in its *political* effects, was fatal to the remaining liberties of the church. William completed what Henry had begun. Nine of her bishops were sentenced to deposition by a prince who had just ceased to be a presbyterian, and its convocation shortly after expired, except as a matter of form, while endeavouring to raise its voice against the doctrines of Hoadley.

(To be continued.)

#### DISSENT.

SIR,—Some among your readers may agree with my views respecting subjects connected with dissent, and might even feel disposed to make experiment of them, but are deterred by a fear of consequences. Will you, therefore, in conclusion, give admission to this letter, which shall touch upon some of the probable favourable results of such a system pursued by the clergy, and answer a few objections which lie in the way of making trial of it? These probable results shall be taken first and considered.

1. As to how they might be supposed to operate on any clergyman who should adopt these hints upon conviction of the truth and soundness of the grounds on which they are rested. It is said upon conviction of the truth and soundness of the grounds, because these remarks will not apply equally to other grounds of conviction. The subject has been pressed as a matter of *duty*; if, therefore, a person be only a convert to their *expediency*, I am not addressing myself to him. We start from different positions and proceed upon different principles.

2. As to the way in which these results are likely to affect church people.

3. As to what will probably be the conduct and feelings of dissenters.

1. First, then, as regards the clergy.

1. The habit of considering questions of church government, or discipline, and subjects\* connected with separation *doctrinally* would be likely to clear our ideas as to the way in which dissent, as such, ought to be viewed. There are many persons, who have the character of sound churchmen, who look surprised, and draw back as if you were

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\* The sort of subjects with reference to which I speak throughout are exemplified in the list with which my former communication was closed; and it would make all the following remarks clearer, if, in reading them, the contents of that list were kept in mind.

going too far, or speaking with an unjustifiable party warmth and prejudice, if you talk of the leading features of dissent as involving matters of doctrine, e. g. as to form of church government, sacraments, duty of unity, of submission to ecclesiastical authority, as to the sin of schism, not theoretically, but as a *present fact*. The word doctrine has seemingly come to be considered as appropriate to those truths of Christianity which may be called "speculative," in contradistinction to those which may be termed "historical," or "relating to facts." Now, since this seems to be the case, it would be better, and would be likely to bring us back to more accurate views, if all that the church holds to be truths of Christianity were classed as *facts*, and then investigated and treated of as such. For, after all, the value of a doctrine, as to its necessary reception, depends upon the power of establishing it as a *fact*, i. e. as something which can be traced upwards through the different ages of the church to the apostolic times, and be shewn to have been *then* received and taught; or as something which may, at once, be drawn out from the writings of the New Testament. The subsequent reception of these facts in different ages of the church is like a commentary on them, and an evidence of the manner in which they were interpreted by those who, to say the least, had far greater likelihood and opportunities of knowing the exact sense in which they were first received than we are in the present day, after the lapse of so many centuries, and the consequent loss of so many well-authenticated traditions. These several facts, which, handled and investigated in another way, and with another view, may be termed doctrines, may, of course, be of different importance, but still are all of a like nature, and to be regarded in the same light. And if this was really done, as it ought to be, there would be no difficulty or backwardness in speaking of the general question of dissent with much greater clearness and precision than is done at present. The fallacy of its being a mere matter of opinion would at once be swept away. The only question would be, Do we, or do we not, receive such and such statements, and such and such general interpretation of them by the church in all ages, as *facts*? If we do, they are no longer matters of indifference, open to be received or rejected by each individual simply as other ordinary matters of opinion.

2. This manner of viewing these subjects would be likely to make the clergy think more on the nature of their office in its highest relations, and draw their thoughts off from dwelling too much on its social, secular, and civil duties alone. The considerations that they speak as ambassadors of God—that they have a responsible charge over their flocks—that they have, on being commissioned to that charge, received not only authority, but the pledge and promise of Divine aid for the exercise of it—that this sacred gift has been conveyed to them through means instituted by the apostles, and faithfully adhered to by the universal church—and that it was conferred on them by the laying on of the hands of those who are the successors of the apostles, and that the greatness of these claims *only* increases their weight of duty—are such as to fill them with humbleness and fear at their own (at best) unworthy discharge of these high duties, the need of constant and un-

ceasing attention to them, and to impress more deeply on their minds the necessity of vigilance and circumspection as to their own conduct even in points which, in other persons, are immaterial. And here I must leave much unsaid, so glancing only at my meaning as perhaps to fix the thoughts and attention of some on the topics to which I have only just opened the way. Neither the subject nor the tone of a letter like the present make it a fit place to enlarge upon these points.

II. Consequence among churchmen of such an occasional system of preaching.

1. They become familiarized with the view which the church takes, whereas, at present, it is to be feared that, in many regular and attentive congregations, it would sound strange and new—strange and new, not only as to time and place, but as to matter and contents. How this present state of opinion has been brought about, it would be presumptuous in me to offer any definite opinion. Thus much, however, may be said, that if the practice of publicly upholding such views had not been abandoned as the general practice of the clergy in the course of their preaching, there would never have been such indeterminate notions on these subjects, and such ignorance of what there is to be said on them as there is. These common loose notions may be thus instanced:—Suppose you were suddenly to ask a churchman what were the characteristic differences between the church and dissenting establishments,\* might he not be expected to answer, one was by law, the other not? or, to speak of particular differences of form and matters of internal arrangement not essential to dissent, as such, but belonging to some particular body with which he happens to be acquainted, or of differences in their secular polity, e.g. voluntary system, tithes, mixture with state, &c. &c., instead of at once coming to essentials, such as: dissenters deny the necessity of episcopal ordination—the blessings and gifts conveyed through the apostolic succession—the existence of a visible church, or so qualify their meaning of it as to convey no definite idea by the terms used, so that they may admit a visible church, but assign no sufficient marks for recognising it—they practically deny the sin of schism, or confound it with heresy—they assert the unrestricted right of private judgment in matters of faith. How few churchmen would think of stating these grounds of difference if the question was put to them, and yet if these points were, from time to time, doctrinally set forth from the pulpit, would it not be natural to expect at least a statement of some of them?

It is true, that there would probably be found in most congregations some who would think such views overstrained, and savouring of superstition or priestcraft; but still the humble and well disposed would be strengthened in their faith, and confirmed in their obedience to their regularly-appointed pastors. And even in its tendency to help to mark a distinction between these two classes of hearers, it would be of service. At present the church and the world are too much mixed

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\* Is not this term, strictly speaking, more applicable to them than to us?

up together — “Many are amongst us that are not of us.” For religious observances (such, at least, as are now-a-days considered sufficient for the members of the church to practise) are so general and lax, that all, who have any regard for outward order and decency, would observe them even on political grounds and from motives of expediency. Here, therefore, would be an indirect advantage resulting from an occasional statement from the pulpit of these truths, which the mere philosophizing Christian cannot bring himself to receive.

2. A farther desirable tendency would be to check the growing habit, among churchmen of the middle and lower classes, of attending dissenting places of worship, not from curiosity, but as places of public worship, equally to be regarded,\* and equally adapted for the discharge of that duty as their own church.† Now if the claims of the church upon their attendance there, above all other places, be set forth as a doctrine sufficiently supported upon scripture grounds, and ever maintained by the primitive church, then churchmen might be made to see that, in going elsewhere, where they are placing themselves under a defective system (to say nothing of other dissuasives here), which only gives a partial view of the truth, keeping them back, and excluding them from, something, a right understanding and a due reception of which is of great importance.

III. As to dissenters. If a clergyman goes on doing his duty in his parish steadily and unwaveringly, asserting what he believes to be the truth on these subjects without concealment, yet without ostentatious publicity, simply, and without asperity, it is likely that, in the long run, he will be regarded and spoken of by all conscientious and well-disposed dissenters as an honest and zealous man, though maintaining some bigoted and untenable views. He will be looked upon perhaps with that sort of indulgence and allowance with which a person is who is labouring under some strong delusion; but, in spite of the condescending sense of superiority which is implied in such an opinion, his Christian qualities and his active labours in his calling must be respected, and must, in a great measure, disarm the irritation which his undisguisedly expressed opinions would otherwise create. He would probably meet with no more opposition from them than any

\* Most parish priests must have heard poor people talk of all places of worship being alike, since the same God and the same Saviour are served in them. Hence neighbourhood, better accommodation, or other convenience, are often the first reasons for their frequenting them.

† It would be well, in my opinion, if this would tell both ways, and keep chance visitors out of the church. But this I do not think would be the case, because dissenters, generally speaking, seem to regard the difference between themselves and the church, not as if they had cleared themselves of some *deadly* error, but as if they had given a more spiritual tone to religion by stripping it, and proclaiming its independence, of those external differences of polity, worship, and other forms, some of which the church holds as doctrines, along with the general truths of Christianity, which they also profess. They consider we hold as *essential* things which are *matters of choice*. So that they do not object to frequenting or taking part in our worship, though possibly they may esteem some of our forms and services *approaching to superstitious*.

other clergyman, because his life would be proof that his opinions were no party matter, but the expression of a practical and deep-rooted conviction. Besides, intelligent dissenters might know that he is not going beyond the views of the church to which he belongs.

And here I cannot help adding, though many may think my anticipations over sanguine, that such an assertion of church doctrine, illustrated and enforced by a life consistent with it, would have a farther silent influence upon dissenters in awakening some to the serious consideration of the subject of separation generally, and of the position in which many of them stand, scarcely differing in doctrine from the church, and yet not in communion with it. And, indeed, that this is the position of many of them may be broadly and literally asserted, for it is a charge which has before now been made against the conduct of the clergy by some of the most respectable of their body—that, while they preach the doctrines of the church of England, they are condemned as schismatics by her clergy because they cannot find episcopacy in the New Testament. Thus they at once justify their dissent, and lay a charge against the clergy upon the very grounds which ought to convince them of their error in making a division where there exists, in their eyes, no fundamental differences. For the church views of episcopacy, ordination, and government, they do not condemn, so much as contend to be *non-essential*.

We shall next endeavour to remove some of the objections to which such a course as has been advocated is liable.

R. F.

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#### ON THE DEFICIENCY IN CANDOUR MANIFESTED BY DISSENTERS.

SIR,—I should be sorry to indulge in vague and sweeping charges or censure on dissenters. I wish to put the case fairly then between dissenters and the church, with reference to a few leading points.

Take the question of education. We affirm that *in proportion to her means* the church has done and is doing her duty; that with no unworthy show—with no traces of specious attraction—she provides scriptural education for the children of the poor; that its benefits are to be obtained without price by those whose parents need not send them on compulsion; and that thus, by a system as pregnant with quiet excellence as it is devoid of that unhealthy excitement which must convert education into a mere passing mental fever, she carries over the whole kingdom a gradually-increasing but deeply-founded fabric of spiritual and moral good. Let me suppose, however, that in any particular place or places her efforts are not yet visible, and that some other body of religious professors, possessed perhaps of local means, apply themselves to supply the defect. What would candour do? Would not candour tell honestly that all this has been done by the national church, and say plainly, that their sole object is the supply of the defect? Would candour blind the ignorant by noisy assertions, or rouse their passions by unfounded aspersions? In other words, in true religious candour, would there ever be detected the

"*suppressio veri*," heightened by the more grievous sin, the "*factio falsi*"? Now, unhappily, I do know of too many examples (and my readers would soon bring many more) of such want of candour; and is not this that follows a fair sample of the majority? Dissenters of various sects meet together to consult upon the establishment of a school. Its great principle is to be the absence of sectarian principle; and as Baptists and Unitarians combine, it would be difficult to define their real principle otherwise than "the absence of all *Christian* principle altogether." But a circular must be issued in the neighbourhood; some influential names must grace its front, and an impressive statement must make the reader feel the crying want of instruction around about him. And the process of sending this circular is simple. The views concerning education (avowed to the full by the church herself) are laid down as truths peculiar to the scheme; the gross population of the place, including ALL RANKS AND CLASSES, is given in round numbers, and always to the very full; the number of children taught in the church schools is then stated, not as the result of legitimate inquiry, but of guess-work alone, and is stated *below the mark*; and the inference naturally is, that if so very small a portion of so very large a mass are educated, a school is required, and a school must be had.

Let not my readers imagine that I am overcharging the picture; every one of these points can be verified. Now, assuredly it is not fair to give the gross population as the number of people requiring *such* education. Candour would give the number of children in the place whose parents are *unable or scarcely able to pay for their education*. Assuredly, then, appeal to the population returns would present an over-statement and ensure precise accuracy. Assuredly, access to the church school registers (access never denied by a clergyman) would yield that correct information concerning their numbers which the lover of truth would wish to peruse. I do not say that the result would be the refutation of the inference attempted to be drawn; but I do say that a fair statement being thus given, fair conclusions would be arrived at by the unprejudiced man. And what else or less should the professor of truth covet? But if these mis-statements are put forth knowingly (and I must call it knowingly when the means of accuracy are at hand), it is a lamentable thing to be compelled to ask, How can men who do these things assume to themselves the exclusive possession of sound doctrines and a saving faith? How can this spirit be the spirit of truth? How can a cause so supported and promoted be blazoned forth as pre-eminently, if not solely, sound and holy and pure?

We will leave this matter, however, for another, scarcely less significant. Not a very long time since, an effort was made by dissenters to give returns, as well for the church as for dissent; and the object in so doing was to shew what accommodation is provided in the churches, what average congregations assemble in them, and what is the number of communicants in each church. Now this seems only a fair and legitimate subject for inquiry. But how were the returns made? Upon hearsay or imagination; and in almost every case



very far below the mark. I myself know one case which affords a specimen of this sort of return. A church could accommodate between eleven and twelve hundred: it was returned as capable of containing about eight hundred. The congregation assembling within its walls averages in the morning about seven hundred; in the evening the church is generally quite full: it was returned as being at the outside about six hundred. The communicants at the same place average sixty at the monthly sacraments, and at the festivals vary between a hundred-and-thirty and a hundred-and-fifty: the return simply said that the communicants amounted to forty. And the cool assertion was made from this that the *communicants alone* were to be regarded as churchmen,—the others being placed as neutrals at the very highest. It is enough to remark that the real accommodation afforded by a church is easily ascertained by measurement; that the real numbers of a congregation can always be well known; and that by inspection of the accounts kept by the clergy, the precise number of attendants at each sacrament would have been seen, and the average thereby fairly drawn. Is this candour then? Is it even a faint attempt to avoid misrepresentation? Is it not to allow party feeling to rise to a height that puts Christian truth and charity to the blush?\*

At the same time may we not press upon those churchmen who neglect to partake of the sacrament the reflection that they thus lay themselves open to be reckoned by the adversaries of the church among those who are not churchmen at all? Sad as it is to see any professing Christians using such weapons against the church, is it not much more sad and saddening for the churchman to feel that the weapons have been shaped by his own cunning, and forged by his own arm?

I will return to the candour of dissenters on a future occasion.

F. E. T.

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#### DISSENTERS SPEAKING OUT.

MR. EDITOR,—The times in which we live are such as loudly call for the immediate and united exertions of all the sincere friends of our venerable and apostolic church. The enemies of the established church are, at this moment, concentrating all their energies to effect its complete overthrow. The ambitious dissenter is anticipating civil elevations by means of her depression, and aggrandizement, through the sharing of her spoils; the scoffer and infidel the removal of the only barrier which opposes the universal spread of immorality, and the triumphs of a sanguinary infidelity. It is a melancholy fact, and a most appalling reflection, that the tendency of an *aspiring* and virulent sectarianism is, to blind the understanding to the most obvious truths, while it perverts the judgment, hurrying on its victims in a course which must inevitably involve them in ruin.

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\* Materials are preparing for exposing the famous statement in the *Congregational Magazine* as to the 208 parishes.—Ed.

These remarks have been prompted by reading an article in the *Eclectic Review* for July, and my object in this communication is, to solicit your attention and that of your readers to a few extracts from this most bitter and revolutionary article. It should be borne in mind, that the *Eclectic Review* is the most respectable periodical circulating among dissenters, and, therefore, certainly conveys the *real sentiments* and feelings of the *most influential* body among them,—viz., the independents.

The first extract is from the “primary” address of the Congregational Union. These unionists are anxious to have it believed that the whole affair is purely of a religious nature; but this attempt to cover their real designs will delude no one, no, not even the Eclectic reviewer himself:—

“This great controversy is, with congregational Christians, purely and only an affair of religion. If, in its progress, or in any of its applications, it brings them into collision with any *political institutions, interests, or powers*, that is with them a circumstance altogether undesigned and incidental. They pursue a straight and undeviating course in contending for the Christianity of the New Testament. The obstacles they meet with in their course were placed where they are by other hands, not by theirs. But truth is sacred, most of all the truth as it is in Jesus. The duty for contending for it, in *all its applications*, is paramount to every other interest and obligation; we seek not to contend with any party, either in church or state, but we must not *shun the conflict* when truth cannot otherwise triumph and reign.”

Observe, Mr. Editor, that these humble, meek, and pious followers of the lowly Saviour, (who taught that tribute was to be paid to Cæsar, and wrought a miracle to furnish himself with the means of doing so, and thus gave an example, in his own conduct, of submission to the political institutions of his country,) seem conscious that, in the *progress* of their religious career, they may possibly come in contact with certain *political institutions, interests, and powers*; but, as these institutions “*were placed*” in their course “*by other hands*,” they must be removed at all events, for “truth cannot otherwise triumph and reign.” Now, the “*obstacles*” that are to be put out of the way are the monarchy, the House of Lords, and that trifling “*obstacle*,” the British constitution. The House of Commons, it appears, may stand, being no “obstacle” in their way, but rather favourable to the advancement of the pure Christianity of the New Testament. Whatever glosses these men may attempt to put upon their real sentiments and *fixed purposes*, the naked truth is, that they perceive, in order to accomplish their designs, the constitution must be destroyed. The next extract will bring them out more fully to view, and lay open to the observations of all the grand object at which they aim:—

“The Commons of England have taken the field, and a few campaigns will decide the question—which we say, once more, lies not between churchmen and dissenters, but between those interested in a tory church monopoly, with its sinecures and prozyures, and the religious people of England.”

This base piece of disingenuousness to shift off the dire consequences that must follow the overthrow of the national altar upon the shoulders of the House of Commons and the religious people

of England, is worthy of dissenters. Let them dream not *for a moment* that any *discerning* and honest mind is to be thus deluded: the consequences of such an event, should it ever be effected, (which God forbid!) *be they what they may*, (and frightful they must be,) *must rest upon their own heads.*

They have joined with the *infidel scoffer* in railing against the established church, they have nerved the arm of the ungodly by their *unrelenting* attacks upon the established religion of the country, and, by all the influence they could command, have urged on the impious assault; and should they unhappily succeed in the desperate course, they will justly provoke the curse of a distracted and dismembered empire.

The next extract marks the unmixed hatred to the established church which these friends of religious liberty are careful to cherish in their own bosoms, and their anxiety to inspire with the same exalted feelings the people of England:—

“The church has always been, as a corporation, at war with the spirit of the age, at variance with the Commons of England, and hostile to the liberties of the people.”

Can anything more grossly false than this be conceived? This attempt to rouse the British people against the church, as their natural enemy, for purposes from which every loyal and Christian mind must revolt with indignation, is at once a most atrocious assault upon the sacred cause of piety and religious liberty, equalled only by its perfect destitution of truth, and of every feature that marks the character of the devout and upright Christian. My last extract will exhibit these men in a position from which it is the duty of every loyal and truly Christian subject to use his utmost efforts to dislodge them without delay:—

“The Reform Bill was a revolution—the abolition of the Sacramental Test was a revolution—the abolition of the penal laws in Ireland was a revolution—Catholic Emancipation was a revolution—the church of Scotland has just undergone a revolution—every reformation is a revolution, and those who say we will have no revolution, mean we will have no reformation!”

Aware that the national altar and throne must stand or fall together, and conscious that the people of England are not prepared for such a change, which can only be effected by a revolution, they are attempting to prepare the minds of the people for such a catastrophe by familiarizing the public mind with the word revolution, making it not only a harmless but a *beneficial* thing, much to be desired. Now, mark the mischievous play upon the word revolution; there is more than many readers, at first sight, may apprehend couched in this word as here used. I have inquired of dissenters how a separation between church and state can be accomplished without a civil revolution, but I have never received a satisfactory answer to my question. They are convinced, that while the British constitution remains unimpaired in all its essential principles, they can never carry their point in subverting the church. Their fanaticism blinds them to the dangerous, iniquitous, and ruinous course they are running. Thus we find they do not scruple to declare that,

if in their course they meet with *political institutions, interests, and powers*, they must not shun the conflict, *when truth cannot otherwise triumph and reign!* Can the friends of piety, order, loyalty, and the constitution, any longer tamely allow these wanton and outrageous attacks to be made upon all that is dear to the heart of a Christian and an Englishman? Let not the dissenters say that wrong is done them in the determination we have formed in resolutely defending our rights, both as Englishmen and Christians, even to the death. They are the *aggressors*, and we must now either sit tamely by and see our dearest privileges wrested from us by the grasping hand of a selfish, heartless, and despotic democracy, or rise to the conflict like men, conscious of the paramount importance of our cause, which, by the grace of God, we are resolved to defend even with our lives. It is not impossible that we may soon discover more moderation, and more guarded and cautious conduct on the part of our adversaries, but let not this reduce us into a belief that the spirit and the designs of our opponents are *at all changed*. They begin to see that they have gone too far for the present temper of the times, and as more conservative measures may be expected to be pursued by the government, (and a check thus put upon the revolutionary movements which have been so rapidly advancing,) it will doubtless be deemed prudent by these persons to *profess* their veneration for the institutions of their country, and that they have no wish that the established church of the country should be destroyed. Whatever line of tactics they may pursue, the friends of the church will only have themselves to blame if the church fall. If, by any crafty and specious measures, which the enemies of the church may see it necessary to adopt, from the change which has taken place in the politics of the country, church men should be reduced into an opinion that dissent has undergone the *least* change in its virulent hostility to the church, and be thus thrown off their guard, and become less watchful and determined in adopting measures for its security, then will their conduct be that of infatuation, and their ruin the result of supineness. While, however, we are resolved, from a paramount sense of duty to our God and our country, to rise and arm ourselves in the defence of our venerable and apostolic church, the source of our nation's prosperity and glory, let us shew that we can contend "earnestly and firmly for the faith once delivered to the saints," in the full exercise of the most complete Christian charity.

It is a most remarkable and encouraging circumstance that, while the church has been furiously assaulted on all sides, her pious and talented sons are rising up in every direction, and, that intelligence and piety are occupying her pulpits, and, with unusual effect, are proclaiming the glad tidings of salvation to a dying world.

Thus is God with us; and let us be active, humble, and prayerful, and we have nothing to fear, and may adopt, without presumption, the language of the psalmist, as applicable to our church—"God is in the midst of her, she shall not be moved; God shall help her, and that right early. The Lord of hosts is with us, the God of Jacob is our refuge."

OBSERVATOR.

## CHURCH REFORM.

SIR,—Among other causes which have led to secession from the church, the injustice done to the poor in the distribution of church seats is one of the most obvious. Before the Reformation, the whole area without the cancelli, or skreen, was used by parishioners of all ranks. Every one had access to long, low seats, which were open at both ends, without any other distinction of persons than was wanting to promote good order among the whole congregation. Private aisles for the lord of the manor, or some other principal landholder, sometimes formed exceptions to the general rule; and these, it may be presumed, were appurtenant to their mansions, solely because they were built at their entire charge. In a few parishes this arrangement exists at the present time; but many more, within my recollection, bore similar proofs of the general principle on which the great body of the people had *equal* claim to every other part of the church. It is, then, with serious alarm that I have witnessed the effects of a very injurious system that has long prevailed in a part of the kingdom with which I am (officially) connected. In the extensive district to which I allude, there are few parishes where the lower classes have not, in this way, had fair ground for complaint. For open seats have been substituted large square or oblong pews, which, for the most part, have been exclusively appointed to the richer inhabitants, whilst the labouring classes, too poor to appeal in form to the ordinary, and hopeless of redress from the churchwardens, have either reluctantly acquiesced in an arrangement that has driven them to benches in the aisles—to dark and dirty corners in remote parts of the church, or, justly offended at being displaced, they have turned to the meeting-house.

It may be said that this is an abuse of power; that the law does not allow it;\* that the highest ecclesiastical authorities have held that every inhabitant has a right to a sitting in his parish church; that when this is not sufficient for the accommodation of all, the churchwardens are bound to enlarge it. This may be all true, but how is it to be enforced by the aggrieved parties? To them such a principle of law is a dead letter.

The evil calls loudly for redress; and, if authority to correct be not vested in our ecclesiastical superiors, their hands should be strengthened by the legislature. Objectionable as it was, on many accounts, had Lord Althorp's Church Repair Bill passed into a law, the plausible pretexts by which this particular abuse has been supported would have fallen to the ground. The repair and maintenance of the fabric would have become a national charge; no one could then have said, "I am entitled to more accommodation than my neighbour;" and I am persuaded it would have led, at no distant period, to throwing open the whole body of our churches to the parishioners—to restoring to all classes their equal right of access to the house of God. Had more

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\* Haggan's Consistory Reports, p. 194: Gruer and Wright v. Rector of Hornsey.

accommodation been required for the richer portion of the community than this plan would have given them, where would have been the hardship of their being obliged to provide it at their own cost?

In advocating these popular rights, I am sure I am recommending a (*bit of church*) reform that would carry with it immediate and intelligible benefits—such as would tend most materially to the increase of religion, and restore much of the good feeling by which the bands of society are strengthened. F.

#### TESTIMONY TO WATERLAND.

SIR,—There are, I presume, none of your readers who have not heard persons of liberal sentiments declaiming against orthodox bigotry and intolerance, and few perhaps who have not heard the name of Waterland given as a most decisive instance. At least, if he be not quoted, it is not the fault of his two celebrated cotemporaries, Middleton and Pope, who triumphed over the dead lion for his having refused, in his last journey from Cambridge to London, not, as it is alleged, without some expressions of irritation, the assistance of a medical gentleman, who wanted to compliment him as the author of the “Divine Legation of Moses.” Mr. Pope, speaking of this “*instructive story*,” as he calls it, says in a letter to Warburton, his informant, “I am sorry he had so much of the modern Christian rancour, as I believe he may be convinced by this time [about six weeks after the man’s death] that the kingdom of heaven is not for such.”—(Bowles’s Edition, vol. ix. p. 381; or Van Mildert’s Works of Waterland, vol. i. p. 325.) It may not be amiss then to lay before your readers the testimony of Samuel Crellius. He was, if I err not, the nephew, certainly of the family of John Crellius, who stands eminent among the *Fratres Poloni*; and Samuel yielded not to him in learning or zeal. The reader then can hardly need to be told that he would exult in what he considered the certain prospect of delivering St. John from the disgrace of having called three witnesses to prove that his Master was “the only begotten Son, before he cited three others to prove that he was sent into the world to be the propitiation for our sins.” (1 John iv. 9, 10.) Waterland had received very flattering compliments for his alleged joining in this scheme; but he had as decidedly declined that honour, as he did afterwards what was designed for him by the Hodsden Doctor, so as to draw down the celebrated sarcasm of Mr. Porson on “the *excellent* Dr. Waterland.” (Letters, p. 20, note.) But this was not the only favour that Samuel Crellius intended for St. John. He published a thick octavo to clear the apostle from having said that the Word [the second of the heavenly witnesses] was God.

Such was the man who writes in the following manner to La Croze:—

“I became acquainted with only four divines of the church of Eng-

land during my stay in that country, as I was very much engaged in bringing out my book. These were Bennet; Reading, who had the management of the library of Siou College, to which I was a frequent visitor; Venn, the minister of the parish in which I resided thirteen months; and the celebrated Daniel Waterland himself, the chief defender of Athanasianism among them. If we may form a judgment of the other orthodox divines in England from these four, you would find but very few indeed any where else in the whole world so affable and courteous to the heterodox. Venn introduced me to Waterland, when we had some amicable conversation at his house, which lasted four hours; and he kept me to supper. When I went to take leave of him at my quitting England, though he had then read over my book, he received me with the same, if not greater, politeness. He spoke to more than one of his friends of my book without shewing any displeasure, and declared, notwithstanding the disagreement there must be between us on the principal subject of it, that there were several other discussions in it, of which he thought very highly, that made him desirous of seeing published what I had there intimated that I had by me. He added that I had acted very properly in bringing forward such subjects in Latin for the examination of the learned. 'If,' said he, 'Dr. Samuel Clarke had published his book on the Scripture Doctrine of the Trinity in the Latin language also, he would not have given such offence to the clergy of England.' He requested me, if I should ever return to England, to pay him a visit. And thus, after we had mutually offered a prayer for each other's welfare in all respects, I took my leave of him."

We may be assured that this was not mere common-place civility, for the Unitarian immediately adds, "This is not the way in which Photinus, much less Arius, would have taken leave of Athanasius." The original will be found in the *Thesaurus Epistolicus Lacrozianus*, i. ep. 84, p. 104.

FRANCIS HUYSE.

#### CHURCH OF IRELAND.

SIR,—In a former letter, inserted in your Number for the present month (January), I laid before your readers the result (so far as it was then completed) of the survey which is now being made of the property of the Irish church, with the view of ascertaining the proportion in which the different religious denominations contribute towards it. Since that letter was written, returns have been sent in from a great many more parishes, and I am now enabled to exhibit the condition, in these respects, of 467 parishes in Ireland.

Those parishes contain, collectively, 4,154,102 acres 1 rood and 11 poles of land; and the gross amount of tithe-composition which is levied from them, is 166,661*l.* 6*s.* 2½*d.* Now, observe the *proportion* in which these acres are divided between protestant and Roman

catholics, and also the amount of tithe composition which is paid by the adherents of the two religious persuasions *respectively* :—

				Acres.	Poles.
Land of which the proprietor or chief lessor is protestant...				3,985,253	... 38
Ditto ditto ditto is Roman catholic...				168,849	... 13
Amount of tithe composition paid by protestant landlords ...				£161,539	8 7
Ditto ditto paid by Roman catholic ditto ...				5,121	17 7½

From this table it is evident—first, that of the land in these 467 parishes, (which I believe will be found to constitute about two-fifths of the whole of Ireland,) that portion which belongs to Roman catholics is little more than *one-twenty-fourth part* of that which belongs to protestants; and, secondly, that the amount of tithe composition paid by Roman catholic proprietors is little more than *one-thirty-second part* of that which is paid by protestants.

And what are the *general* inferences which we are enabled to deduce from these two propositions with respect to the established church in Ireland? If the result of the whole survey, when it shall have been completed, shall correspond (as there is every reason to think that it will) with the expectations which these returns naturally lead us to form, it will be obvious, first, that the established religion of Ireland, which is so often represented as the religion of a very small fraction of the people, is, nevertheless, the religion of a very large majority of the *proprietary* of the country, while the Roman catholic is the religion of a mere *fraction* of that proprietary; and, secondly, that the established clergy, instead of being paid and supported (as it is so often asserted that they are) by the *Roman catholics*, derive almost the whole of their income from the property of *protestants*.

Other inferences are deducible from the above returns, to which, although they are far from being unimportant, I will not now particularly advert. In the meantime I trust, Sir, that you will agree with me, that the returns themselves cannot be *too soon* laid before the public. There is no topic in which the people of England require more to be informed, than respecting the *real* circumstances of the established church in Ireland, of which many of them, who can yet talk (and that too in public) on the subject, know about as much as they do of the church of Japan. Let accurate information, however, be diffused amongst them, (and the greatest pains I believe have been taken to render these returns as accurate as possible,) and they will cease to be any longer misled either by the mis-statements of interested and hireling agitators, or by the misrepresentations of those who are made the dupes of such agitators, and whose highest ambition it seems to be, to be subservient to *their* purposes, and to acquire an ephemeral notoriety by speaking on subjects on which they have not taken ordinary pains to inform themselves.

I have the honour to be, Sir,

Your obedient servant, A. B. C.

Jan. 16th, 1835.



## NATIONAL SCHOOLS.

SIR,—It is a common observation, that the benefit which might reasonably have been expected from national schools has not been obtained from them; and it seems to be a matter of the greatest importance to know, first, why a *reasonable* benefit has not been obtained from national schools; and, secondly, how they may be conducted so as to ensure, as far as human means can ensure, that improvement in the minds and manners of the scholars which the founders and supporters of these schools are justified by reason in expecting from them.

The answer to the first question, "Why has not that improvement in the manners of the scholars been obtained which it was supposed would have been produced by national schools?" is plain and easily given. The masters of these schools have not been what they ought to have been, not so much in regard to their moral character as to their ability to teach; and those who have had the appointment and, in a certain degree, the direction of those masters have not themselves had a clear and distinct idea of the means proper and necessary to be used to obtain that improvement which they had hoped to see in the scholars.

To the second question, "How may national schools be conducted so as to produce, under God's blessing, the proper effects on the minds of the children in those schools?" the answer is equally easy. Provide a proper master, and then do not unnecessarily interfere with him in his school. But there are no *proper* masters to be had. Then let clergymen (who ought to have the superintendence of the national schools) make each for his own school a *proper* master. But how are these masters to be made? In the answer to this question lies all the difficulty; and, to the best of my ability, I answer as follows:—

But, first, let me say that the making a schoolmaster is an undertaking requiring great self-denial, patience, and constancy; it is sure to cause anxiety, and very probably disappointment: but, at the same time, the good effects produced on the mind of the person who endeavours by proper means to make a schoolmaster, will more than recompense him for his labour. It is also an undertaking which, above every other, cannot be done in a hurry, but requires a length of time to bring it to a moderate degree of excellence.

Let, then, the clergyman who wishes to have a proper person for his national schoolmaster, choose out of his own neighbourhood four or five young men of from eighteen to twenty-two years of age; let them meet him, at a *fixed* hour, five days in the week, for about an hour at one time. For the first six months, let the clergyman himself teach them the first five chapters of Genesis\* for half-an-hour each day, and the Creed and the Lord's Prayer for the other half-hour. And for the next six months, let him teach the next six chapters

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\* I say Genesis because children cannot be taught the New Testament to advantage till they have read Genesis.

in Genesis, and the Ten Commandments. This is as much as he can teach in a year. But this is only making them *scholars*—and *school-masters* are wanted. Let then the clergyman, during the latter half-year, teach through one of these young men, who must act as monitor to the others, changing them occasionally as monitors till he can form an opinion as to which of them seems to form his questions most regularly and readily; at the same time, in his choice of his schoolmaster, he must pay great attention to the regularity with which the young men have attended him; to their general steadiness when absent from, as well as when present with, him; and to their individual bend of mind as fitting them for the office and occupation of schoolmaster.

When the clergyman has made his choice, let the young man prepare for himself in his own school a class of eight or ten boys for monitors, by teaching them as he was taught; after which some of them may perhaps be able to teach others. By these means, in the course of a year and a half, a school of sixty scholars may be got into a train for working; and may then be gradually extended as may be desired.

Those who understand this matter will say, that I have soon made the schoolmaster; but I beg to say, that so far do I consider the master from being perfect, that I now consider him as only prepared, in a certain degree, so as to keep the school at work, and to receive daily, as opportunity offers, other instructions and habits necessary for a good teacher. But he can only acquire this information and these habits whilst he is at work in his own school, and they seem to me to include the properly giving rewards and inflicting punishments; the using right measures in enforcing obedience to lawful authority, and in obtaining regularity and industry; and the “informing the minds of his scholars in the knowledge of God and their duty, and, above all, in forming their lives and manners to religion and virtue.” For it must be allowed by all that “the greatest and noblest work in the world, and an effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety, justice, temperance, and all kinds of honest and worthy actions.”

E. R.

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#### PRIESTHOOD AFTER THE ORDER OF MELCHISEDEC.

SIR,—When I took the liberty of sending you my remarks on “A. P. P.’s” letters respecting the offering of Melchisedec, I did not intend to have taken up my pen again on the subject. My only object was to express my doubts whether the line of defence for our Christian priesthood, adopted by your correspondent, was not calculated rather to have an injurious than a beneficial tendency, as giving an opportunity to the enemies of our church to disparage the arguments on which we found (as we so confidently may on so many, more obvious and convincing,) *her*, and by consequence *our*, claims to a true apostolical priesthood. By your doing me the favour to in-

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sert my remarks in your pages, I may venture to suppose that you did not think them altogether unworthy of some consideration; and I did not anticipate a reply in so offended a tone as prevails in "A. P. P.'s" last letter, in your number for this month. Allow me, sir, to assure him that nothing could be farther from my intentions than to express myself in a manner offensive to him; and if I have so done, I most willingly ask his pardon, though I really do not discover the "flippancy," or "*bitter* censure," with which he charges me. However, if I have unwittingly hurt his feelings, I am sincerely sorry for it.

I must nevertheless beg leave to say, that my opinion as to the argument drawn from Melchisedec remains unchanged by his letter, of which, however, I freely admit the ability, and by no means assert, or *did* assert, that he is *certainly* mistaken in his view of the subject. I only say, it is not, to my mind, *sufficiently obvious or certain* for profitable use; nor is it, I think, wanted for the defence of our cause as an apostolical and divinely-appointed ministry; and, therefore, I conceive it may be injudicious to urge it with apparent confidence of its strength. The author of the epistle to the *Hebrews* was no doubt right in urging Melchisedec's priesthood on *them*, in order to exalt Christ as a priest above Aaron—a *most important point in writing to Jews*. But, as Christ's title is paramount with us, who have never been under Levitical institutions, I humbly suggest that the argument, as drawn from Melchisedec, is not requisite, and *comparatively* (so far as doctrine is concerned) unimportant to *us*; and as so much mystery hangs over the subject, and such idle and fanciful speculations have been indulged in respecting it, I would rather not seek defence from it, as against gainsayers, when such abundant arguments are elsewhere derivable. Pole, in his Synopsis, on Gen. xiv. 18, after mentioning a few interpretations, says, "*sed de his consule Polemicos authores*;"\* and, when a point is not *essential* to the truth, I do think the less we have to do with polemical controversy the better.

On referring to Pole, I find much to countenance my opinion as to the spirituality of the Christian offerings being principally intended in the other passage of Scripture to which I had adverted (Mal. i. 11), and so Bishop Lowth, in his Commentary, appears clearly, if not *exclusively*, to understand it; though he mentions Mr. Mede's belief that "the word (*mincha*) is used here to denote the sacrament of the Lord's Supper, which may be properly called a commemorative sacrifice." And Pole (in loc), after the passage beginning with "*Vetustissimi patres*," as mentioned by "A. P. P.," adds, "*per suffitum et mincha designatur hoc loco cultus spiritualis Dei in evangelio*;" and he remarks, "*hoc autem mincha purum dicitur, vel, 1, quod puré et spiritualiter offertur per preces, &c., non autem modo corporali, ut vetera sacrificia; vel, 2, a purâ offerentis conscientiâ*." I had not overlooked, as "A. P. P." conjectures, that *material incense* is offered,

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\* Waterland remarks, (vol. viii. p. 201, ed. 1823,) "The fathers of the two first centuries and a half say nothing expressly of his *offering to God* anything (whether in a *spiritual* way or otherwise) but only of his *feasting* Abraham and his family."

as well as a material mincha, in a large portion of Christendom at the present day. But I do not think that this at all affects my argument. Malachi says, "From the rising of the sun even unto the going down of the same my name shall be great among the gentiles; and *in every place* incense shall be offered unto my name, and a pure offering." It seems to me that the two are inseparable by the plain terms of the prophecy. But they *are* separated in all protestant churches, if the prophecy be understood literally; they are *nowhere* separated, where there are "true worshippers, in *spirit* and in truth," if understood *figuratively*.

With respect to the passage from Cyprian, quoted by "A. P. P." (and with which I freely admit that I was not acquainted,) I will only say, that it is not at all necessary to follow *his interpretation of the offering of Melchisedec*, (at least, in my humble estimation,) because the compilers of our homilies quote his advice as to the *manner of commemorating* our Lord's sacrifice of himself; which advice they recommend as a general rule for observance "in the like cases." And it seems to me that the writer of the homily where the words in question occur, (15th of Book 2, "On the worthy receiving, &c.") had nothing beyond this in view, when urging, as is here done on us, the *practice* of the primitive church. The passage commences:—"But before all other things, this we must be sure of especially, *that this supper be in such wise done and ministered as our Lord and Saviour did, and commanded to be done as his holy apostles used it*, and the good fathers in the primitive church frequented it. For (as that worthy man, St. Ambrose, saith,) he is unworthy of the Lord that otherwise doth celebrate that mystery, than it was delivered by him," &c. With Cyprian's judgment as to Melchisedec, (be he right in his view or not,) I do not think we are here in any way concerned.

I will only trespass on you further, sir, to say, that I had no intention of using the words which have so shocked "A. P. P." ("giving occasion, &c.") in the sense which he seems to suppose. I *suspect* that there has been a typographical error here, for I certainly meant to write, "God and our church," and not "God and Christ," and in my rough draft did so; and all I meant was, to intimate my apprehension of giving the many enemies of religion in general, and of our church in particular, occasion, βλασφημεῖν, "slandorously to report us," (Rom. iii. 8,) if we ventured, on grounds so wrapt in mystery, to defend our claims to an apostolical priesthood. However, I regret having so expressed myself as to be misunderstood by "A. P. P.," and hope he will acquit me of any offensive intention.

And here, sir, I beg to close a subject which I never contemplated would have assumed a personal character. I cordially abhor polemics, as much as I love and venerate our church. May the spirit of the former less and less prevail; and may we all, in our respective stations, (only without compromise of any *essential* principle,) "follow after the things which make for peace, and things wherewith one may edify another." (Rom. xiv. 19.)

I remain, Sir, your most obedient servant, E. B.

Jan. 7th, 1835.

## REMARKS ON ACTS xxi. AND GAL. ii.

SIR,—Having read with much pleasure a letter from your correspondent “H.” (No. xxxii. p. 164), I should feel much obliged by your insertion of the following remarks on the same subject, hoping that H. may thereby be induced to write a little more at length on the same subject.

To judge aright of the conduct of St. Paul at Antioch and at Jerusalem, it is necessary in the first place to state the facts of the case, which are simply these:—At Jerusalem Paul was recommended by St. James to prove to the Jews that he “walked orderly and kept the law.” To do this he joined himself to four men, who had a vow, he purified himself, and was willing to have “a sacrifice offered for every one of them.” In a word, he complied with the requirements of the Mosaic law. St. Peter at Antioch went a step farther. “He withdrew and separated himself” from communion with the Gentiles; and this for the purpose of “compelling the Gentiles to live as do the Jews.” He was therefore guilty, 1st, of obeying the traditions of the Pharisees, for the law of Moses nowhere forbids the Jews to hold communion or eat with Gentiles not idolaters. This separation is a purely rabbinic invention, and in this Peter was particularly guilty, for he had had a vision teaching him to call no man common or unclean. 2ndly, Peter, in compelling the Gentiles to live as do the Jews, subverted the fundamental principles of the Gospel dispensation, that “in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature;” and again, that “a man is not justified by the works of the law, but by the faith of Jesus Christ.” (Gal. ii. 16.) There is therefore a wide difference between the conduct of St. Paul at Jerusalem and St. Peter at Antioch; and this simple view of the facts justifies the former from the charge of inconsistency. He never was guilty of that conduct which he had blamed in Peter. He never withdrew from the Gentiles, nor taught in word or deed that they must keep the law.

But though Paul cannot be charged with inconsistency, the question still remains as to the right or wrong of his and St. James's conduct at Jerusalem. I agree with your correspondent H. that the usual view of the abrogation of the law is “a great error, and if such, not an unimportant one;” but cannot agree with him that after the institution of the Lord's Supper, “the Christian Jews did, from thenceforth, offer no sacrifice nor partake of any as such” (p. 169.) The very passage before us, not now to mention sacrifice as the great peculiarity of the temple-worship in which Christian Jews joined,—this passage, I say, proves the contrary. In Acts xxi. we have the following facts to explain, 1st, that four Christian Jews *voluntarily* took upon themselves a vow, which necessarily terminated in a Mosaic sacrifice—Acts xxi. 23, and Numb. vi. 10, 14; and, 2ndly, that St. James and “all the elders” of the church at Jerusalem knew of the fact, and instead of condemning them, advised St. Paul to become a party in the transaction; 3rdly, that St. Paul expressed no difficulty, but immediately acquiesced—“Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify

the accomplishment of the days of purification, until that *an offering should be offered for every one of them.*"

Besides these facts, we must also explain the avowed purpose for which this conduct was recommended and adopted—"that all may know, that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly and keepest the laws." St. Paul was by this conduct to disprove certain charges: "They are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs"—and besides this, to prove that he himself kept the law. The common theory, that St. Paul became a Jew to the Jews, may explain the facts of the case, but will not solve the difficulties involved in the *purpose*. This theory, which supposes that Paul's conduct was contrary to his doctrine—that he did not keep the law, and yet tried to persuade the zealots at Jerusalem of the contrary, is plainly untenable. The theory of H., "that the body of the law and customs was not done away either by Christ on his mission, or by the apostles, but only by the sword of the Lord and of Titus" goes farther; but it does not account for the sacrifices here mentioned. Rhenferd, in his *Dissert. de fictis Judæorum hæresibus*, § 82, in which he treats this very passage, appears to me to take the right view of the subject. He says, § 87, "Christus fidem et virtutem sive opera bona exigit, et quotquot (Gentiles) secundum hunc canonem incedunt, illis pax erit et misericordia, et Israeli Dei, qui nomine et re sunt Judæi vel Israelitæ—Rom. xi. 28, 29. Quamobrem quemadmodum Gentiles non fuerunt cogendi *Ἰουδαίειν* more Judæorum vivere ita neque Judæi credentes cogendi sunt *Ἑλληνίζειν* more vivere Gentilium." This simple principle—that the Christian church consists of two great branches, the Jews and the Gentiles, from both of whom God requires faith and good works, without destroying their distinctive peculiarities—solves all the difficulties. The fact that the Christian church admits Gentiles as well as Jews shews that in one sense the Mosaic law has been abrogated. When originally given, and up to the coming of Christ, it sustained two offices—it was a dispensation for the church of God, and also the national law of Israel. So long as its former office continued, the Gentiles were excluded, for no one could become a member of the church without being admitted by the family covenant of circumcision. When Christ commanded the apostles to make disciples of all nations by baptism, the Mosaic law ceased to be a dispensation for the church of God, for then men of all nations could become members of the church without becoming Jews. Nay, a Jew himself is not a member of the church until he be baptized. In this sense, therefore, the Mosaic law is abrogated. Christ "hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances." But it does not follow that the law of Moses has also been abrogated as to its other office, as the national law of Israel. H. has shewn the contrary for the body of the law and the customs, and I would extend this principle to the sacrifices also. In this view the law was binding on the Jews as Jews. The

four men were right in taking on themselves a vow. St. James was right in recommending, and St. Paul in participating in the prescribed ordinances. St. Paul could with a good conscience undertake to prove that he had not taught the Jews to forsake Moses: he had never taught any such thing, but had *bond fide* kept the law. Against this view it may be argued—1st, That St. Paul did not always keep the law; and, 2ndly, that when he did, it was only from motives of expediency; as he himself says—“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law as without law,” &c. (1 Cor. ix. 20.) To the first inference, that St. Paul did not always observe the law, for he says he became as without law, I reply that this must in every case be taken with limitation. St. Paul does not mean to say that he ever did what was unlawful or sinful in order to gain any. He means to say, that his conduct went only so far as the word of God allowed him. He that says it allowed him to transgress the Mosaic law, at once begs the question. The truth is, that St. Paul might do all that was necessary to gain the Gentiles without transgressing a single Mosaic precept. To have free intercourse with the Gentiles—to eat and drink with them—would be quite enough for his purpose, and also to draw down upon him the censure of the bigoted part of his own people. That these words cannot mean that Paul lived in the habitual breach of any Mosaic command, is plain from the other half of the verse, “To the Jews became I as a Jew.” What greater stumbling-block could he lay in the way of the Jews, than by the habitual transgression of commands which they considered binding. In most places whither he came there were Jews, and therefore his own rule would prevent him from giving them *unnecessary* offence. His eating and drinking and intercourse with the Gentiles, he could defend from the law itself. To the second inference, that he observed the law only from motives of expediency, I reply that the words “to the Jews became as a Jew” mean something more than that Paul occasionally kept the law. To become a Jew to the Jews it was necessary to observe many of the customs of the fathers, and this he did. We read in the Acts of the Apostles that he was in the habit of going to the synagogue. This is nowhere required in the law. We read again that he circumcised Timothy “because of the Jews which were in those quarters.” This is nowhere commanded in the law of Moses. But we still read in the oral law\* that the son of a father who is a heathen or a slave, or of a bond-woman or heatheness, is to be reckoned according to the mother. Therefore as Timothy’s mother was a Jewess, he was a Jewish child, and consequently ought, in the opinion of the Jews, to have been circumcised. When therefore Paul says, “To the Jews became I as a Jew,” he means that in different things he followed the Jewish customs. We cannot therefore infer from these words that Paul kept the Mosaic law from motives of expediency, for these words do not refer to the keeping of the Mosaic law, but to Rabbinic traditions not contrary to the word of God.

Another passage capable of a similar explanation is Gal. ii. 14—"If thou, being a Jew, livest *ethnically* and not *judaically*, why compellest thou the Gentiles to judaize?" It may be inferred from these words that Peter also transgressed the Mosaic law. But this inference does not necessarily follow. By eating with the Gentiles—i. e., by eating food not slaughtered in the Jewish manner—Peter, in the opinion of the Judaizers, lived ethnically; but, as observed above, he did not thereby transgress any precept of the Mosaic law. That St. Paul by the words "*judaically*" and "*judaize*" especially intends the Jewish system, and not the Mosaic law only, is plain from the first chapter of this same epistle, ver. 13, 14—"Ye have heard of my conversation in time past *ἐν τῇ ᾿Ιουδαίᾳ*, . . . and profited *ἐν τῇ ᾿Ιουδαίᾳ* above many my equals, being more exceedingly zealous of the traditions of my fathers."

Having thus endeavoured to answer the two objections that may be made to my assertion, I go on to offer my reasons for supposing that it was the will of God that the Christian church should consist of two great branches, the Jews and the Gentiles, each retaining their distinctive peculiarities.

1st. I find that God appointed two distinct apostleships, one of the circumcision, the other of the uncircumcision; Gal. ii. 7, 8.

2nd. The Jewish branch in Judea was ignorant of the fact that their peculiarities had ceased. Their observance of the Mosaic ceremonial was not a matter of expediency. They were all "zealous of the law." It is evident from this ignorance, that the apostles of the circumcision had not taught the cessation of Jewish peculiarities—that therefore this doctrine of the abrogation formed no part of the gospel committed to them.

3rd. The Acts of the Apostles, written so late as the year 63, contain no intimation that the church in Judea was wrong in observing the law, nor even that it was observed from motives of expediency.

4th. St. Paul expressly commands the believers of each branch to retain their peculiarities—"Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised."

5th. St. Paul distinctly asserts the continued nationality of the Jews—Rom. xi. 1, &c., "I say then, hath God cast away his people? God forbid." If all national distinctions have ceased, then God has cast away his people Israel. Suppose that all the Jews were now to be converted, and to give up the circumcision of their children, what would distinguish them in the third generation from the nations amongst whom they live? Would they not cease to be Israelites and be numbered amongst the nations?

6th. Many passages of St. Paul's epistles necessarily imply the continuance of the distinction. For instance, St. Paul proves the case of the Gentiles by a passage from Deuteronomy—"Rejoice, ye Gentiles, with his people." Here are two parties, "his people" and the believing Gentiles. Again, Ephes. iii. 6, the mystery "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel."



There are many more passages of this kind, but this letter is already too long. I will therefore reserve my remarks upon the sacrifices as the subject of another letter, in case you should think this worth inserting.

Yours, &c. M.

### ONE CATHOLIC AND APOSTOLIC CHURCH.

DEAR MR. EDITOR,—The “Irish Catholic Priest,” who writes a letter with the above title, in your September number, appears to me to have fallen into an “impropriety” as great as that of which he accuses others. After proposing, from amiable feelings, to avoid the use of the words *papist* and *popery*, and quoting Butler in favour of the appellation “*Roman catholic*,” he goes on to say—“Well then, let this be their appellation; we have no great objection to it: for the sect to which Mr. Butler belonged is, doubtless, the Roman church,—a true church, and a part of the catholic church, . . . .” Now, Sir, I deny that the Roman church is any part of the catholic church of Christ; and thus I attempt to disprove her claim:—

1. “The church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” The word congregation evidently here means “communion.” Now, as the churches of Rome and England are not of one communion, they cannot both be parts of the catholic church, which is “a congregation.” Besides, is the *pure* word of God preached in the Roman church? Is the sacrament of baptism duly administered according to Christ’s ordinance in all things necessarily requisite? On the contrary, does she not hold baptism valid when administered by a layman or by a woman? that is, by a person who wants the most essential thing in “Christ’s ordinance,” a commission to act in his name. Then again, is the sacrament of the Lord’s Supper duly administered in all things requisite? On the contrary, does the immense majority of those who communicate at the Roman altars ever receive this sacrament at all? Certainly not; for they do not receive the cup according to Christ’s ordinance.” Thus either the nineteenth article is wholly wrong, or the Roman church is no part of the church catholic.

2. But, “the Roman church is a true church,” that is, has true orders: so had the Novatians, the Donatists, and the Arians; and yet the catholics of those days never thought of allowing the claim of these sects to be called *catholic*. These schismatics and heretics, no doubt, called *themselves* catholics; and so does the schismatical and heretical church of Rome at this day; but it is evident that either she, or the reformed episcopal communion, is no part of the church catholic; for—

3. The universal voice of antiquity shews us that the one holy, catholic, and apostolic church of the creeds was one *communing* body; communing in faith, worship, and sacrifice; and any one of whose members, with proper testimonials from his bishop or presbyter, might, in any part of the world he should visit, communicate at the holy table with the *catholics* he should find there. Now, if Rome is

catholic, how comes it that a member of the catholic church in England, when he visits Rome, neither seeks, nor would be admitted to the mutilated Eucharist which is offered and consumed, with such pomp and splendour, beneath the golden dome of the Vatican ?

4. The church at Rome is in full communion with the "Vicars-apostolic" and their flocks in Great Britain. Now, surely no true churchman will deny that these are schismatics, for setting up a separate altar from that of the regular catholic prelates in England and Scotland. Well, one of the most clearly established principles of the primitive church was, that to be in communion with schismatics was to be a schismatic ; therefore Rome is schismatical—that is, she is not catholic. In like manner, the Moravian church is proved to be schismatical ; for her members, when they come into England, do not, as *catholics* would, communicate with the English bishops and their flocks ; but set up a separate altar, which is the very essence of schism.

Lastly, if the Roman church be catholic, why did we, at the Reformation, break off from her communion ? To break off from the communion of any branch of the catholic church is to be guilty of schism. If she is catholic now, she was so then ; and we, by separating, decatholicized ourselves ; for the notion of two catholic churches, not in communion, is nonsense.

The source of the almost universal confusion prevalent on this subject is, men's forgetting that, to make a church catholic, she must have, not only true orders, but also true *mission* and jurisdiction. The Bishop of London has at present all three. Were he to turn Arian or Romanist, he would lose his mission, which avails only while pastors teach the truth, for the teaching of which their mission was conferred. Again, Bishop Luscombe has true orders and mission ; for he was consecrated by the Scots bishops, who are neither heretics nor schismatics ; but he has no jurisdiction ; for they could give him none "for continental purposes," having, themselves, no jurisdiction beyond the channel.

The Romanists understand this matter admirably themselves ; and we never see their writers calling the Greek church, whose orders they nevertheless allow, a part of the catholic. They are indeed, in this and some other things, perfectly *consistent* ; while we, from the little attention given among us to these subjects, and from the prevalence, in late years, of low church leaven, do very commonly, I am sorry to say, play into the hands of our crafty foe ! Once grant them to be Roman *catholics*, and they will very soon, as well they may, prove us to be no catholics at all. Hence the number of converts they are making ;

"——reliquias Danaum, atq. inmitis Achillei ;"

the arts of methodism, latitudinarianism, and debauchery.

A SCOTTISH CATHOLIC DEACON.

## DR. HAMPDEN'S BAMPTON LECTURES.

SIR,—IN the warnings which St. Paul directs, in his Epistle to the Colossians, against “philosophy and vain deceit,” some persons may, perhaps, have been surprised at finding two dangers, apparently so opposite, mentioned in such close connexion—viz., a “voluntary humility,” and the being “vainly puffed up in a fleshly mind.” But when we look to the experience of the Christian world, do we not see much to impress upon us the need of the apostle’s caution? Is there not especial danger in the present age of intellectual pride from a “voluntary humility?”

I would illustrate my meaning by referring to the mode in which we are invited, in the present day, in works of reputation or authority, to regard the doctrines of the Divinity and Incarnation of our blessed Lord, and the Atonement. In approaching subjects of this mysterious character we may well feel that we are out of our depth; that such knowledge is too wonderful for us; and we may rightly conclude that the revelation of the Divine nature and the Divine counsels has been made in amazing condescension to our wants,—not to fill us with speculative notions, but to produce upon us a certain practical effect. So far we may proceed safely; but we are often tempted to make ourselves judges how far a doctrine is practical, and how far not, and in what way. We attempt to *measure* the influence of certain Divine truths; we fix our eyes on their *visible* effects upon our moral nature; we look at them as powerful instruments, fitted to act strongly upon our feelings and sympathies, and produce in us certain emotions, and a certain course of action. Thus from the vision of the Divine glory, we turn our eyes off to human nature: forgetting, meanwhile, that weak and blind as we are, God *has* in the Gospel made us a revelation of himself and his counsels of mercy towards us, which it is a “voluntary humility” to reject, and that we are therein invited to behold “as in a glass the glory of the Lord.” We think of man and his nature, and the “*effect*” of the doctrine upon it, till we come to forget God, and his divine nature, and his holy “*truth*,” and so are tempted at last to curtail the revealed doctrine to the measure of what we think to be the requirements of man, unconsciously “worshipping the creature more than the Creator, who is blessed for ever.”

I shall make my meaning clearer by an instance which deserves notice from the quarter in which it is found, being no other than the pulpit of the Bampton Lecturer for 1832, which hitherto has been considered almost a standard of orthodox teaching. The station of the writer, Dr. Hampden, in his university, is an additional reason for calling attention to his lectures.

One of the chief principles on which Dr. H.’s work is based, is, that the Divine nature being incomprehensible, “we ought to maintain a strictly *practical* view, profess that we only know God as the exclusive object of Divine worship, and acknowledge that it is quite irrelevant to our scheme of religion either to demonstrate or to refute any conclusion from the nature of Unity.” Hence he proceeds

virtually to overthrow the theological statements concerning the Deity which occur in our creeds and confessions. He will not allow us to say more than that there is a mystery in the Scripture notices of God, not to put into words what that mystery is. What that mystery is it matters not, according to him; as all man wants is an object of worship, for he is a religious being, and his reason tells him that polytheism is absurd. "Doubtless there is a mystery," says Dr. H., in those "sacred facts of Divine Providence which we comprehensively denote by the doctrine of a Trinity in Unity;" but "there is also a mystery attached to the subject which is not a mystery of God." "One *fact*" alone "is clear, that there is *some extraordinary* communication concerning the Divine Being in the Scriptural notices of God which have called forth the curiosity of thinking men in all ages." Such is the sole idea which Dr. Hampden would give us of the Godhead: as if we were bid to offer "ignorant worship" to an "unknown God." If this is the *sole* idea, what are we to think of the language which our church adopts when she declares that "the Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, whereof is one Christ, very God and very man?" This indeed is to speak as if the Son of God were indeed come, and had given us an *understanding* that we may *know* him that is true: as if, when the Word was made flesh and dwelt among us, we had indeed beheld the glory of the only-begotten of the Father, the "express image" of Deity. With Dr. Hampden, however, it is all *scholastic theory*: for "who can pretend," he says, "to that exactness of thought on the subject on which our technical language is based?" But if Dr. Hampden leave us with a vague and dim idea of the Godhead, he leaves us equally in the dark respecting the manhood of our blessed Lord. He speaks of it as the scholastic "theory of the Incarnation," that "our Lord is described as assuming to his Divinity, not any human being in particular, but manhood,—human nature itself." In short, instead of the full and lucid doctrine of our second article, we are left with these scriptural "*facts*" (which "form part of the great history of mankind, and therefore cannot be denied without involving ourselves in universal scepticism,") that "there can be no rational doubt that man is in a degraded, disadvantageous condition—that Jesus Christ came into the world, by the mercy of God, to produce a restoration of man—that he brought life and immortality to light—that he died on the cross for our sins, and rose again for our justification." "Upon these facts," Dr. Hampden declares "*infinite theories may be raised*; but these theories leave the facts where they were; and there is enough in these facts to warm and comfort the heart."

But, in the next place, what was this "restoration of man" which "Jesus Christ came into the world to produce?"—in what sense is he said to have "died on the cross for our sins"?—"to reconcile his Father unto us," says our church, "and to be a sacrifice, not only for

original guilt, but also for actual sins of men." "Not so," says Dr. Hampden, "Christ is *said* to be our atonement, not that we may attribute to God any change of purpose towards man by what Christ has done, but that we may know that we have passed from death unto life, and that *our own* hearts may not condemn us." It is not, then, God's anger against sin, but *man's* unhappiness and dissatisfaction with himself, that makes some declaration of peace necessary. Man is offended with himself, and his own conscience needs something to appease it! "It is of little purpose to urge the natural placability of the Divine Being, his mercy, his willingness to receive the penitent." "God, no doubt, is abundantly placable, merciful, and forgiving. Still the fact remains. The offender is guilty: his crime may be forgiven, but his criminality is upon him. The remorse which he feels, the wounds of his conscience, are no fallacious things. He is sensible of them even whilst the gospel tells him, 'Thy sins be forgiven thee;'—'Go, and sin no more.' The heart seeks for reparation and satisfaction; its longings are, that its sins may be no more remembered, that the characters in which it is written may be blotted out. Hence the congeniality to its feelings of the notion of atonement. It is no speculative thought which suggests the theory: speculation rather prompts to the rejection of it. But the fact is, that we cannot be at peace without some consciousness of atonement made. The word atonement, in its true, *practical* sense, expresses this indisputable fact. Objections may hold against the explanations of the term; they are irrelevant to the thing itself denoted by the term. Turn over the records of human crime; and, whether under the forms of superstition or the enactments of civil government, the fact itself constantly emerges to the view. All concur in shewing that, *whilst God is gracious and merciful*, repenting him of evil, *the human heart is inexorable against itself*. It may hope—tremblingly hope—that God may forgive it, but it cannot forgive itself." Now I doubt not many a reader will ask whether all this is not very true and pious? It is pious according to the piety of the day; nay, it is (with some exceptions) true, but it is not the whole truth. This is the age of philosophical *systems*. The gospel, it seems, must be made philosophically adapted to the wants of human nature; and, when it has been shewn visibly to satisfy these wants, what is over and above must be pared away, as the rough stone according to the design of the architect. Let me ask, then, where do we learn the "natural placability," and "mercy," and "forgiveness" of God? Where do we learn that his wrath does not visit the sinner?—that he needs no atonement? Where do we learn that man has naturally a morbid consciousness of sin? Remorse and self-abhorrence doubtless he feels, as Dr. Hampden describes: he longs for innocence—he wishes he had never fallen into moral degradation—his pride is incurably wounded. The gospel offers forgiveness; but this, as Dr. Hampden tells us, is not enough to satisfy him. The notion of *atonement* is the only remedy for his wounded peace: the "fact" expressed in "the word *atonement* in its true, practical sense."

But, further, what, after all, is this "fact" of which Dr. Hampden speaks? That man is now really innocent, and may look upon him-

self with satisfaction? But how? What is the "parallel fact" with which "the scripture revelation has met this material and invincible difficulty?" Dr. Hampden will tell us it is the *exhibition* of Christ to us which soothes the mind, whatever becomes of the ulterior question of an expiation in the sight of God. "It has said, we have no hope in ourselves; that, looking to ourselves, we cannot expect *happiness*; and, at the same time, has fixed our attention to a Holy One who did no sin, whose perfect righteousness it has connected with our unrighteousness, and whose strength it has brought to the evil of our weakness. Thus Christ is emphatically said to be our atonement." But I ask with what *emphasis*? What is there in this exhibition to soothe us? What fact has the guilty heart, after all, to set against the fact of its own guiltiness? We, indeed, should say, the doctrine of God having given his only begotten Son in our flesh; but not so Dr. Hampden. He says, merely the fact of a Jesus Christ (whoever he is) having lived on earth a holy life, and exhibited a "perfect righteousness." But what is that to us? Shall not his holiness and righteousness rather condemn by the comparison our unholiness and unrighteousness? And anything more than this is rejected by Dr. H. The idea that he assumed "our human nature itself" has been already *rejected* as a scholastic theory! What does it avail that our attention has been fixed to him? It has been fixed already to other righteous and holy men, and we have turned to our own pollution with the deeper self-loathing and despair. It is painful indeed thus to speak or to think of Him who was lifted up from the earth that he might draw all men unto him. It is an imperative duty for charity to "unstable souls" to sift to the bottom these vague, yet spacious, generalities to which a "voluntary humility" has brought an apparently pious author. But, it seems, scripture has, *in some way*, "connected the perfect righteousness of Jesus Christ with our unrighteousness." There are texts, indeed, ordinarily quoted from scripture to shew in *what way*; but "texts, as texts, prove nothing; texts establish divine truths only as indices to real facts in the history of Providence!"

Thus, Dr. H.—I have already stated the "real fact" in the history of Providence that does truly meet the "fact" of our guiltiness. In the words of the church, the "One Christ, very God and very man, *truly* suffered, was *crucified*, *dead*, and *buried*, to reconcile his Father unto us, and to be a *sacrifice*, not only for original guilt, but also for actual sins of men." This may be called "Realism." We may be told that the idea of "satisfaction" is derived from the scholastic theory of justice; that it is a mere "philosophy of expiation," the "bane" of which was, that "it depressed the power of man too low;" that "it was no invigoration of the mind, no cheering of the heart to masculine exertion in working out the great work of salvation;" that "it checked the aspirations of the heart and of the intellect."

This is, alas! Sir, but a small specimen of the application of the principles of interpretation which are now afloat to the great doctrines of Christianity; nay, but a small specimen from this author. I have confined myself to a single article of our apostolical church—"ex uno *disce omnes*." "Little children, keep yourselves from idols;" and, when the "great mystery of godliness, God manifest in the flesh," is

spoken lightly of, remember that there is also "a mystery of iniquity," the end of which is the revelation of "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God and that is worshipped, so that he, as god, sitteth in the temple of God, shewing himself that he is god;"\* and, when we find "a scheme of human agency," "the true secret of our power," and "the benevolent exertion of God for our good," where before was "the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us, miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life," it is time for us to awake out of sleep, and beware lest any man spoil us "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

I am, Sir, O.

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#### ON THE TWENTY-NINTH CANON, AND CHURCH DISCIPLINE IN GENERAL.

MY DEAR —, — I am unable to throw any additional light upon the subject on which "A London Rector," in the November number, asks for information; and think it *possible* that the prohibition in question had its origin as he supposes. But be that as it may, the regulation does afford an additional security, and adds to the solemnity of an office, which there seems too general a tendency to treat lightly.

My object, however, in writing is not to express an opinion upon the expediency, or otherwise, of retaining the prohibition; (should our church, by God's blessing, ever regain her liberty, and be allowed to regulate her own discipline,) but to ask the "London Rector," what he would gain by the withdrawal of it, so long as the other part of the canon, which prohibits all who are not communicants from being sponsors, remains unaltered? And, if any regard is to be paid to discipline, or to the reason of the case, none, I suppose, will advocate the abolition of this part of the canon on principle, however much, in the extreme laxity of the times, the clergy, in practice, may have ceased to observe it.

I am anxious also to give to your readers the result of ten years' experience in strictly observing both parts of the canon, being able to assure them that I find no greater difficulty (nor so great) in procuring canonical sponsors than my predecessors did in obtaining uncanonical

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\* "If a man will not let me pray to and praise my Saviour, he destroys the exercise of my faith altogether; but I am no way injured by his praying to him as a glorified man, while I pray to him as God." Such are actually the words of Dr. Arnold in his postscript on church reform! Is not this to make the church the temple of religious liberty, where the worshipper is the god, whose rights and honour are to be jealously guarded by a watchful priesthood? I must not be interfered with; the Son of God may be treated as a mere man, but "I am in no way injured" by that! [The theory of Dr. Hampden here noticed is a simple revival of that of Abelard. It will be found in St. Bernard's long letter to Innocent II. on Abelard's heresies, made out just in Dr. Hampden's way. Dr. H.'s doctrine is therefore *scholastic*. — Ed.]

ones; at least, if I may judge from the circumstance that the parish clerk is not called upon to stand so often now as he was before. I never, but in one instance, found much objection raised to my being "so particular;" but, on the contrary, for the most part, the people have readily acquiesced in the reason of the arrangement—all the respectable part are pleased; and what with this, and the celebration of baptism always after the second lesson, in the face of the people, I have reason to hope and believe that a far greater value is set upon both sacraments, and a greater reverence paid to them than there was previously. The number of communicants has been trebled.

Let me also suggest to the younger part of your readers, especially, the advantage of keeping a *register of sponsors*, who, if they be such as the church contemplates, will be found of great service in assisting to guide the young sheep, and in throwing in a word of advice or remonstrance both to the children and their parents in support of the pastor's admonitions.

This, with a parochial *register of communicants*, and a parochial or diocesan one for those who are admitted to *confirmation*, will be indispensable to the re-establishment of discipline, and, if generally adopted, would materially pave the way for it, and put us in a condition for resuming it whenever it shall seem good to the Chief Pastor, under God's guidance, to set their hand to such a work.

Nor will the difficulty of accomplishing the restoration of discipline, if it be set about with straightforward and open earnestness, as well as calm discretion, be found, in reality and practice, what it seems to be in imagination and theory. It is not the way of human nature in religious, any more than in civil and military affairs, to respect a man for failing to maintain his authority. Let us be sure that we have a reason, and be ready to *make it known*, if required, for every step of discipline which is put in force, and we shall find our hands strengthened, instead of weakened, by that attempt. The sincere Christians will rejoice and applaud; the insincere will be abashed and silenced, and *all* will respect.

ALPHA.

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#### OFFICE OF PRIVATE BAPTISM.

MR. EDITOR,—Allow me to preface the subject of my communication with observing that the Office of the "Ministration of Private Baptism" in our books of Common Prayer, is somewhat erroneously so called. It is true, it *commences* with instructing us, in the rubric, what prayers are to be used in private baptism *in houses*, and adds the usual prayer of Thanksgiving. The rubric then proceeds—"And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized; and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterwards live, it is expedient that it be brought into the church, to the intent that . . . . the congregation may be certified of the true form of baptism, by him privately before used: In which case he shall say thus:" From this place the service is no longer a service of private baptism: it is



*public, and not a service of baptism at all, but a form of "receiving into the congregation" such as have been privately baptized; as is clear from these further directions of the rubric—"then shall he not christen the child again, but shall receive him as one of the flock of true Christian people."* Having made these preliminary remarks, I would ask (continuing to use my own name for this service), why we have not a service for the "receiving into the congregation" of *persons of riper years*, as well as infants? The service for the "Ministration of Public Baptism of such as are of riper years" is of no use here, for the candidate has been already "*sufficiently baptized, and ought not to be baptized again,*" and indeed it will be found that there is scarcely a prayer in that service that would apply to him, it being throughout so clearly supposed that the candidate is at one and the same time *baptized and received into the church.*

Now I have myself thrice in the last four years been called on to "receive into the church" persons of riper years (two of whom were upwards of thirty years of age), who had been, when infants, privately baptized, but who had neglected up to this time to appear publicly in the church with sponsors: a neglect which, it seems, the compilers of our liturgy did not contemplate. The same difficulty has often presented itself to many of my clerical brethren.

I have heard it suggested that, in such a case, the candidate may be dismissed with the assurance that the form is no longer necessary for him, as being now come to years of discretion, and therefore a fit candidate for confirmation. But is this consistent with the rubric in the Office of "Public Baptism of such as are of riper years"—which supposes *such persons*, notwithstanding their age, to be provided with *Godfathers and Godmothers?* Or, is *any one a fit candidate for confirmation*, who has neglected any of the previous ordinances? The only alternative is for the minister to make up a *patch-work* service out of the several orders of baptism, suited to his purpose; and how, again, is *this* consistent with his observance of the Act of Uniformity?

I can scarcely hope that any of your correspondents will be able to find a remedy for this difficulty;\* but the insertion of this letter in your Magazine may serve to draw from them some remarks which may, perhaps, throw light upon the *cause* of the omission of such a service in our liturgy.

I am, Mr. Editor, your obedient servant, H. F. G. T.

Nov. 25th, 1834.

#### JOHN WICKLIFFE.—MR. VAUGHAN'S LIFE OF WICKLIFFE.

It has often appeared to me to be a great disgrace to the English church that no attempt has ever been made to collect and publish the numerous works ascribed to Wickliffe, which are preserved in our

\* A difficulty of a somewhat similar kind has occurred in practice to the writer of this note, viz., the want of a form of private baptism for adults. It was a case of long sickness and total inability to move, which terminated fatally. The Bishop kindly directed the writer to use his discretion as to the form,—Ep.

public and private libraries. To look for parliamentary aid to such an undertaking in the present times would be, perhaps, out of the question; but surely there are individuals and literary corporations who could do much towards the accomplishment of this great national work. I call it a *national* object, because, independently of its importance to our ecclesiastical history, the works of Wickliffe would doubtless throw great light upon our political history also, and would be of incalculable importance to the philology of our language. In this latter point of view, the publication of Wickliffe's Bible, which has been recently begun by the University of Oxford, will doubtless do much, and may lead, I trust, to the still more important labour of a collected edition of his remaining works. The difficulties of consulting his scattered writings, and the almost impossibility of giving any correct or faithful account of the rise of his opinions, arising from the impossibility of considering, in *juxta-position*, his various works, have been complained of by all his biographers, from old John Fox to Mr. Vaughan, and have opposed great obstacles in the way of a satisfactory refutation of the numerous slanders with which his memory and his orthodoxy have been reproached. Thus his attacks upon the mendicant orders (the sectarians of his day) have been represented as attacks upon the whole body of the clergy; and his philippics against the abuses of clerical exemptions and non-residence, at a period when the principal benefices of the country were disposed of, by papal usurpation, to aliens and foreigners, have been quoted as identifying the venerable reformer with the ignorant and foul-mouthed abuse which a certain party, of our own times, now delights to pour forth against the prelates and clergy of the reformed church.

Mr. Vaughan has been more diligent in the labour of studying the remains of Wickliffe, and has attained, perhaps, a more extensive acquaintance with them than any of his former biographers; but Mr. Vaughan, as a dissenter, was naturally anxious to obtain for the principles of nonconformity the authority of our first reformer, and he therefore pays peculiar attention to everything that seems to place Wickliffe in opposition to an established religion, the right of tithes, and the powers of the clergy. Having enjoyed the privilege of access to a library which is particularly rich in MS. remains of our reformer, I have been induced to verify some of Mr. Vaughan's quotations, and I know not how I can better set before your readers the importance of a complete edition of Wickliffe's works than by sending you the proof which the following extracts contain, that the difficulty of consulting those works in their present scattered state are such, that not even Mr. Vaughan has been able to avoid a misrepresentation of his author's real meaning.

In his second volume, p. 285, Mr. Vaughan tells us that Wickliffe was "ever ready to avow it as his doctrine, that, where the priest failed notoriously in his office, the obligation to any species of contribution, on the part of the people, was dissolved. In such cases the clergy might resort to spiritual censures, or enforce their demands by the aids of the civil power; but, in so doing, they were said to follow the customs of the world more than the example of Christ, or the

maxime of the Gospel." In support of this assertion, Mr. V. goes on to quote several different tracts of his author, in such a manner, as that if the reader was not attentive enough to look into the margin, he would suppose that all the extracts were from the same treatise. I shall give Mr. Vaughan's words in juxtaposition with extracts from the original, as I find it in MSS. preserved in the library of Trinity College, Dublin\* :—

*Mr. Vaughan.*

The third chapter of his Treatise on "Clerks Possessioners" is commenced by describing the persons so named as "traitors to God, to lords, and to the common people." To the first, by deserting his law in favour of human devices; to the second, by placing them under an anathema except they forego their duty and become the patrons of corruption; .....

..... and to the third, by deceiving them in many ways, but especially by "teaching them openly that they shall have God's blessing and the bliss of heaven, if they pay truly their tithes and offerings."

To destroy this artifice, which he knew to be but too successfully imposed on the people, the reformer thus writes: "True men say that prelates are more bound to preach truly the Gospel, than their subjects are to pay their dymes; for God chargeth that more, and it is more profitable to both parties. Prelates, therefore, are more accursed who cease from this preaching, than are their subjects who cease to pay tithes even while their prelates do their office well."†

Now, how do these quotations prove that Wickliffe taught the doctrine of modern sectarians, that "the obligation to any species of contribution, on the part of the people, was dissolved" whenever they conceived the priest to "fail notoriously in his office"?‡

*Of Clerkis Possessionaris. Cap. 3<sup>m</sup>.*

Prowde possessionaris ben traytouris of God of lordis & of þe commune peple, þei ben traytouris of God for þei distroien his ordeynaunce þat he made for clerkis & in stede of mekenesse & wilful pouerti & discret penaunce bryngen in coueytise pride & wombe ioyet & idilnesse & þei bryngen lordis in þis errour of bileue þat þei be in dette to mayntenen the in þis worldly lyf & þ<sup>r</sup> lordis may nougt mayntene cristis ordynaunce I clerkis for drede of antecristis curs & brekyng of there oth by whiche þei be sworne to mayntene holy chiroche ..... and þei techen þe commune peple þ<sup>r</sup> þei schulen haue goddis blessing & blisse of heuene gif þei paien truly there tiþis & offryngis to the whāne þei lyuen in open lecherie & couetyse & don nothyn there goostly office but bi word & ensample of euyl liyf leden þe peple to helle.

*Of Prelates. Cap. 1<sup>m</sup>.*

And þerfore crist first purgide þe temple wiþ his owen hondis as the gospel telleth in tokene þat gif p<sup>r</sup>lati weren goode the peple schuld sone be amendid and for this skille trew men seyn þat p<sup>r</sup>lati ben more bounden to p<sup>r</sup>che trewell the gospel than the sugettis ben holden to paie there dymes for god charged þat more and þanne is þat more p<sup>r</sup>fitable to bothe pties & more sassy. And þerfore p<sup>r</sup>lati ben more cursid to cease of this p<sup>r</sup>chyng the than the sugettis gif thei ceasen to paie tithes. geþ whan ther p<sup>r</sup>lati don well ther offis.

\* I have preserved the Saxon characters used in the original MS.

† Womb-joy, love of the belly, gluttony.

‡ This whole passage is printed in Mr. Vaughan's book without any break or separation,

§ The character used in the MS. is þ; the printer has substituted s in consequence of not having enough of the former.

¶ Go, yea.

Wickliffe's argument is this: It is the duty of priests to minister to the people in spiritual things—it is the duty of the people to minister to the priests in temporal things; and the priests who neglect the duties of their holy office, and live in pride and open profligacy, are guilty of a far greater sin, and expose themselves to a much more horrible punishment, than the people do who neglect the payment of their tithes,—yea, even in the case when a refusal to pay them is without its usual pretext, viz.—“when their prelates do well their office;” therefore (he infers), those priests and prelates [and by prelates he generally means abbots and superiors of the religious orders, whose usurpations had, at that time, impoverished the parochial clergy, and deprived the people of their resident pastors,] who are so earnest in denouncing woes against the people, should consider, that much greater woes are denounced against themselves for their profligate lives, and neglect of their spiritual cures. Christ (he says) purged the temple with his own hands, to teach us that all reformation of the people must be effected by the clergy; it is by the hands of his priests, who are his representatives on earth, that he will have his temple purged. If, therefore, “the priests were good, the people should soon be amended; and it is for this reason (he adds) that true men say that prelates are more bounden to preach truly the Gospel, than their subjects are holden to pay their dymes.”

I could bring forward, from the same source, many more specimens of this kind of misrepresentation of the venerable reformer's meaning, which doubtless arose more from the difficulty of consulting his works, in their present state, than from any intentional dishonesty on the part of his biographer. His prejudices as a dissenter, doubtless disqualified Mr. Vaughan,\* in a great measure, from entering fully into the spirit of Wickliffe's writings, and hence it is that his work fails in giving us a correct notion of the times to which it relates, and *modernizes* too much, not only the age, but the character and opinions of the reformer.

Should these remarks obtain the favour of a place in the pages of the British Magazine, they may, perhaps, at some future period, be followed up by further specimens, and by some remarks on the volume of Extracts from the Writings of Wickliffe lately published by the Religious Tract Society.†

T.

#### MORALS IN FRANCE.

Sir,—Nothing will, I trust, be thought unworthy a place in your Magazine which can, in the least degree, tend to shew the vast importance of religion to individuals and to society at large, and the baneful effects resulting from infidelity and the absence of all re-

\* In a note, vol. ii. p. 290, Mr. Vaughan quotes a passage from “*The Sentences of the Curves Expounded*,” a MS. in Corpus Christi College, Cambridge, where the reformer is represented as advocating the *Voluntary System*. I have no means of comparing his quotation with the original.

† The Editor hopes to receive T.'s promised series of papers on Wickliffe without fail.

ligious checks upon the *conscience*. In the subjoined extract taken from a daily paper, we have presented to us a frightful picture of the state of things in a neighbouring country, arising from the source above alluded to. We see persons of both sexes, just entering into life—*children*, I may say—spurning their new-born existence as a worthless gift—nay, more—loathing it as a *curse*, and rushing unbidden into their Maker's presence.

ἄλλον δ' ἂν ἄλλῃ  
προσίδους, ἅπερ εὐκτερον ὄρνιν,  
κρείσσον ἀμαιμακίτου πυρός ὀρμενον  
ἄκταν πρὸς ἱσπέρου θεοῦ,  
ὣν πόλις ἀνάρητος δάλλυται—

What nerves the arm of the youthful suicide? We are not left to mere conjecture. Themselves avow it to be "*infidelity*"—that deadliest plague of the moral atmosphere. "*They knew there was no hereafter!*" What a lesson is here afforded to those who, by depreciating *religion*, vilifying its *ministers*, and scoffing at its *forms*, seek to tear down the barrier *which alone* can arrest the depravity which *human laws* strive to control in vain. Cherished by a Divine Providence, the flame of religion, "*pure and undefiled*," still burns brightly on the altars of England; and though, even *here*, the monster Infidelity dares to rear its head, it quails abashed, before the seven thousand "*who have never bowed knee to Baal*." Let those who value public order—who value the institutions of their country—take warning by unhappy France. So long as the voice of religion was heeded, so long as its ministers were revered, so long her throne stood firm; but when *reason* usurped the place of *revelation*, when *belief* vanished before *infidelity*, and the will of man rose superior to the fear of God, the altar was overturned, and with it her throne fell.

I am, Sir, respectfully yours, R. S.

"*Suicides in France*.—The frightful increase of suicides and duels in France, but particularly of suicides, has attracted the attention even of the French press. Neither sex nor age are exempt from this horrible mania. I have examined the papers of the last month, and the horrible catalogue I could now present you is indeed so afflicting that I am no longer astonished at the cry of distress which is raised; and were I not fearful of disgusting your readers, and even of blunting the keenness of their moral susceptibility, I would transcribe the accounts. Young girls and boys of fourteen, fifteen, sixteen, and seventeen, have committed suicides for the most trivial causes, openly avowing, in their last letters, *that as they knew there was no hereafter, they considered it to be the wisest course on their parts to put an end to their existence, and thus get rid of all past, present, or future troubles*. I am sorry to add, that one of these cases is that of a young Frenchman with whose family I am acquainted. Their eldest son, eighteen years of age, had, without the knowledge of his father, speculated at the Bourse, and lost the sum of 28*l*. His father is a wealthy and respectable man, though unfortunately wholly indifferent to the religious education of his children. Instead of avowing his error to his father, and asking his forgiveness (which would have been instantly accorded), he put an end to his existence with a pistol, which he borrowed from a friend, simply leaving a letter on his table, to state, that he was ashamed of avowing his fault, and that, to get rid of all future chagrin, he put a termination to his life. Fact after fact, and case after case, I could publish similar to this, which would make your blood chill as you read them. I refer to them now in order to call public attention to the fact that, in France, the progress of revolutionary and infidel principles has always gone hand in hand, and that the moment men begin to treat with contempt all that is venerable and illustrious in human associations, they soon go on a step further, and treat with scorn all that is binding and influential in religion."

## ORDINATION SERVICE.

SIR,—The question was lately asked, by one of your correspondents, why the ordination service of bishops, priests, and deacons, was omitted in the books of common prayer generally distributed? It can be only accounted for, I presume, by the fact, that ordination is never administered out of our cathedral churches and collegiate chapels. But it has often occurred to me, whether very great advantage would not accrue if the bishops could sometimes administer the sacred rite in some principal town during a visitation, so that the solemn admission of their ministers to holy orders might be more known and considered by the people at large.

As I have ventured to throw out this suggestion, I will embrace the opportunity to ask, whether you could not, by means of your numerous correspondents, enrich your pages by some notice of the progress of episcopacy in America,\* where, I am told, it is very rapid?

Yours, B. T. L.

## NOTICES AND REVIEWS.

*The Causes of the Corruption of Christianity.* By the Rev. Robert Vaughan, Professor of History in the University of London. London: Jackson and Walford. 1834. 8vo. pp. 432.

MR. VAUGHAN is a pleasing writer, and a man of good sense and reflexion. His two first Lectures on those defects in human nature which tend to corrupt religion display all these qualities, and will be read with pleasure. But when he comes to the grounds of history, and endeavours to shew how Judaism and Gentile philosophy have tended also to corrupt our holy religion, good sense and reflexion are not enough. It has been almost always found that books which, in a small compass, survey a whole range of philosophical systems, or other large questions of the kind, prove failures. It is, in short, the rarest of all combinations that any man shall have deep learning enough to have become *thoroughly* acquainted with a range of philosophical systems by original research, powers of thought enough to enable him to see all their bearings in a practical view, and skill enough as a writer to lay the result of his learning and thought before the world clearly. It is, therefore, no discredit to Mr. Vaughan to say, that his book is one of this class. The knowledge of philosophy which Enfield or Brucker supplies is quite sufficient for common purposes, but wholly insufficient where the knowledge of systems must be either *full* or *useless*. Very long consideration and very wide learning are necessary for so vast a field. In treating of Judaism, the third Lecture is a mere recital of the common information about Alexandrian Jews, Sadducees, Karaites, &c.; and the fourth goes in the same way into the ordinary disquisitions as to the Ebionites, (digressing indeed somewhat strangely into the *historical* inquiry about them,) Cerinthians, &c. It does not appear that any light whatever is thrown on the corruption of Christianity by Judaism, except that, at the end of Lecture IV., there is a page or two of loose assertion, tending *apparently* to prove that the ideas of church government &c. now entertained are derived from false notions about the per-

\* The Editor will be exceedingly obliged to any one who will give this information. Through the kindness of the admirable Bishop Doane, he has lately received the Report of the last convention of New Jersey, and would be very thankful to any one who would extract what is most interesting to the English reader.

manence of the law. But this is so indefinitely and vaguely put, that it would not be easy to assent to it or to differ from it without laying oneself open to a reply. In the same way, Mr. Vaughan, in treating of the influence of Gentile philosophy, gives a recital of the most ordinary *Breviaries* of the oriental and various Greek philosophies, which are to be found in every school book, and occupies one whole lecture on that operation. Now Mr. Vaughan is by far too sensible and well-informed a man not to know that such acquaintance with these philosophers is *stark naught*, alike for the writer and reader. It is really so in Mr. Vaughan's book. It leads absolutely to nothing, and it is difficult indeed to see to what else it can lead. In the sixth Lecture, when materials are supplied by Dr. Priestley and others, Mr. Vaughan comments sensibly on them in general, though it is impossible to agree with him in his censure of the early fathers for discussing the follies of paganism more than they expounded and vindicated the truths of Christianity. The fact is, that they did that which was requisite in *their days*—combated the errors which checked *their* course, and elucidated the truth where it was most obscured in *their sphere*. To study church history rightly, we should study their writings in order to see exactly what was the actual state of things, what the opinions most canvassed, what the *θόος* of the time, and then we are competent to appreciate the difficulties with which the fathers had to contend, and the wisdom or the error of their proceedings. But to complain that they did that which was especially necessary in their day is surely not reasonable. The rest of the sixth Lecture is rather the usual accounts and notices of the systems of philosophy of Origen, Clemens of Alexandria &c. than anything directly connected with the subject. The seventh Lecture comes upon the Schoolmen, and contains the same kind of view of them as of the Greek philosophy; nothing, in short, which shews any study of them, but the ordinary tale of their views and peculiarities. But there is a startling passage or two in this and the preceding Lecture which require notice. Is Mr. Vaughan aware exactly where Dr. Hampden's views would lead him? And what does he mean in pp. 29, 30, 31, 32, as to changes in the church? He is not canvassing tithes, or benefices, or chapters, but *opinions*. Are we to change from age to age in opinions on matters of *faith*? If not, to what do his remarks tend?

Mr. Vaughan is very strongly recommended to reconsider all this part of his work. If he will write of the Schoolmen, let him read, at least, one or two of them; and let him fully weigh Dr. Hampden's work and its inevitable tendency before he commits himself to its guidance. And, with respect to the fathers and the philosophers, original statements from original study on the part of so sensible a man as Mr. Vaughan will always command attention, but the mere republishing, in a form slightly varied, views and extracts which are familiar to every one, can serve no purpose. If Mr. Vaughan wishes to see how the influence of philosophy on doctrines can be really shewn with effect, let him read Mr. Newman's masterly work on Arianism, where this is admirably done in two or three cases.

The last two Lectures, on Paganism, with copious extracts from Dr. Middleton and Mr. Blunt, are more like the two first Lectures. The subject is one where much original reading is not required, and Mr. Vaughan's good sense comes in to his aid.

It is necessary to add that, in many portions of Mr. V.'s reflexions on particular points, where he thinks Christianity corrupted, no agreement is felt with either his premises or conclusions. But he generally puts all these so vaguely, that it would be hard to fight out any particular point with him.

Occasionally he allows his feelings as a dissenter to get the better of him. But the work is generally written in a highly creditable tone of temperance and good feeling. And every one anxious to promote Christian peace will rejoice that the congregationalists have established this Lecture. The more learned they make their writers, the more opportunities they give them of shewing *real* learning, the more catholic will they become, and the more will

they lose of sectarian bitterness. The church must always rejoice at this, because it is quite certain to what port real learning ever has tended, and will tend.

*Essay on the Habitual Exercise of the Love of God.* By Joseph John Gurney. London: Seeleys. 1834. 12mo. pp. 165.

A VERY pleasing treatise, in which the ordinary and wholesome views of this most important subject are extremely well stated. The chapter on *Communion with God* is particularly valuable.

*Wigfill's Cathedrals (Salisbury.)* By Thomas Moule. London: Wilson, Tilt, &c. 1835. No. 1.

A REMARKABLY cheap and well executed work on cathedrals. Would that the familiar knowledge of their beauty and grandeur might kindle a wholesome feeling of affection to them! There are two plates and letter-press for one shilling.

*A Charge, delivered in the Autumn of 1834, at the Visitation in Hants.* By W. Dealtry, D.D., Chancellor of the Diocese. London: Hatchards.

IN this very valuable, candid, temperate, and clear Charge, Dr. Dealtry argues some most important questions—whether dissenters really derive no benefit from the church; whether dissenters compose the majority of the population; whether truth depends on majorities; whether our endowments are not voluntary; what is the character of political dissent, &c. &c. The Appendix is full of most valuable documents; and this Charge is an excellent companion to Dr. Dealtry's former one.

*Narrative of a Voyage with a Party of Emigrants from Petworth to Upper Canada.* By J. M. Brydone, Surgeon, R.N. Petworth: Phillips. 1834. 8vo.

THIS is by far the most useful and satisfactory of the works on Emigration. Mr. Brydone is a very sensible and right-minded man, and tells what he saw. His account is very encouraging, while his cautions shew that what he says may be depended on. The Petworth Committee, and the munificent nobleman, (Lord Egremont,) who promote this object, deserve very warm praise.

*Jerusalem and its Environs:* a Chart, published by the Sunday School Society, 5, Paternoster Row.

A VERY well-executed Chart on a large scale, very likely to be useful.

*Lessons on Scripture History:* for the use of Teachers in Infant Schools, by Rachel Howard, to accompany 12 Pictorial Engravings. Picture I. Old Testament. London: Minpriss. 1834.

THIS is, on the whole, sensible and likely to be useful. The engravings are good, but why are they not all selected from *good masters*? If pictures are to be used, why not accustom the eye to good forms? Some of these are wretched, theatric, and in the worst taste.

*Nine Sermons on the Catechism.* By the Rev. J. W. Hatherell, Rector of Eastington. London: Hatchards. 1835.

MR. HATHERELL does not appear to state very clearly his own views of doctrine; nor to be a very good writer. But he appears to be a zealous clergyman.



*Historia Technica Anglicana*, (the Author had better get some friend to correct his Latin, or give it up.) By Thomas Rose. London: Bennett. 1835.

A School History of England, of good principles, of reasonable price, and very respectably executed.

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*Condensed Commentary and Family Exposition of the Bible.* (4to. and 8vo.) Part I. London: Ward.

THIS is very neatly and well printed. It contains the marginal references, and two separate sets of notes—one critical and explanatory, the other of a religious character. The first appear to be carefully selected from the common commentators. There is no particular value in the others—at least in this first number.

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*A History and Description of the late Houses of Parliament, and other Ancient Buildings of Westminster.* By J. Britton and E. W. Brayley. London: Weale. 8vo. Part I.

THE names of Messrs. Britton and Brayley have often been joined, and will always ensure a sale for any book of this kind. This work is very well got up, very cheap, and full of interesting matter.

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## MISCELLANEA.

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### VOLUNTARY SYSTEM IN AMERICA.

(From Bishop Doane's *Episcopal Address delivered at the Convention of the Diocese of New Jersey.*)

"WITHOUT any regard to the suspicion of desiring an establishment of religion, I venture to say, that there is, in our political and civil institutions, too little reference to Him who is the only source and security of whatever is good in them. I enter into no discussion of the causes of this deficiency, or of the apologies for it. The fault exists, and is to be regretted. What is still more to the purpose, it is, so far as may be, to be obviated. "Righteousness exalteth a nation, but sin is the reproach," and will be the destruction, "of any people." Already it begins to be felt that from the want of a pervading religious principle the institutions which have cost so much and promised so well fail of their expected result; and wise and good men of all parties and of every name unite in the conviction, that, unless as a nation we seek the blessing of the Holiest, the best hopes of humanity must suffer disappointment. There is but one escape from this result,—in national repentance, national humiliation, national submission to Christ. As individuals, we ourselves must do our part by turning truly to the Lord. A public Christian recognition of our dependence on Him as a nation, and of our duty as a nation towards Him, will have its weight with others; and may prevail, if we pour out our hearts before Him, in winning, through the intercession of the divine Saviour, that blessing, without which all we do is vain."

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### THE "PATRIOT."

SOME specimens of the honesty of the "Patriot" were lately given. The following is stronger still. Every one has lately read the correspondence between Lord John Russell and the Bishop of Exeter. Lord John Russell

stated that the Tithe Bills were withdrawn in consequence of the threatened opposition of the bishops to them. The Bishop of Exeter proves, by letters from the Archbishop of Canterbury, that the bishops were never consulted at all, and that the Archbishop, having had a *confidential* communication with the Government, (which he did not feel himself at liberty to communicate to the bishops,) expressed no intention of opposing the Bills; but said they were open to great objections. Besides which, as the Bishop of Exeter observes, Lord Althorp *stated that he withdrew his first Bill because the tithe-payers* were dissatisfied. And so little did any fear of opposition from the bishops operate on him, that he proposed another Bill the next year. The facts being thus clear, Lord John Russell retracts his accusation and apologizes fully. The "*Patriot*" suppresses his apologies, and states that his first statement was substantially correct, and his inaccuracy only *formal*. That is, it is merely formal inaccuracy to say that Lord Althorp withdrew his Bill because the Government knew from private communications that the bishops would oppose it, when no communication had been made to the bishops, and when the Bill was withdrawn to please the tithe-payers. This suppression is gross, wilful dishonesty, which would disgrace any paper but the "*Patriot*."

#### RESTORATION OF THE CHURCH OF YARMOUTH, ISLE OF WIGHT.

THE whole parish, comprising a population of 586 souls, stands within the limits of thirty-five acres. The town, which, in ancient charters, is called Eremuth, was probably in the reign of Henry III., when it obtained a charter of franchise, of more extensive dimensions than at present.

The church, which formerly stood at the east end of the town, was destroyed by the French, as the records in the remembrancer's office states that, in the second year of Richard II., Yarmouth had been entirely burned by the enemy, and its inhabitants greatly impoverished.

After the demolition of this church, a second was erected, at the west end of the town, on the spot now occupied by the castle. This church also was destroyed by the French in the 35th year of Henry VIII., in consequence of which second incursion his Majesty directed the present castle to be built, the foundation of which is part of the ancient wall of the sacred edifice.

The present church was then erected, but of late, after a lapse of 288 years, had fallen into a most ruinous and dilapidated state, owing, in a great measure to the poverty of the inhabitants of the parish, and the destroying hand of time had rendered it damp and unwholesome.

In the year 1831, through the exertions and liberality of various individuals, and with the aid of the Society for Enlargement of Churches and Chapels, who gave 150*l.*, this edifice, so lately a desolation, is now renovated, and rendered commodious, decent, warm, and comfortable, at an expense of 700*l.*

Lady Mary Holmes and the corporation of the borough very kindly, at their sole expense, erected a spacious gallery, affording sittings for 156 persons, and it ought to be mentioned, as being worthy of imitation, that a highly respectable dissenter, Daniel Alexander, Esq., a resident in the parish, not only gave his gratuitous exertions in devising and superintending the alterations and repairs of the fabric, which was a great saving to the parish, but, at his own private expense, raised its low and ancient tower, with block stone, 30 feet, making it an object of admiration to the surrounding country, and serving as a land-mark to the mariner far at sea.

T. E.

#### EXTRACT FROM THE "WEEKLY POLICE GAZETTE."

"THE working of that greatest of all moral nuisances, the established church, has also been apparent in the counties. Clergymen have been very busy and bustling

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in the cause of the Tories, because tithes and Toryism go together. Like Saul and Jonathan, "they have been lovely and pleasant in their lives, and in their death they will not be divided." These parsons have urged the farmers to give their votes to the Tories, with much greater eloquence, and zeal, and pathos, than ever they urged sinners to forsake their sins; and shew that they regard tithes as of much more value than men's souls; and with all their preaching of trust in Providence, they trust a great deal more in the Tories. In fact the clergy, as a body, are, in despite of their gowns, and bands, and oaths, a swarm of detected, blasted infidels. The living is their God—Toryism is their creed—knowledge is their aversion, and libertinism is their practice. The return of the Tories to office—for we cannot say to power—and this general election, has called them publicly forth, like the return of spring calls forth wild animals out of their holes; and great will be the exultation of these godly men if the Tory party are triumphant.

"The property qualification of the electors meets us again in the counties, instead of the only just qualification of all voting at Parliamentary elections, even subjection to the laws which the Parliament makes. If Jesus Christ himself, poor as he was, and his apostles, too, were in this *Christian* country now, they would have no vote; and the clergy and the bishops, too, would oppose their having any such right, because they were poor!"\*

## DOCUMENTS.

### DISSENTERS' SUBSCRIPTIONS TO CHARITIES.

"WHILE it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence which are not of a sectarian, but of a general character."—"Case of the Dissenters.")

The advocates of the "voluntary system" cut a very sorry figure among the supporters of public charities. Probably they carry their principle to the extent of saying that all hospitals should be supported by the patients. It appears that there are to the

		Subscribers.			Subscriptions.	
Huntingdonshire	}	Churchmen	90	...	145	guineas.
Infirmary		Dissenters	4	...	4	ditto
Huntingdonshire	}	Churchmen	98	...	115	ditto
Dispensary		Dissenters	3	...	3	ditto

The whole amount of the subscriptions is 267 guineas, and of these the dissenters subscribe the very large and mighty proportion of one thirty-eighth, while the subscriptions of clergymen alone amount to 66 guineas, more than nine times the amount given by the whole body of dissenters.—*Northampton Herald*.

### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 19th of January; his Grace the Archbishop of Canterbury in the chair. There were present the Lord Bishop of London, the Lord Bishop of St. Asaph, the Lord Bishop of Chichester, Rev. Arch-

\* This is only a common specimen of the style of one of those newspapers of which it is said that 50,000 altogether go among the lower orders every Sunday. In addition to the most horrible *lewdness*, indecency, and blasphemy, these papers are now trying to stir up the very lowest orders against the ten-pounders as their great tyrants.

deacon, Cambridge, Rev. Dr. Shepherd, Rev. C. Benson, N. Connop, Jun., Esq., Samuel Bosanquet, Esq., James Cocks, Esq., H. J. Barchard, Esq., and others of the Committee.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards re-arranging the pews in the church at Hinxhill, in the county of Kent; building a chapel at Sarisbury, in the parish of Titchfield, in the county of Southampton; repairing the church at Great Wigborough, in the county of Essex; rebuilding the body of the church at Llanrian, in the county of Pembroke; repewing the church at Westcote, in the county of Gloucester; rebuilding the chapel at Bottwnog, in the county of Carnarvon; enlarging and repairing the church at Trefilan, in the county of Cardigan; building a chapel at Danehill, in the parish of Fletching, and county of Sussex; enlarging, by rebuilding, the church of St. Michael, Stamford.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following is the present account of the subscribers to our venerable Society for Promoting Christian Knowledge, according to the Report for the year 1834 :—

Clergy.	Lay.	Males.	Females.	Total.
6476	+ 4846	= 11,322	+ 2788	= 14,110

The new subscribers for the year 1834 are

158	+ 138	= 296	+ 69	= 365
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The Report of 1834 contains also a list of legacies of £100 and upwards, which have been bequeathed to the Society from 1714 to 1834. The amount appears to be £198,178 16s. 1½d.

		£.	s.	d.	£.	s.	d.
Males	69 Clergymen have given .....	64,954	14	5½	164,956	18	¾
	76 Lay persons £33,671 0 8	100,002	3	10			
	*1 Ditto ..... 66,831 3 2						
Females	79 .....				33,221	17	10
225 persons		Total £198,178 16 1½					

R. W. B.

### NARRATIVE OF A VOYAGE WITH A PARTY OF EMIGRANTS, SENT OUT FROM SUSSEX, IN 1834, BY THE PETWORTH EMIGRATION COMMITTEE. BY J. MARR BRYDONE, SURGEON, R.N.

I PREFER the route to Toronto by Montreal, Rideau Canal, and Kingston, to that by New York, the Erie Canal, and Oswego, for the following reasons :—

The expense of freight to Montreal will be less than to New York, in consequence of the great number of ships proceeding to the St. Lawrence in the spring and summer for cargo; while there are few or no English ships to New York with the like object.

If the voyage be undertaken about the middle or latter end of April, it may be accomplished in the same period of time, or, at most, two or three days more than to New York, and with perfect safety, provided a fit ship be engaged, and the master gives proper care and attention to his vessel.

Emigrants, if proceeding in a body, should go on *in their ship* the whole distance to Montreal, 180 miles from Quebec; by so doing they avoid the great trouble and inconvenience attendant upon landing their luggage at the latter port, or even shifting it on board a steamer, which may probably be so

\* One Baron Vryhouver left, in various stock, £66,331 3s. 2d. Can any of your readers inform me who this most munificent nobleman was? This record of his splendid bequest is the only memorial I possess of his former existence.

crowded, as to afford accommodation very inferior to that they have been accustomed to in the ship.

They can procure at Montreal a decked boat, which will come along side the ship, and at once take the people and baggage on board, without the trouble of landing and re-embarking it or them. Such a boat as I procured, and have described, affords the people every requisite accommodation, ample protection, and shelter from all weather—either the heat of the sun by day, or the cold by night, while passing through the Rideau Canal; and they and their baggage will remain *undisturbed*, a circumstance of the greatest importance, until they reach Kingston; from whence there are steam boats daily to Toronto; the whole cost from Montreal to that city being 19s. per passage, including one cwt. of luggage for each passage. Thus from Portsmouth all the way to Toronto, only *three* different kinds of conveyance would be employed—namely, the ship to Montreal; the decked boat from Montreal to Kingston; and the steamer from Kingston to Toronto. Whereas by the New York line, *four* different kinds of conveyance must be employed—namely, the ship to New York; the steamer from New York to Albany; the track-boat from Albany to Oswego; a steamer, or other vessel, from Oswego to Toronto.

Our passage from Montreal to Kingston, from some trifling accidental occurrences, occupied eight days and some hours, although usually performed in seven days. At present, the Rideau Canal is in its infancy.

I am fully satisfied, however, that this part of the journey may, and will be accomplished, in six days: in less time, at less expense, and with much less trouble and danger, than from New York by the Erie Canal and Oswego, which passage cannot be accomplished in less than seven days. The charge by steam-boat to Albany, including 100lbs. of baggage, one dollar; from thence to Oswego, 209 miles, at 1½ cents per mile, three dollars and a quarter, but including only *half* a cwt. of luggage from Albany to Oswego. The cost of the other half cwt. would considerably increase the expense by this route, already exceeding that of the Rideau. Moreover there is not the smallest probability of the expense on the Erie Canal being reduced, as is evident from the following extract of a letter of Thaddeus Joy, Chairman of the Board of Forwarders, to A. C. Flagg, of the Comptroller's Office, Albany:—

“July 10th, 1834.—The Forwarders on this canal feel a lively interest in doing all in their power to make the New York and Ohio Canals a desirable channel for the conveyance of merchandize; but I am frank in saying, that I do not believe a *less* rate than is now charged will ever sustain them while they transport with their present expedition, and more especially so, when our rail-roads, which are fast progressing, shall take our passengers from us.”—*Albany Argus*, 6th August, 1834.

Comparative Statement of the Expense of the two Routes above described, exclusive of Provisions:—

<i>Montreal to Toronto.</i>			<i>New York to Toronto.</i>		
<i>Miles</i>	<i>£</i>	<i>s. d.</i>	<i>Miles</i>	<i>£</i>	<i>s. d.</i>
Montreal to Kingston, thro' the Rideau canal in decked boat towed by steamer	240	0 12 6	New York to Albany, by steamer, 100lbs. of luggage allowed free; 12½ cents for every cwt. extra	160	0 5 0
Kingston to Toronto by steamer, one cwt. luggage allowed <i>all the way</i> .....	170	0 6 6	Albany to Oswego by track boat, 50lb. luggage free... 62lbs. luggage extra to Oswego	209	0 15 7½
			Oswego to Toronto one cwt. luggage included .....	170	0 3 0
				170	0 7 6
	410	0 19 0		539	1 11 1½

Between Montreal and Toronto, the emigrants by the British Tar, and their luggage, were only transhipped *once*, namely, at Kingston.

Between New York and Toronto there must be *two* transhipments, namely at Albany and Oswego.

And, moreover, no *one covered boat* on the Erie Canal could have contained our whole party; and to have divided them would have been productive of considerable inconvenience.

The personal safety of emigrants on the Erie Canal is much endangered by the frequent occurrence of bridges, which cross it almost at every mile, or mile and a half, and are only about three feet above the top of the boat. The following extract is a strong corroboration of what I say :—

“The boats, too, are made narrow and confined, to ensure speed; and a very little inadvertence in moving about may leave you in the lurch. While on deck this forenoon, my attention was attracted by a splash, the boat going at a good rate, and, on looking round, to my consternation, I beheld George, a fellow of ten years old, in the centre of the canal, sticking erect, like Tantalus, with the water at his chin. He was speedily relieved, without further damage than a little fright and a complete soaking; but, had it happened a few yards further on, the event might have been very different, as the canal there suddenly deepens. It was altogether to be considered as a very providential escape.

“The numerous low bridges over the canal are extremely annoying, and require constant attention. My youngest boy was prostrated, happily without injury, as we entered Rochester, and a poor woman received a deadly blow on the following morning at Lockport.”—*Fergusson's Second Visit to Canada in 1833*, p. 20.

The almost innumerable houses along the canal, where beer and spirituous liquors can be obtained at a very cheap rate, and the facility with which the people can have access to them, would render it a difficult task to keep them together and in order, and make the duty of a superintendent one of great responsibility and extreme difficulty in the execution; while along the Rideau Canal, the temptations of this description to which the people are exposed are few.

A canal being also under formation on the St. Lawrence, to avoid the Long Sault, will, when accomplished, cause a more powerful competition to arise between the forwarders by the St. Lawrence and the Rideau than that which already exists, from which the expense by both these routes may yet be considerably diminished.

It is also a matter of great importance to British emigrants, that they should pass through a tract inhabited by their own countrymen, having the same habits, manners, and feelings as themselves; where they will be more likely to meet with sympathy and assistance, and, at the same time, avoid the impositions but too commonly practised on emigrants in passing through the States, and the risk of being driven back to their native country through despair of finding work, as was the case with many who returned in the same ship with myself from New York.

Some emigrants are induced to prefer the United States by the low price of their land; others may be enticed away by misrepresentation in passing through them. Against this there is no security.

Every settler in the States must take an oath, by which he renounces his allegiance to his king and native country, (not so in regard to an American settling in Canada.) If he have been dissatisfied with the existence of things at home, he may, perhaps, not be averse to this; but let me inform him, that he will not find the boasted prairies of America like the meadows of England, the richest of the soil. The advantages of the most fertile regions of the States are more than counterbalanced by the greater insalubrity of the climate, when compared to that of Canada.

The English emigrant may rest assured, that he will not long feel himself satisfied and comfortable amidst American manners and customs; but will become disgusted with the *peculiar* system of liberty and equality that prevails in the States, and will regret, when too late, the step he has taken.

Although 22,754 emigrants had arrived at Toronto this season, they had all been distributed, and were apparently lost sight of in the general population, and still there was a demand for labourers—for sober and industrious labourers and mechanics of every description. Young women, in particular, were very much wanted. Any reasonable number proceeding to Canada would find places there in a few days. In fact, the deficiency of young women in that colony is so great as to be frequently mentioned in the emigrants' letters, and made the subject of much complaint in the newspapers. Middle aged women, qualified to act as housekeepers, cooks, nurses, and in various other domestic offices, are also much required.

I have already described the destination of the Sussex emigrants of this year. With respect to those of former ones, wherever I went I obtained satisfactory information concerning them. If, in any instance, there were an exception to this, it was uniformly accompanied by the expression, that he or they "might do well if they would."

Here are millions of acres, of very fine land, heavily timbered, still uncleared. Many gentlemen of considerable property have, within these two years, settled in Canada; and much capital is now embarked in these provinces.

Gentlemen, although possessing capital, cannot themselves clear the immense forests which cover this fine country. Capital must come to the aid of the workman, by increasing the demand for his labour, and keeping up the present high rate of wages; of which I will mention only two instances out of many that came to my knowledge. William Squibb, from the Isle of Wight, and Henry Heasman, from West Grinstead, were engaged at Blandford—the one at 25*l.*, and the other at 20*l.* per annum, with board and lodging.

The expense of living, taking every thing into consideration, will not exceed one half of what it costs in England. Every thing is cheap for the poor man except house rent; but he is usually lodged and fed by his employer.

Articles of dress were formerly dear; but the competition, caused by a greatly increased demand, has already much lowered their price, and is continuing to do so. It is clear, therefore, that this is the country for the mechanic and labourer.

Let the emigrant but carry with him frugal and industrious habits, or the determination to acquire them, and he will be sure to prosper.

But it should be remarked, that the rate of wages I have mentioned, so advantageous to the poor labourer, in the first instance, in procuring him an abundance of all the necessaries of life, and exciting the hope and prospect of obtaining greater comforts, becomes his chief obstacle the moment he attempts to emerge from his present sphere. He will then, in his turn, feel the pressure of high wages. The price of oxen also, which are indispensable, is gradually rising with the increase of population and of capital in the country.

The man of small means, even if he has been accustomed to labour, finds considerable difficulties to contend with, for the first few years, in clearing the forest and getting his land into a state to produce a return.

To him who has been brought up as a gentleman the task is still more severe; and very few of this class are qualified to succeed in it. No one, therefore, under such circumstances, should make the attempt, unless he is capable of enduring fatigue and privation; can be satisfied with the necessaries of life; and look on its luxuries with indifference.

Those who are possessed of such qualifications, and, at the same time, have a knowledge of agricultural pursuits, a few years will place in a state of comfortable independence.

He who has the command of money may readily surmount all the obstacles in his way arising from the expense of clearing land; building his house (and offices), or renting one at a very high rate; providing himself with oxen and horses, now much advanced in price; and furnishing his farm with the requisite stock and implements of husbandry; and the expense of living until he shall have cleared a sufficient quantity of land to meet his expenditure.

Much caution is requisite in making a purchase, not only to the man whose means are limited, but even to him who has a considerable command of money. In purchasing from Government or the Canada Company, great care must be taken to ascertain the qualities of the soil; the access to roads; the facilities of water communication; the existence of good mill-streams, or, as the Americans call them, water privileges.

In purchasing of private persons, care must be taken to ascertain that the property is perfectly unincumbered by debt, for which the land in Canada is, at all times, answerable.

Into whatever township or district the emigrant passes, he will find many persons who will represent to him that the land in their particular neighbourhood is the best in the country; who will point out to him the great comfort and advantage of purchasing cleared land; how much expense of cutting down trees, burning them, rooting out stumps, and fencing the fields, he will thereby save: how much the land has been increased in value by these labours, but without once alluding to the number of crops that have, in the mean time, been taken from the ground, or hinting that hitherto no system of agriculture has been adopted in the country by which the land can be kept in proper heart.

I have observed land in Canada that had been cropped until apparently it could be cropped no longer; covered with weeds and totally neglected.

I believe it to be an every day occurrence in the Canadas, as well as in the United States, for persons to dispose of lands in this condition, and remove further into the bush, (or woods,) where they can purchase at a lower price.

I am apprehensive that, from the price of Government land in Canada, four dollars per acre, many emigrants may be induced to go into the States, where they can purchase at one dollar and a quarter per acre, who would not otherwise think of doing so.

Many respectable settlers disapprove of Government giving small grants of land to industrious labourers and persons of small means; for no better reason than that the difficulty of obtaining good and respectable servants, which is already very great, is thereby increased.

The immense tracts of land in the Canadas in the possession of Government are of no real intrinsic value so long as they remain in a state of nature; the first object, therefore, would seem to be, to *people* the country, in order to convert the wild and now uncultivated forest into a fruitful soil, increasing the revenue of the colonies themselves and the commerce of the mother country by a continually increasing demand for her manufactures; providing the means of still further exertion, and thereby tending, in no small degree, to promote the stability and welfare of the British empire.

I do not advocate indiscriminate or unlimited emigration, aware of the evils and misery that would arise from such a measure; but, if it bear a fair proportion to the increase of capital carried out, and if it be made, after previous arrangements, well and duly considered, the country cannot be too soon covered, from one end to another, by the frugal and industrious.

It is certainly most desirable to secure the labours of the actual cultivators of the soil (for the labourer is the producer of capital) by allowing to many, or to all, a small portion of land, from ten to thirty or forty acres, at a very moderate price, thus giving them an interest in the soil, and attaching them to their country.

It is not less desirable to provide some check to the number of speculators, who purchase land with the view of making a profit by the advance in price; but actually clear no more than they are compelled to do by the conditions of sale.



## VOLUNTARY SYSTEM.

Taunton, 7th Feb. 1828.

MY DEAR SIR,—Enclosed you have one pound six shillings and sixpence, the amount of subscriptions paid to me by the undermentioned persons for Dr. Davies, to Christmas last.

Yours truly, RICHARD MEADE.

Atkins, Thomas	Meade, Richard	Spiller, Elizabeth
Anthony, George	Mills, Mrs.	Staley, Benjamin
Cornish, Benjamin	Mills, Mr.	Warren, Mrs.
Daw, Miss	Nepcott, Mrs.	Warren, Mr.
Hutchings, Elizabeth	Pursey, Elizabeth	Warren, James
Hall, Richard	Phippen, John	Wilkins, Eliza
Lewis, Mary	Spiller, Joseph	

The man that dares *INSULT*, because he can  
With safety to himself, is not a man.

The above is a copy of a note addressed by Mr. Meade, now Mr. King, to one of the treasurers of Mary Street Congregation, soon after I had ceased to be its pastor. Till within *these few days*, I was always accustomed to regard the *mean* and *wanton* insult thus offered to me as meditated and sanctioned by *all* the parties whose names were *alphabetically* inserted, to prevent, as I presumed, the indulgence of any jealousy with regard to the post of honour. Lately, however, I have had sufficient reason to doubt what I had too long taken for granted, and I lost no time in writing to Mr. King, *particularly requesting* him to inform me whether he was authorized in affixing to the original, for the purpose for which he had employed them, *ALL* the names that it contained. Mr. King has deigned only to *open* and *return*, but not to *answer*, my letter. At this conduct I am not surprised, as it appears to be in perfect keeping with the note itself, which requires only to be read, to be instantly viewed in its proper light.

Neither from Mr. King's refusing, nor from his own peculiar mode of refusing, the requested information, do I draw any inference; but from what has recently been told me by more than one individual, I find it impossible any longer implicitly to believe that *twenty members of a religious society* could have ever combined to outrage so disgracefully the feelings of a minister, as to pay each, on an average, *one shilling, three-pence, three-farthings, and three-fifths of a farthing*, to defray his half-year's salary. However, if I am wrong in thus withholding my belief from what now seems to be so extremely improbable, as that such a number of worshippers within the walls of Mary Street Chapel should have actually joined Mr. King in *deliberately* and *gratuitously* insulting their former minister, who never injured *them*,—if this should eventually prove to be the fact, they will, I hope, pardon the error into which I have fallen, and enjoy, undiminished, the satisfaction which must always arise from the remembrance of their truly *Christian* behaviour.

H. DAVIES.

February 13, 1834.

## CHURCH MATTERS.

FEW things can be more grievous and afflicting than the imperious necessity which exists of giving so much thought and time to matters of finance and pecuniary arrangement respecting the church. An air of mere secularity is thus spread over all that is written or said, which is anything but satisfactory or grateful to the feelings. For

this, as well as many other such good things, we have to thank the busy race of reformers who occupy their own time and other persons' in discussions which tend neither to peace nor to advantage of any sort, but which cannot be declined, because silence would imply approbation, or, at least, non-condemnation, of mad and mischievous projects. Hence come long discussions about *incomes*, and *tithes*, and *fees*, and *rates*, which are perfectly odious; and the only consolation for which is, the knowledge that it is a duty to expose falsehood and folly, and to state truths respecting the temporal establishment, by means of which, as we believe, the gospel is more fully and effectually taught than it could be by any other manner. Such were the feelings under which the last paper on this subject, and many others, were written. Such are the feelings with which another yet more odious subject is approached now,—viz., the feelings of dissenters towards the church. But, fortunately, hardly anything need be said. All that is necessary is said by dissenters themselves. This only should be observed, that the one truth that shines out from all which the active and prominent dissenters say and do is, that dissent is *political*, not *religious*, in essence; but that it is most dangerous because it gives those who look on it merely as a political engine, the power of working on the mass of their adherents through the most powerful of all motives, *religion*, and thus leading them on to conduct of which the effects cannot be painted in too strong colours. *Religious faction*, in short, is by far the most dangerous of all faction. The manifestoes of the Red-cross Street Committee, and the Committee of the Congregational Union, were given in the last Number. The reader's attention is now requested to the following documents, from several quarters. They are particularly desired to observe the tone of Mr. Timothy East's *answer* to Sir R. Peel, and the truly Christian temper and decorous and gentlemanly style of this minister of the gospel.

1.—(From the "*Patriot*," Dec. 31st, 1834.)

"All suspense is at an end. *The glove is thrown down.* His Majesty having, in the ill-advised exercise of his undoubted prerogative, dismissed his liberal Cabinet, has thought fit, by and with the advice of his present ministers, to send his faithful Commons back to their constituents,—*the only punishment of which the constitution itself admits.* Yesterday the first reformed Parliament was dissolved by royal proclamation. The new Parliament is to meet on the 15th of February for the dispatch of business; and on the composition of this new Parliament, it is admitted, will depend, in a great degree, the peace and well-being of the United Kingdom for many years to come. ———

"All ye, then, who think that the late ministers had deservedly forfeited the confidence of his Majesty by their too liberal reforms, vote for the Tories. All ye who think that the last Parliament deserved to be broken up for going too far or too fast in the march of improvement, vote for the Tories. All ye who think that Colonial Slavery ought not to have been abolished, vote for the men who opposed the emancipation of the negroes. All ye who think that to abolish the vestry cess in Ireland, and to reduce the number of sinecure bishopricks of the overgrown Beresford church was spoliation and sacrilege, vote for the supporters of the Rodens, Percevals, and Stormonts. All ye protestant dissenters who love the yoke which your fathers were not able to bear, and who wish to transmit your political grievances as an heir-loom to your children, in order to keep up unsocial and sectarian feelings towards their fellow-subjects, vote for the men who have consistently opposed every measure of real redress. All ye Church-of-England men who agree with the Bishop of London's friend, Mr. Gathercole, that dissent is as great a crime as drunk-

eness, vote for the Tories. All ye who wish to see the Reform Bill itself converted into an engine of misrule and oligarchical tyranny, vote for the anti-reformers.

"Every man who has a vote, every woman who can influence one, is called to take part in this vital conflict of opinions and principles. Neutrality is treachery. Protestant dissenters, the eyes of the country are especially fixed upon you. Firmly and religiously do your duty."

2.—(From the "*Christian Advocate*," Jan. 5th.)

"The elections commence forthwith. It is rumoured that if the first attempt should fail (as fail it must) a second will be made. The Tories trust in their own long purses, and in the fact, that the liberal candidates are too honest (!) and too independent to resort to bribery, treating, &c. (!) But they trust in vain. The people also are more independent than they used to be; and they will in no sense of the word be trifled with. Let the Duke beware.

"One of the means which the *high church party*\* have adopted to influence the elections is characteristic. They have formed what they *impudently* call a Christian Candidates' Committee, and have issued bills bearing, amongst other texts of Scripture, the following:—'Meddle not with them that are given to change.' They propose to steer quite clear of political party, and yet this is one of their mottos. What a perversion of the word of God! And, besides, it cuts both ways. It may be interpreted as a warning against supporting a Tory ministry calling themselves reformers, as well as a caveat against the movement party. Change! we must have abundance of change, both moral, spiritual, and political, before the Scriptures are fulfilled."

3.—(From the "*Christian Advocate*." )

"Never were the people of this country so shamefully trifled with as they have been within the last two months. The Duke of Wellington and Sir Robert Peel first proposed a coalition with the Conservative Whigs. They refusing, the Cabinet was to have consisted of moderate Tories. This the ultra-Tories would not brook. Then the Whigs were applied to. They had too much respect for themselves to accede. There was, then, nothing for it but resignation, or a Cabinet composed of the very garbage of Toryism. Do not these various negotiations, all of which have taken place within scarcely more than as many days, make it clearly manifest (if any man doubted the fact), that power and place are everything with Wellington and Peel? Except the reformers, there is no party in the state with which they have not shewn themselves willing to unite rather than return to Rome and Walmer Castle. We beg leave to remind our contemporary, the "*Standard*," and his immediate friends and admirers, that the ultra-Tories, the Rodens, and the Knatchbulls, and the Wynns, were last resorted to—that, in other words, the Government, as now constituted, is a *pis-aller* Government!

"The Premier tells us, that he has pledged himself to nothing. Pledged himself to nothing! Why, there is not a name in his Cabinet, from his own to that of Herries, which is not a pledge in itself—aye, and a pledge that will be faithlessly redeemed, (?) if the people are foolish enough to allow the opportunity. But, talking of pledges, is the Rathcormac slaughter no pledge? *Down with the bloody Irish Church, and down with the Tories!*"

4. (From the "*Times*." )

At a meeting of dissenting deputies held this day, December 26th, at Ebenezer Chapel, the Rev. Timothy East in the chair, the following resolutions were unanimously adopted:—

"Sir Robert Peel's manifesto, addressed to the nation through the electors of the independent borough of Tamworth, having been read,

"Resolved,—That this meeting views the manifesto as a crafty manoeuvre to con-

\* The regard for truth here shewn is remarkable.

diffuse the good opinion of the dissenters, by holding out promises of relief, but in a form so vague and Jesuitical that we feel the demand for a 'fair trial' ought to be refused to this wily politician, because he has been tried already, and found in opposition to our just and reasonable claims, and because he avows that he 'has not accepted power on the condition of declaring himself an apostate to the principles on which he has heretofore acted.'

"Resolved,—That while this meeting would gladly receive, in common with the dissenters through the kingdom, the redress of their grievances at any time, as a measure essential not only to their own dignity, but to the tranquillity of the empire, yet they should prefer remaining for a season in their present degraded condition, for the following reasons:—Because of their utter detestation of the political character of the men who are now in office—a detestation which their enlightened countrymen will not deem either unnatural or unjust, when told that these self-same men have always proved themselves the bitter, and some the malignant, foes of the dissenters, whose liberties they would rather abridge than extend, holding them up in the great councils of the nation as schismatics, fanatics, and atheists, whose children, even though clothed with virtue, or sparkling with intelligence, they have asserted, possess a contaminating influence which precludes them from an honourable association with the sons of episcopal baptism and confirmation.

"Because the measures of relief which such an administration would offer, if they act in accordance with their avowed principles, would necessarily prove unsatisfactory, and thus, by adding insult to the reproaches and contumelies they have so often heaped upon the dissenting body, produce a degree of contempt for the British government which we never have felt—which we do not wish ever to feel.

"Because, if they offer bills of relief, which in themselves would prove satisfactory, yet this would exhibit, on their part, such an extraordinary species of political profligacy and hypocrisy, as would prove injurious to the morals of the country.

"And because, though in most cases delays are dangerous, yet the redress of our grievances cannot be endangered by postponing the adjustment till the moral power of the nation has compelled the present Tory faction to assume the character of 'His Majesty's Opposition,' while the more patriotic and disinterested constitute 'His Majesty's Government.'

"Resolved,—That to avoid a participation in the guilt and disgrace of political profligacy and hypocrisy, and to convince those who are comparatively ignorant of the character and principles of dissenters that we are not to be beguiled by flattery, nor duped by cunning, we will never seek the redress of our grievances from the hands of the present administration; and if they should bring forward the Bills of relief alluded to in the manifesto of Sir Robert, we will instruct our representatives to reject them, as unworthy our acceptance.

"Resolved,—That this meeting pledge themselves, and call on all the advocates of civil and religious liberty to give a similar pledge, in the event of a new election, to vote for no candidate who will not distinctly and unequivocally avow his utter detestation of Toryism, and his disapprobation of any set of public men who, to gratify their lust for power, or obtain the emoluments of office, are willing to abandon principles which they have always defended, to advocate measures which they have always opposed, feigning the character and employing the language of their political opponents, that they may first deceive the British nation, and then govern its enlightened and patriotic monarch.

"Resolved,—That this meeting presumes that no dissenter, nor any friend of civil and religious liberty, will give his vote for Mr. R. Spooner, who now stands as a candidate to represent the borough of Birmingham.

"Resolved,—That the above resolutions be advertised in the *Birmingham Journal*, *London Morning Chronicle*, and *Patriot* newspapers, and that a copy of the Resolutions be sent to his Majesty's Ministers.

"TIMOTHY EAST, Chairman."

"Whitehall, London, Jan. 1.

"Sir,—I have received the communication which has been made to me, by the direction of a meeting at Birmingham of the dissenting deputies, over which you appear to have presided.

"I cannot believe that either the sentiments embodied in the resolutions of that

meeting, or the language in which those sentiments are conveyed, will meet with the concurrence and approbation of the general body of the dissenters of this country.

"That body is, I apprehend, much too enlightened and too just to sanction such a principle as this—that supposing the ministers of the crown should propose to Parliament measures for the relief from grievances (measures which appear, in the opinion of the meeting, to be 'essential to the tranquillity of the empire'), still those measures ought to be rejected at once by the representatives of the people, as unworthy of acceptance, however complete the relief, and however satisfactory the mode of effecting it.

"It would not be becoming in me to notice with any feelings of irritation or intemperance the expressions in which the sentiments of the meeting over which you presided are conveyed.

"Neither those sentiments nor those expressions will affect the course which it is my intention to pursue, nor abate in the slightest degree my desire to consider in a spirit of conciliation and peace the redress of any real grievance of which the dissenters may have just ground to complain. I am, Sir, your obedient servant,

"ROBERT PEEL.

"The Rev. Timothy East, Birmingham."

### 5. (From the "Patriot.")

TO SIR ROBERT PEEL, BART.

Witton Hall, near Birmingham, January 6th, 1835.

SIR,—I have read your reply to the communication which was forwarded to you by the direction of a meeting at Birmingham of the dissenting deputies, and I thank you for it, as it gives me an opportunity of offering to you a few remarks that may tend to dissipate the delusion under which you appear to be labouring. If, Sir, you consult the *Patriot*, which is our accredited organ of communication, you will perceive that the sentiments embodied in the resolutions of that meeting are the "sentiments which are held by the general body of the dissenters of this country;" and if so, the language in which they are conveyed cannot affect, in the slightest degree, their correctness, that being more a matter of taste than of general agreement.

You say—*The body is, I apprehend, much too enlightened and too just to sanction such a principle as this—that supposing the ministers of the crown should propose to Parliament measures for the relief from grievances, still those measures ought to be rejected at once by the representatives of the people, as unworthy of acceptance, however complete the relief, and however satisfactory the mode of effecting it.* Your apprehension and mine are for once, I am happy to say, in a state of perfect accordance. Yes, Sir Robert, we are much too enlightened to reject relief that is complete, by a mode that is satisfactory; and much too just to wish to keep the empire in a state of perpetual agitation, when we see the flag of truce, borne by an honest and patriotic statesman, as a signal that all our grievances shall be redressed, on the basis of honour and of equity. But, Sir, permit me to say that you have misrepresented the meaning of the resolution, on which you have been pleased, in your own peculiar style, to animadvert. "If they (the present administration—see resolution 3rd) should bring forward the bills of relief alluded to in the manifesto of Sir Robert, we will instruct our representatives to reject them as unworthy our acceptance." And what are the bills to which you allude in your far-famed manifesto? Are they not the bills introduced in the last session of Parliament, and denounced by the general body of the dissenters of this country, as unworthy of their acceptance, because the relief they offered was not complete, and because the mode of effecting it was not satisfactory? These denounced and rejected bills are the only bills you condescend to allude to; and if they are brought forward in the next session of Parliament, they will meet the same fate they met in the last; but if other bills, on these matters of our grievance, be offered us—bills of complete relief, and by a mode that is satisfactory, we are, I assure you, much too enlightened to reject them. And if this be your intention, why not speak out? Why not, Sir Robert, at once assume the explicit language of an honest statesman? Why adopt in your manifesto the jesuitical mode of saying nothing, while professing to say everything; and then, in reply to the Resolutions of the Dissenting Deputies of Birmingham, artfully misrepresent their meaning, that you may catch a momentary applause at the expense of their intelligence and love of justice? Is this wise? Is this politic? Is this honourable?

Is this sustaining the dignified character of a virtuous statesman, who, as the basis of his stability, and the glory of his administration, wishes the people to measure his integrity by his conduct, not by his mere professions?

You are no apostate, Sir Robert—you have told us so—but be on your guard, lest at this difficult juncture of our national affairs, when “integrity and uprightness” should be the polar star of your course, you should exhibit, first by duplicity, and then by misrepresentation, another character, entitled to less respect, because not actually avowed.

I must take it for granted, because you say it, that neither the sentiments nor the expressions of the resolutions will operate either in our favour or against us; but permit me to say that our grievances *must be redressed*, “as a measure essential not only to our own dignity, but to the tranquillity of the empire.” We know that *complete* redress is as certain as that the morning sun shall rise to dispel the gloom of midnight darkness; and, believing this, we are not in haste. We are men of patience—our perseverance no one can question who knows us; we are neither turbulent nor factions; our loyalty to the house of Brunswick has stood firm, even when the whirlwind of revolutionary frenzy has been passing through the land; we covet not the wealth of the Establishment, nor are we aiming at its destruction; all we ask is reasonable—all we desire is just. I am, Sir, your obedient servant,

TIMOTHY EAST.

P.S. I would recommend his Majesty's government, and all the members of both Houses of Parliament, to consult the *Patriot*, if they are anxious to acquire an accurate knowledge of the sentiments and feelings of the general body of Congregational Dissenters.

It is very true that two bodies of Irish dissenters have *publicly* expressed their disapprobation of such language and feelings as those of the Birmingham dissenters; and it cannot be doubted that all the really religious English dissenters must equally disapprove of it. But men must be judged by their acts, and if the English dissenters do not (like the Wesleyans at Maidstone) *disavow* such proceedings, they cannot complain of being considered as *political dissenters*.

The papers state that Dr. Pye Smith and two others have had an interview with the premier respecting a Marriage Bill, and the *Patriot* informs us (in order that the fact that the premier is already preparing a measure respecting one point on which the dissenters last year loudly demanded relief, may not give any satisfaction,) that such a measure without a Registration Bill will be of no value. May the *Patriot* be asked to inform the world why the late ministry did not achieve a Registration Bill? That moderate and candid journal will hardly venture to tell us, in the face of known facts, that the church offered the slightest opposition, or that there was any opposition of any kind made to it. The reason was, the extreme difficulty of managing it so as to have an efficient system without an enormous expense. That this *must* be so one will not say the *Patriot* knows, because it *knows* little or nothing worth knowing. But any one who knows what country parishes are, knows at once that the difficulties are very great, and that if great care is not taken, the tricks played on individuals, as to property, will be most fearful. It is a curious fact, that the dissenting papers so carefully keep the truth from the dissenters themselves that a most respectable dissenter, in large London business, told the writer the other day, that the reason why he did not vote at all in the late election was, that he would not vote for the radicals, and that, as their opponents were

friends to the church, he could not vote for them because the church opposed a Registration Bill—that he had no other ill will to the church—and he *knew* a large number of dissenters who had acted on the same grounds. His surprise at being told that the church threw no obstacles in the way and made no opposition was very great and genuine. Why does not the *Patriot*, by the way, when it talks of Dr. Pye Smith and the dissenters' claims, take care in candour to declare that Dr. Smith, in the notes to a late sermon (less charitable than usual with him), distinctly states that his view, as to the university question, is altered, and that he sees that it would be unjust to demand admission for dissenters there on any ground of right.\*

Enough, however, of dissenters. Let us now turn to another hopeful subject, the Reformers' attacks on the church. One of these deserves especial notice for more reasons than one. Lord Durham's brother, Mr. Lambton, at the late Durham election, declared, in cold blood—for there was no opposition, and therefore no purpose of the moment to serve—that he knew, from good information, that the Bishop of Durham had 20,000*l.* a year from one source, and 30,000*l.* from another, and that each prebendary of Durham had 4000*l.* a year.

The papers may misrepresent Mr. Lambton, and what fellows is only said on the supposition that they have not done so.

It would be extremely wrong to accuse Mr. Lambton of saying what he knew to be false, but common—very common—candour requires that, in making statements likely to cause strong feelings against any one, we should take particular pains to know that what we say is true. Now, Mr. Lambton cannot have taken the very smallest pains in the world to know that what he said was true, for those very small pains would have shewn him at once that this good information was not only false, but monstrously false. He has stated that he has good reason to believe that the Bishop of Durham's income is 50,000*l.* a year. He is here dared to the proof—nay, dared to shew that it is 20,000*l.* And if he does not either prove his fact or openly retract his statement, he cannot complain if the most injurious sentiments are entertained and expressed with regard to him.

Mr. Lambton again stated that the prebendaries of Durham have all 4000*l.* a year. Does he really believe this? He, who lives six or seven miles from Durham? Does he really not know that not one of them has 4000*l.* a year?—that each of them has sacrificed about 500*l.* a year to augment small livings and found the college, and that, as the high sheriff told him, their annual division and residence money has lately been 1400*l.* a year? To this is to be added the private estate of each stall, and these vary very much in value, so

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\* It has been stated elsewhere that preparations are making to contradict by documents the famous return from 206 parishes in the "Congregational Magazine." One remark may be made here. If dissenters are so superior in numbers to churchmen, how is it that in Essex, where dissent is supposed to be strong, when a candidate was brought forward especially by the dissenters, he polled only 991 votes to 2220 of the church candidates?

that the stalls, with one or two exceptions, vary from 1800*l.* to 2500*l.* per annum, from which the expenses necessarily incident to the situation take a very large proportion.\*

One more proof of the *animus* to the church of the reforming party may be found in a paragraph in the "Globe," stating that a gentleman went into twelve churches near London-bridge, and found hardly any congregation. The "Globe" knows as well as possible that in many of the small city parishes, almost every one is out of the parish from Saturday till Monday. These consist very much of offices and warehouses, where a single person is left in charge of the house.

It appears that Mr. Gisborne, the prebendary of Durham, has been making a very violent church reform speech, at the nomination of his son, demanding most loudly the giving up a large portion of church revenue to the working clergy, and speaking of the present distribution as improper, just as if the present distribution was not according to the will and intension of those who gave the property. This idle argument has been refuted too often to require notice; but, without disrespect to Mr. Gisborne, may he be required to say on what possible grounds, with such feelings, he either received or retains a stall at Durham; why, as a man of private fortune, if he retains it, he does not divide the receipts among the working clergy of the neighbourhood, thus giving in his own person a practical example of that reform which he advocates? It is matter of deep regret that a man of Mr. Gisborne's age and character should appear on a public hustings, in order to say such things, and to further the election of one of the most bitter and acrimonious enemies of the church, which his son is. When it is his fixed belief that even large preferments, for which work is done, should be, in a great measure, given up for the good of the poorer "working clergy," surely he had better give up his stall, for these purposes, than spend its produce in elections.

The *Times* has been giving a long extract from, and foolish people have consequently given themselves the trouble of talking about, a very weak and vulgar pamphlet in the shape of a Letter from a Curate to the Archbishop of Canterbury, published by Mr. Effingham Wilson. In all probability—one may say in all certainty—this is not by any curate at all, but is a mere political undertaking, put forth by Mr.

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\* The *short* residence expenses alone, enjoined by statute, are at least 150*l.* per annum. Let a person without private fortune take a stall at Durham, and, after providing the money necessary for furnishing a large house, proceed to ensure his life, so as to secure 3 or 400*l.* a year only, for his wife and children, let him pay his residence, and pay the subscriptions and donations required, (is there any prebendary of Durham who has less to pay in this way than 200*l.* a year?) and then let him calculate what he has left to meet the *whole* of the regular expenses of living in a dignified station. The *golden* stalls will probably be justly suspected to have more of a silver hue, unless they come in aid of a private income, in which case they are, doubtless, *great* additions. No one means to deny that they are large pieces of preferment; but the notion of their enormous value has very much arisen from their being so often in the hands of men of large *private* fortune. The great reductions which have taken place in their value of late years is never considered. But, except perhaps *one*, can Mr. Lambton shew that any were ever worth 4000*l.* a year?



Wilson as a companion to his other respectable publications—the Black Book, and Mr. Howitt's Priestcraft, &c. &c. But if it were really a curate's work, to what does it all amount? It is simply the old story, that all rectors are bad, and all curates good; all rectors rich, all curates poor; all rectors selfish tyrants, all curates oppressed angels, &c. &c., put in a new shape.

That, in a country where Mammon is the great god, some clergy bow at his shrine, is but too certain; and doubtless there will be shameful cases where rectors try to pay the least possible sum, and try also to get it back in one shape or other. These cases, however, are very few in number. On the other hand, what is to be said of "A Curate" who, being extremely anxious to enter on a profession, *and knowing what it has to offer*, solicits, as the greatest favour, a nomination to a curacy, as a title for orders, and, having got it and entered into orders, turns round on the person who gave it, and complains that he only gives what the law directs, and that he has a wife and children starving? But all this is not worth discussing. Every one must see why this is published at the present moment. But the author or publisher's aim will be defeated. It is quite clear that Mr. Archdeacon Webber and the radical church reformers (of ancient date or recent conversion) on the one hand, and Mr. Effingham Wilson and his curate on the other, need not trouble themselves to exhibit their wisdom in curing the abuses of the church, or their eloquence in discussing them. They are "too late a week;" for Mr. Gilbert, in his useful almanack, records, from the Ecclesiastical Commission Report, that there are 8976 livings under 500*l.* a year, 8142 under 400*l.*, 6825 under 300*l.*, 4861 under 200*l.*, and so on, so that other people, as well as Mr. Effingham Wilson and the Curate and the Black Book, can judge of the enormous riches of the rectors, and the vast luxury in which they can bring up their families, while the curates are starving; and again, considering the period at which we are arrived, it is clear enough that the scheme of church reform will be arranged without the aid of the church reformers. An announcement, lately made, which has caused much conversation, is too vague to be discussed. It speaks of application of a part of the *funds* of chapters to augmentations; and as this may be done at least three very different ways, it would be idle to discuss the matter till we know which is to be taken. These modes are indeed so different in mischief and in danger, as not to bear any comparison. Indignation might be wasted, and unjust and injurious suspicions excited. It speaks, too, of something like equalization of bishoprics; but as much doubt must rest on this article, it is really unwise to enter on the subject. Another month will surely tell us every thing. In the meantime, it is earnestly to be hoped that the clergy, at least, will not hold church-reform meetings.

# ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Lichfield and Coventry, Eccleshall ..... Jan. 18.  
 Bishop of Bath and Wells, Wells Cathedral..... Jan. 18.

### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Bosfield, Harcourt.....	B.A.	Worcester	Oxford	Bp. of Lichfield and Cov.
Buchall, W. S. ....	B.A.	Trinity	Camb.	Bp. of Lichfield and Cov.
Bush, John Cobham ...	B.A.	Pembroke	Camb.	Bp. of Bath and Wells.
Charlton, J. K. ....	B.A.	Christ Church	Oxford	Bp. of Lichfield and Cov.
Hildyard, J. W.....	M.A.	Trinity	Camb.	Bp. of Lichfield and Cov.
Kinglake, W. Chapman,	B.A.	Trinity	Camb.	Bp. of Bath and Wells.
Sanders, W. F. ....	B.A.	St. John's	Camb.	Bp. of Lichfield and Cov.
Smithett, Thomas .....	M.A.	Queen's	Camb.	Bp. of Lichfield and Cov.
Turner, Charles .....	B.A.	St. John's	Camb.	} Bp. of Bath and Wells by let. dim. from the Bp. of Norwich.
Willetts, J. W.....		Emmanuel	Camb.	

### PRIESTS.

Buckler, William .....	B.A.	Trinity	Dublin	Bp. of Bath and Wells.
Carr, Henry .....	M.A.	Worcester	Oxford	Bp. of Lichfield and Cov.
Corfield, William .....	B.A.	Christ's	Camb.	Bp. of Lichfield and Cov.
Fisher, Charles Forrest,	B.A.	University	Oxford	Bp. of Bath and Wells.
Frisell, R. H.....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Gallagher, George .....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Hirst, Thomas .....	B.A.	Pembroke	Camb.	Bp. of Lichfield and Cov.
Hollings, Richard .....	B.A.	St. John's	Oxford	Bp. of Lichfield and Cov.
Hooker, William .....	B.A.	Pembroke	Oxford	Bp. of Lichfield and Cov.
Hopkins, John Oliver,	B.A.	Magdalen	Camb.	Bp. of Lichfield and Cov.
Hutchinson, William...	B.A.	New Inn Hall	Oxford	Bp. of Lichfield and Cov.
Jones, R. M. ....	M.A.	Pembroke	Oxford	Bp. of Lichfield and Cov.
Langdon, John .....	B.A.	St. John's	Camb.	Bp. of Bath and Wells.
Leigh, Robert .....	B.A.	Queen's	Camb.	Bp. of Lichfield and Cov.
Locke, C.....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Maurice, J. F.....	B.A.	Exeter	Oxford	Bp. of Lichfield and Cov.
Owen, J. B. ....	B.A.	St. John's	Camb.	Bp. of Lichfield and Cov.
Provand, C. M.....	B.A.	Magdalen Hall	Oxford	Bp. of Lichfield and Cov.
Salt, Francis .....	M.A.	Christ Church	Oxford	Bp. of Lichfield and Cov.
Smith, W. B.....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Smith, Charles .....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Stable, George .....	B.A.	Trinity	Dublin	Bp. of Lichfield and Cov.
Whittington, Henry ...	B.A.	Pembroke	Camb.	Bp. of Lichfield and Cov.
Wright, H. Edward ...	B.A.	Trinity	Dublin	Bp. of Bath and Wells.

On Sunday, January 4th, the Bishop of Hereford held a private Ordination, when the following gentlemen were ordained:—

*Deacons*—Mr. Thornton, Christ College, Oxford; Mr. E. H. Daniel, Christ's College, Cambridge; Mr. Graves, and Mr. Philips, Oxford.

*Priests*—Rev. Mr. Cliffe, Dublin; Rev. Mr. Churton, Cambridge.

### ORDINATION OF MISSIONARIES.

The Rev. Thomas H. Applegate, the Rev. Robert Maunsell, and the Rev. William Oakley, were, on the 21st of January, admitted to Priest's Orders by the Lord Bishop of London; and Mr. Charles Henry Blumhardt, Mr. Henry Harley, Mr. John Henry Knott, Mr. Charles Caesar Menge, and Mr. Christian Frederick Warth were admitted by his Lordship to Deacon's Orders.

The Lord Bishop of Exeter intends holding an Ordination in the Cathedral, in that city, on Sunday, the 22nd of February. Candidates are requested to transmit their papers to the Bishop before the 2nd of February.

A General Ordination will be holden at the Palace, Salisbury, on Sunday, the 7th day of June next. Candidates for Deacon's Orders, who intend to offer themselves for ordination at that time, are hereby informed that they are to attend at the Palace for their first examination on Tuesday, the 10th day of March next, at ten o'clock in the morning.

The candidates may be informed of the books and subjects in which they will be then examined by applying to Edward Davies, Esq., Registry, Close, Salisbury, to whom the following papers are to be sent on or before the 10th day of February next—namely, Nomination to a Cure, (in which is to be inserted the date of the incumbent's institution, and the population of the parish;) Testimonium, Si quis; Certificate of Age; Certificate of Attendance at Divinity Lectures; and letter from the incumbent stating his reasons for requiring a Curate.

N.B. No candidate for Deacon's Orders will be admitted whose title is to extend to more than one church, or to a parish, the population of which exceeds 400 persons, if he is to perform the whole duty, or on a temporary title; and no candidate for either Deacon's or Priest's Orders will be admitted to examination who does not come prepared with a creditable knowledge of the original language of the Old Testament.

The requisite papers to be sent in by candidates for Priest's Orders are a Testimonium, Si quis, and Letters of Deacon's Orders, if not ordained Deacon in the diocese of Salisbury; which candidates, as well as the candidates for Deacon's Orders, are to be at the Palace on Tuesday, the 2nd day of June next, at ten o'clock in the morning.

*Registry, Close, Salisbury, Jan. 10, 1835.*

#### CLERICAL APPOINTMENTS.

Rowstead, J.....	Examining Chaplain to the Bishop of Bristol.
Borlase, William.....	Master of the Free Grammar School, Totness, Devon.
Brown, G. Augustus...	Chaplain to Oxford County Gaol.
Evans, W. ....	Chaplain to Exeter Gaol.
Fenwicke, G. Owsley, Vicar of Aston, near Birmingham, a Surrogate for the Diocese of Lichfield and Coventry.	
Fisher, J. H. ....	Examining Chaplain to the Bishop of Bristol.
Fletcher, William .....	Master of the Grammar School, Derby.
Godfrey, William.....	Minor Canon of Worcester Cathedral.
Green, Charles Stroud...	Chaplain of Christ Church, Oxford.
Halifax, John Saville, Vicar of Melton Mowbray, a Surrogate for the Diocese of Lincoln.	
Harling, Joseph .....	Master of the Free Grammar School of Prince Henry.
Howarth, Henry .....	Hulsean Lecturer of the University of Cambridge.
Partridge, W. Edwards,	Domestic Chaplain to the Earl of Buckinghamshire.
Powell, W. P. ....	Head Master of the Free Grammar School at Clithero, Lancashire.
Radcliffe, John .....	Chaplain to the Radcliffe Infirmary, Oxford.
Tarbutt, — .....	Chaplain to Horsham Gaol.
Vavasour, Marmaduke, Vicar of Ashby-de-la-Zouch, a Surrogate for the Diocese.	
West, J. ....	Domestic Chaplain to Lord Duncannon.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allan, W. Birkett	Winterbourne R.	Glouces.	Bristol	St. John's Col., Oxon.
Birch, W. Samuel,	Easton Grey V.	Wilts	Sarum	W. Davis, Esq.
Burnett, James ...	Colerne C.	Wilts	Sarum	
Bull, Henry .....	{ St. Mary Magdalen } { V., Oxford }	{ Oxford }	{ Oxford }	{ D. and C. of Christ Church, Oxford.
Cookson, William,	Great Hinton V.	Wilts	Sarum	{ Master of St. Nicholas Hospital, Sarum.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Dale, Thomas.....	St. Bride's R., Fleet-st.	Middle.	London	The King.
Eden, Robert J...	Battersea V.	Surrey	Winches.	The King.
Fiske, Rev. G. ...	Darlaston R.	Stafford	L. & C.	Rev. C. Simeon.
Gaitskell, John ...	{ North and South Le- verton R. }	Lincoln	Lincoln	{ Preb. of Leverton in Southwell Coll. Ch.
Goodrich, Charles,	Bittering Parva R.	Norfolk	Norwich	J. Dover, Esq.
Gother, A. W. ...	Chale R., Isle of Wight	Hants	Winches.	Rev. C. Richards.
Hall, William J...	{ St. Benet and St. Peter's R., Paul's Wharf, London }	Middle.	London	D. & C. of St. Paul's.
Hathway, R. C...	Hewstoke V.	Somerset		
Hawker, R. S. ...	Morwinstow V.	Cornwall	Exeter	Bishop Exeter.
Houlditch, H. L.	Holcombe Burnell V.	Devon	Exeter	{ Preb. Holcombe, in Wells Cathedral.
Hutton, — .....	Woburn C.	Beds	Lincoln	Duke of Bedford.
Manley, William,	Charlton w. Clanfield R.	Hants	Winches.	King's Coll., Camb.
Otter, G.....	{ All Saints P. C., New- market. }	Camb.	Norwich	Duke of Rutland.
Parker, John .....	Hanging Heaton C.	W. York	York	Vicar of Dewsbury.
Reece, James .....	Tinsley V.	W. York	York	Earl Fitzwilliam.
Sanders, Robert ...	Sedgbarrow R.	Worces.	Worces.	D. & C. of Worces.
Scott, William ...	Shapwick V.	Dorset	Bristol	
Sykes, W. ....	Cullompton V.	Devon	Exeter	Rev. W. Gray.
Wheeler, T. L. ...	Tibberton V.	Worces.	Worces.	D. & C. of Worces.
Wilson, Plumpton,	{ St. Mary's R., New- market, w. Wood Dylton }	Camb.	Norwich	Duke of Rutland.
Witherby, Robert,	North Chapel R.	Sussex	Chich.	Earl of Egremont.

CLERGYMEN DECEASED.

	Hethel R.	Norfolk	Norwich	Sir T. Beevor, Bart.
Beevor, Miles .....	{ w. Bircham Newton and Tofts R. }	Norfolk	Norwich	Earl of Orford.
	{ and Ketteringham V. }	Norfolk	Norwich	E. Atkins, Esq.
	{ Wilsford V. }	Wilts	Sarum	{ Master of St. Nicho- las Hospital, Sarum,
Benson, Edmund,	{ and Priest Vicar of Salisbury Cathedral }	Wilts	Sarum	D. & C. of Sarum.
Buckley, John, Friar	Lodge, Saddleworth.			
Cookson, J., Winchester.				
Cooper, Rev. Sir William Henry, Bart.,	Isleworth House, Middlesex.			
Crabtree, James...	{ Laughton-en-le- Morthen V. and St. John's and Anstone P. C. }	W. York	{ P. of C. of York }	Chanc. Ch. of York.
Empeon, Richard,	West Butterwick C.	Lincoln	Lincoln	Vicar of Owstone.
Greenwood, Thomas,	Lecturer of St Giles's, Cripplegate.			
Haddock, Cookson, Swanbourne, Bucks.				
Halliwell, Henry,	Clayton cum Keymer R.	Sussex	Chich.	Brasen. Coll., Oxon.
Hedley, Anthony, Chesterholm.				
Heigham, Henry, Hunston Hall, Suffolk.				
Jame, W. H. ....	{ Treadington R. and Caldicot V. }	Warwick	Worces. }	Jesus Coll., Oxon.
		Monmouth	Llandaff }	
Kenney, R., Ashley Magna, Leicestershire.				
Lead, Thomas, St. Thomas's, near Exeter.				
Maltrus, T. R. ...	Walsby R.	Lincoln	Lincoln	H. Dalton, Esq.
Monkhouse, Isaac,	Holwell R.	Dorset	Bristol	Queen's Col., Oxon.
Nosworthy, S.....	Brushford R.	Somerset	B. & W.	Earl of Carnarvon.
Parke, Benjamin,	{ Tilney V. and Preb. of Ely Cath. }	Norfolk	Norwich	Pemb. Coll., Camb.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pollock, J. F. E.	Puddington C.	Devon	Exeter	
Price, Charles.....	Little Hereford V.	Hereford	Pec.&Ex.	Chanc. of Hereford.
Roy, Thomas.....	Woburn P. C.	Beds	Lincoln	Duke of Bedford.
Smith, Henry C.,	Balliol College, Oxford.			
Sutton, Evelyn ...	Preb. of Westminster	Middle.	London	The King.
Taylor, James ...	{ St. John's with Ben- well C., Newcastle- upon-Tyne }			
Wallis, Samuel ...	{ Lodars V. and Bradpole V. }	Dorset	Bristol	{ Lord Chanc. & Earl of Shaftesbury, alt.
Williams, J. ....	Kemberton R.	Salop	L. & C.	P. Broughton, &c.
Witt, Edmund de,	Stockford, Dorset.			

## I R E L A N D.

The Archbishop of Tuam has appointed the Rev. Mr. Goslin to the Rectory of Ballinrobe, vacant by the resignation of Dean Burgh. His Grace has also appointed the Rev. R. Blundell to the Rectory of Lanesborough, in the diocese of Ardagh.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, January 10.*

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the ensuing Term, viz.:—*Jan.* Wednesday, the 14th; Thursday, the 22nd.—*Feb.* Thursday, the 5th; Thursday, the 19th; Thursday, the 26th.—*March.* Thursday, the 5th; Thursday, the 12th; Thursday, the 19th; Thursday, the 26th.—*April.* Thursday, the 2nd; Saturday, the 11th.—No person will, on any account, be admitted as a Candidate for the Degree of B.A. or M.A. or for that of B.C.L., without proceeding through Arts, whose name is not entered in the book kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Tuesday, March 3, a Congregation will be holden, as provided in the Dispensation for intermitting the Forms and Exercises of Determination, solely for the purpose of receiving from the Deans or other Officers of their respective Colleges or Halls, the names of such Bachelors of Arts as have not yet determined: and their names having been so signified to the House, and thereupon inserted in the Register of Congregation, they may at any time in the same, or in any future Term, be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

\*. \* And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February

26, his name cannot be inserted in the Register of Congregation during the present year.

*January 17.*

On Thursday, the 8th inst., a Convocation was holden for the purpose of electing two Burgesses to represent the University in Parliament, when, after the usual preliminaries had been gone through, T. G. B. Estcourt, D.C.L. of Corpus Christi College, and Sir R. H. Inglis, Bart. D.C.L. of Ch. Ch., were unanimously elected. The former was proposed by the President of Corpus, the latter by the Very Rev. the Dean of Ch. Ch.

On Wednesday last, being the first day of Lent Term, the following Degrees were conferred:—

*Masters of Arts*—C. Thornton, Ch. Ch., grand comp.; Rev. G. S. Menteath, Magdalen Hall; Rev. J. G. Lawford, Wadham; J. H. T. Allen, Brasenose; Rev. H. Jelly, St. Alban Hall.

*Bachelors of Arts*—J. A. Harvey, St. Edmund Hall; E. W. Pears, Demy of Magdalen College.

*January 22.*

*Corpus Christi College.*—An Election will be held in this College, on Friday, February 27, of Two Scholars, one from the county of Wilts, and one on Frost's foundation.

All persons are eligible who are natives of the above county, and who may not have exceeded their 19th year on the day of the Election.

All candidates must appear personally before the President on the 21st day of February, and must produce certificates of the marriage of their parents, and of their own baptism; an

affidavit of their parents, or of some other competent person, stating the day and place of their birth, and a testimonial of previous good conduct from the Tutor of the College, or the Head Master of their school.

Candidates for the Scholarship on Frost's foundation must forward to the President by letter, before the 14th of February, in addition to the certificates above stated, the particulars of their relationship to William Frost.

On Thursday last, the following Degrees were conferred:—

*Master of Arts*—Rev. W. Bray, Exeter.

*Bachelor of Arts*—W. T. Maunsell, Ch. Ch.

Yesterday, Lord Emlyn, son of the Earl Cawdor, matriculated at Christ Church.

On Wednesday last, Mr. G. W. Huntingford, Scholar of New College, was admitted an Actual Fellow of that Society.

## C A M B R I D G E.

Friday, Jan. 2.

His Grace the Duke of Northumberland, High Steward of this University, has been pleased to appoint John Lodge Hubbersty, Esq., Senior Fellow of Queen's College, as his Deputy.

On Wednesday last, the Hulsean prize was adjudged to Mr. Wm. N. Curtis, of Catharine Hall, for his dissertation on the following subject:—"How far the political circumstances of the Jewish nation were favourable to the introduction and diffusion of the Christian Religion."

The subject of the Seatonian prize poem for the present year is "*Ishmael*."

The select preacher at St. Mary's Church, for the present month, is the Rev. Charles Lawson, of St. John's College.

On Wednesday, the 24th ult., the Rev. G. Otter, M.A., was presented by the Lord Bishop of Norwich to the perpetual curacy of All Saints, in Newmarket.

January 9.

On Tuesday last, the Rt. Hon. C. M. Sutton and the Rt. Hon. Henry Goulburn were unanimously elected Representatives of this University in the ensuing Parliament.

On Wednesday week, the Rev. Henry Howarth, B.D., was elected Hulsean Lecturer for the year ensuing.

The following is the subject for the Hulsean prize dissertation for the present year:—"The resemblance between Moses and Christ is so very great and striking that it is impossible to consider it fairly and carefully, without seeing and acknowledging that He must be foretold where He is so well described."

The Representatives in Parliament for this University being pleased to give annually—

(1) Two prizes of Fifteen Guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, with-

out distinction of years, who are not of sufficient standing to take the Degree of Master of Arts; and

(2) Two other prizes of Fifteen Guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms at the time when the exercises are to be sent in;

The subjects for the present year are—

(1) For the Bachelors:—

*De fide historica recte aestimanda.*

(2) For the Undergraduates:—

*Utrum recte judicaverit Cicero iniquissimam pacem justissimo bello anteforandam esse?*

### THE CLASSES.

#### First Class.

Cotterill, Joh.                      Greathead, Trin.  
Goulburn, Trin.

#### Second Class.

Ashby, Pemb.	Rawle, Trin.
Acland, Caius	Ross de Bladensburg, Trin.
Blackburn, Trin.	Scudamore, Joh.
Cross, Joh.	Smith, H. W., Joh.
Dickinson, Trin.	Smith, J., Christ's
Johnson, Caius	

#### Third Class.

Allen, Trin.	Heisch, Trin.
Bates, Christ's	Jeremie, Trin.
Blunt, Caius	Leefe, Trin.
Budd, Pemb.	Le Mottée, Trin.
Courtenay, Jesus	Merriman, Caius
Dixon, Sid.	Musgrave, Trin.
Davis, Christ's	Rigg, Christ's
De Saumarez, Caius	Watson, Trin.
Grote, Trin.	White, Trin.
Hall, Christ's	Wackerbath, Corpus
Helps, Trin.	

#### Fourth Class.

Abbott, Pemb.	Gibbons, Joh.
Barber, Joh.	Gilbert, Mag.
Beadon, Joh.	Gippe, Joh.
Berkeley, Jesus	Girdlestone, Trin.
Bishop, Joh.	Gregory, Trin.
Bradstreet, Emm.	Gresham, Joh.
Burnet, Trin.	Hall, Clare
Clarke, Pemb.	Hartley, Jesus
Clarke, E., Trin.	Harris, Trin.
Claydon, Trin.	Harrison, Trin.
Coepe, Christ's	Hart, Trin.
Cooper, Queen's	Herring, Trin.
Cooper, J., Trin.	Hilditch, Joh.
Curtes, Joh.	Hipper, Trin.
Coventry, Emm.	Howes, Trin.
Darwall, Trin.	Howes, Trin. H.
Davidson, Clare.	Hue, Trin.
Davis, Corpus	Hutchinson, Joh.
Drake, Joh.	Hogg, Christ's
Dunn, Trin.	Hoote, Caius
Ellison, Trin.	James, Jesus
Etty, Joh.	James, Corpus
Eyre, Cath.	Johnson, Emm.
Ferguson, Trin.	Jowitt, Caius
Fox, Queen's	Karslake, Mag.
Forrest, Queen's	Kempe, Joh.
Garvey, Emm.	Kerridge, Trin. H.

Laing, Joh.  
 Lambert, Joh.  
 Legrew, Joh.  
 Lowe, Trin.  
 Macaulay, Jesus  
 Meade, Caius  
 Merivale, Trin.  
 Mitford, Jesus  
 Morgan, Trin.  
 Morris, Joh.  
 Newlove, Clare  
 Nicholls, Caius  
 Nightingale, Cath.  
 Nussey, Mag.  
 Paton, Queen's  
 Phillips, Mag.  
 Pritchard, Joh.  
 Proctor, Cath.  
 Ramsay, Pemb.  
 Reid, Joh.  
 Richardson, Joh.  
 Richards, Joh.  
 Rogers, Joh.  
 Rudd, Joh.  
 Schwabe, Caius  
 Scott, Clare  
 Scrivener, Trin.  
 Seager, Trin.  
 Shortland, Pemb.  
 Skelton, Christ's  
 Smith, A., Joh.  
 Spiller, Cath.  
 Stocks, Trin.  
 Sutton, Trin.  
 Storer, Joh.  
 Thomas, Pet.  
 Thomson, Queen's  
 Tillard, Joh.  
 Trapp, Clare  
 Waltham, Joh.  
 Walker, Jesus  
 Ward, Pet.  
 White, Joh.  
 Wilkinson, Clare  
 Williams, Mag.  
 Williamson, Caius  
 Willott, Joh.  
 Wilson, Clare.

January 16.

### COMBINATION PAPER, 1835.

#### PRIOR COMB.

Jan. .4. Mr. Clutton, Emm.  
 11. Coll. Regal.  
 18. Coll. Trin.  
 25. Coll. Joh.  
 Feb. 1. Mr. Ventris, Pet.  
 8. Mr. Gilderdale, Cath.  
 15. Mr. Tinkler, Corp.  
 22. Mr. Small, Emm.  
 Mar. 1. Coll. Regal.  
 8. Coll. Trin.  
 15. Coll. Joh.  
 22. Mr. Wayne, Pet.  
 29. Mr. Mandell, Cath.  
 Apr. 5. Mr. King, Corp.  
 12. Mr. Ainslie, Emm.  
 19. FEST PASCH.  
 26. Coll. Trin.  
 Mai. 3. Coll. Joh.  
 10. Mr. Wilkinson, Pet.  
 17. Mr. Griffiths, Regin.  
 24. Mr. Cape, Corp.  
 31. Mr. Wilson, Emm.  
 Jun. 7. FEST. PENTEC.  
 14. Coll. Trin.  
 21. Coll. Joh.  
 28. Mr. F. Smith, Pet.  
 Jul. 5. COMMEM. BENEFACT.  
 12. Mr. Tremenhore, Pemb.  
 19. Mr. Cumby, Corp.  
 26. Mr. Lindsell, Jes.

#### POSTER. COMB.

Jan. 1. FEST. CIRCUM. Mr. Burnaby, Emm.  
 4. Mr. Graham, Regin.  
 6. FEST. EPIPH. Mr. Barrick, Regin.  
 11. Mr. Hustwick, Regin.  
 18. Mr. Blathwayt, Regin.  
 25. CONVER. S. PAUL. Mr. Barwick, Regin.

Feb. 1. Mr. Berkley, Chr.  
 2. FEST. PURIF. Mr. James, Jes.  
 8. Mr. Chenery, Jes.  
 15. Mr. Oakes, Jes.  
 22. Mr. Palmer, Jes.  
 24. FEST. S. MATT. Mr. Hine, Sid.  
 Mar. 1. Mr. Skinner, Sid.  
 4. DISS CINCERUM. CONCIO AD CLERUM.  
 8. Mr. Barne, Sid.  
 15. Mr. Saunders, Sid.  
 22. Mr. Montagu, Cath.  
 25. FEST. ANNUNC. Mr. Blakelock, Cath.  
 29. Mr. Luck, Cath.  
 Apr. 5. Mr. Serjeantson, Cath.  
 12. Mr. Waud, Magd.  
 17. PASSIO DOMINI. Mr. Fletcher, Magd.  
 19. FEST. PASSIO. Coll. Regal.  
 20. Fer. Ima. Mr. Longe, Down.  
 21. Fer. 2da. Mr. St. Aubyn, Down.  
 25. FEST. S. MARC. Mr. Deakin, Down.  
 26. Mr. Crick, Jes.  
 Mai. 1. SS. PHIL ET JAC. Mr. Bowtree, Jes.  
 3. Mr. Carver, Jes.  
 10. Mr. E. Otter, Jes.  
 17. Mr. Steggall, Jes.  
 24. Mr. G. Otter, Jes.  
 28. FEST. ASCEN. Mr. Day, Cai.  
 31. Mr. Willis, Cai.  
 Jun. 7. FEST. ASCEN. Coll. Regal.  
 8. Fer. Ima. Mr. Hanson, Cai.  
 9. Fer. 2da. Mr. Clinton, Cai.  
 11. FEST. S. BARNAB. Mr. Dade, Cai.  
 14. Mr. Hulton, Cai.  
 21. Mr. Miller, Cai.  
 24. FEST. S. JOH. BAP. Mr. Jenkins, Trin.  
 28. Mr. Hurst, Cai.  
 29. FEST. S. PET. Mr. Townshend, Regal.  
 Jul. 5. COMMEM. BENEFACT.  
 12. Mr. J. Hodgson, Trin.  
 19. Mr. Law, Trin.  
 25. FEST. S. JAC. Prickett, Trin.  
 26. Mr. Ashington, Trin.

#### Resp. in Theolo.

#### Oppon.

Mr. William Clare...	{ Mr. Norman, Cath. Mr. Daniel, Clar. Mr. Tinkler, Emm.
Mr. Malcolm, Trin..	{ Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Reynolds, Trin..	{ Mr. Heigham, Chr. Mr. T. Wilson, Cath. Mr. Whiter, Clar.
Mr. Hudson, Trin....	{ Mr. Guest, Cai. Coll. Regal. Coll. Trin.
Mr. Lowthian, Trin.	{ Coll. Joh. Mr. Russell, Chr. Mr. Furnivall, Regin.
Mr. Harris, Regal ...	{ Mr. Bazley, Clar. Mr. Austin, Jes. Coll. Regal.
Mr. Selwyn, Trin....	{ Coll. Trin. Coll. Joh. Mr. Waring, Magd.
Mr. Greaves, Emm..	{ Mr. Sandys, Regin. Mr. Lawton, Clar. Mr. Lunan, Cai.

Mr. Hodgson, Corp.	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
Resp. in Jur. Civ.	Oppon.
Mr. Chabot, Joh. ...	{ Mr. Godfrey, Joh.
	{ Mr. Dughwore, Cai.
Resp. in Medic.	Oppon.
Mr. Thorpe, Cai. ...	{ Mr. Wollaston, Cai.
	{ Mr. Cory, Cai.

## January 23.

The following are the subjects of Examination in the last week of the Lent term, 1836:—  
1. The Acts of the Apostles.—2. Paley's Evidences of Christianity.—3. The Menexenus of Plato.—4. The Seventh and Eighth Satires of Juvenal.

## BACHELORS' COMMENCEMENT.

*Moderators*—John Harrison Evans, M.A., St. John's; Thomas Gaskin, M.A., Jesus.  
*Examiners*—Edwin Steventon, M.A., Corpus Christi; Francis Martin, M.A., Trinity.

*Wranglers*—1 Cotterill, Joh.; 2 Goulburn Trin.; 3 Rawle, Trin.; 4 Greathed, Trin.; 5 Dickinson, Trin.; 6 Croes, Joh.; 7 Aakby, Pemb.; 8 Blackburn, Trin.; 9 Scudamore, Joh.; 10 Gibbs, Caius; 11 Johnson, Caius; 12 Ross de Bladensburgh, Trin.; 13 Le Motte, Trin.; 14 Smith, Christ's; 15 Abbott, Pemb.; 16 Acland, Caius; 17 Skelton, Christ's; 18 White, Trin.; 19 Girdlestone, Trin.; 20 H. W. Smith, Joh.; 21 De Saumarez, Caius; 22 Gipps, Joh.; 23 Lambert, Joh.; 24 Lee, Trin.; 25 Howes, Trin.; 26 Hall, Clare; 27 Rigg, Christ's; 28 Dunn, Trin.; 29 Heisch, Trin.; 30 Procter, Cath.; 31 Helps, Trin.; 32 Merivale, Trin.; 33 Cooper, Trin.; 34 Davis, Christ's; 35 Allen, Trin.; 36 Davies, Corpus; 37 Budd, Pemb.

*Senior Optimes*—1 Mugrave, Trin.; 2 Gibbons, Joh.; 3 Grote, Trin.; 4 Wackerbath, Corpus; 5 Hilditch, Joh.; 6 Rudd, Joh.; 7 Nichols, Caius; 8 Cospe, Christ's; 9 Watson, Trin.; 10 Merriman, Caius; 11 Garvey, Emm.; 12 Jeremie, Trin.; 13 James Corpus; 14 Lowe, Trin.; 15 Drake, Joh.; 16 Burnett, Trin.; 17 Courtenay, Jesus; 18 Seager, Trin.; 19 Hoete, Caius; 20 Shortland, Pemb.; 21 Curtis, Joh.; 22 Davidson, Clare; 23 James, Jesus; 24 Walker, Jesus; 25 Morris, Joh.; 26 Johnstone, Emm.; 27 Dixon, Sidney; 28 Tillard, Joh.; 29 Beadon, Joh.; 30 Hall, Christ's; 31 Bishop, Joh.; 32 Scott, Clare; 33 Jowitt, Caius; 34 Pritchard, Joh.; 35 Ward, Pet.; 36 Eyre, Cath.; 37 Forrest, Queen's; 38 Howes, Trin. H.; 39 Blunt, Caius; 40 Barber, Joh.; 41 Harris, Trin.

*Junior Optimes*—1 White, Joh.; 2 Legrew, Joh.; 3 Berkley, Jesus; 4 Wilson, Clare; 5 Rogers, Joh.; 6 Spiller, Cath.; 7 A. Smith, Joh.; 8 Thomas, Pet.; 9 Waltham, Joh.; 10 Williams, Mag.; 11 Bradstreet, Emm.; 12 Gilbert, Ma.; 13 Scrivener, Trin.; 14 Richardson, Joh.; 15 Ramsey, Pemb.; 16 Eddy, Joh.; 17 Nightingale, Cath.; 18 Schwabe, Caius; 19 Karalake, Mag.; 20 Richards, Joh.; 21 Stocke, Trin.; 22 Laing,

Joh.; 23 Wilkinson, Clare; 24 Newlove, Clare; 25 Fergusson, Trin.; 26 Ellison, Trin.; 27 Clarke, Pemb.; 28 Storer, Joh.; 29 Fox, Queen's; 30 Morgan, Trin.; 31 Reid, Joh.; 32 Williamson, Caius; 33 Manners Sutton, Trin.; 34 Harrison, Trin.; 35 Paton, Queen's; 36 Phillips, Mag.; 37 Meade, Caius; 38 Claydon, Trin.; 39 Hue, Trin.

Cooper, Queen's; Coventry, Emm.; Darwall, Trin.; Gregory, Trin.; Gresham, Joh.; Hart, Trin.; Herring, Trin.; Hogg, Christ's; Kempe, Joh.; Macaulay, Jesus; Mitford, Jesus; Thompson, Queen's; Willott, Joh.

1 Murray, Trin.; 2 Bensted, Joh.; 3 Hardman, Joh.; 4 Knight, Pet.; 5 Smith, F. O., Chr.; 6 Blyth, Caius; 7 Taynton, Caius; 8 Brown, Cath.; 9 Lee, Joh.; 10 Sutton, Trin.; 11 Palmer, Chr.; 12 Jones, Caius; 13 Windcatt, Pet.; 14 Strickland, Qu.; 15 Watkins, Pet.; 16 Mackinson, Joh.; 17 Taylor, Qu.; 18 Davies, Trin.; 19 Quarrell, Qu.; 20 Bourdillon, Corpus; 21 Jollands, Emm.; 22 Cumberlege, Chr.; 23 Livesey, Trin.; 24 Garfit, Joh.; 25 Menzies, Qu.; 26 Allott, Joh.; 27 Inman, Sidney; 28 Hall, Trin.; 29 Merewether, Trin.; 30 Smith, G., Trin.; 31 Preston, Qu.; 32 Thomas, Cath.; 33 Watson, Trin.; 34 Carver, Cat.; 35 Gilsdon, T. H.; 36 Sims, Emm.; 37 O'Grady, Trin.; 38 Potchett, Joh.; 39 Burrows, Trin.; 40 Simpson, Joh.; 41 Elmhirst, Trin.; 42 Granby, Marq. of, Trin.; 43 Packer, Trin.; 44 Kenrick, Trin.; 45 Lidsam, Joh.; 46 Savage, Joh.; 47 Durnford, Joh.; 48 Mackintosh, Cor.; 49 Parker, Caius; 50 Reynardson, Trin.; 51 Rashdall, Corpus; 52 Bradshaw, Joh.; 53 Wanton, Christ's; 54 Cooke, Corpus; 55 Hodgson, Trin.; 56 Jeffels, Qu.; 57 Lawrence, Trin.; 58 Pidecock, Qu.; 59 Yard, Trin.; 60 Beresford, Joh.; 61 Lister, Trin.; 62 Tyron, Trin.; 63 Buckley, Magd.; 64 Ellis, Trin.; 65 Orme, Jes.; 66 Sabine, Joh.; 67 Curry, Trin.; 68 Mason, Trin.; 69 Jackson, Corpus; 70 Troughton, Corpus; 71 Sims, Pemb.; 72 Barclay, Emm.; 73 Simons, Chr.; 74 James, Trin.; 75 Clark, Cai.; 76 Huff, Qu.; 77 Ready, Joh.; 78 Hughes, W., Joh.; 79 Beresford, Lord J., Trin.; 80 Johnson, Cath.; 81 Jukes, Joh.; 82 Hart, Qu.; 83 Micklethwait, Magd.; 84 Rawlins, Trin.; 85 Melville, Pet.; 86 Mayon, Trin.; 87 Hayes, Joh.; 88 Blackley, Joh.; 89 Vizard, Trin.; 90 Cumine, Trin.; 91 Maitland, Trin.; 92 Lister, Trin.; 93 Dearlley, Sidney; 94 Blake, Caius; 95 Moore, E., Joh.; 96 Hill, H., Joh.; 97 Aaker, Corpus; 98 Smart, Pet.; 99 Denman, Hon. R., Tr.; 100 Pinkett, Tr. H.; 101 Cobb, Qu.; 102 Rodwell, Chr.; 103 Freuer, Chr.; 104 Pigott, Pet.; 105 Prescott, Trin.; 106 Gough, Corpus; 107 Herbert, J., Joh.; 108 Walker, Pet.; 109 Curwen, Trin.; 110 Creyke, Trin.; 111 Lascelles, Cath.; 112 Maltby, Caius; 113 Thompson, Corpus; 114 Gausson, Trin.; 115 Howard, Cath.; 116 Packord, Caius; 117 Alington, Joh.; 118 Clarke, C., Trin.; 119 Taddy, Clare; 120 Hartley, Qu.; 121



Royle, Trin. ; 122 Waters, Corpus ; 123 Edwards, Joh. ; 124 Arkwright, Trin. ; 125 Gillum, Pet. ; 126 Hollingsworth, Sid. ; 127 Ferguson, Trin.

Addison, Joh. ; Bromhead, Jesus ; Clarke, E., Trin. ; Laurie, Trin. ; Oldacres, Joh. ; Williams, Qu.

*Egrotat.*—Denison, Trin. ; Forester, Hon. O. W. W., Trin. ; Thompson, Sidney.

### W A L E S.

**ST. DAVID'S COLLEGE.**—On the 16th Dec. the Principal and Professors of St. David's College elected Mr. Henry Wyndham Jones to the "Burton" Scholarship, vacated by the Rev. Enoch Pugh, now curate of Kerry. Mr. Jones's term of residence having expired, and he having in consequence resigned the Scholarship, Mr. Josiah Rees was, at the same time, elected to succeed Mr. Jones.

The Rev. Robert Pemberton, of Church Stretton, Shropshire, (a connexion of the Bishop of St. David's,) has forwarded to the Treasurer of St. David's College 100*l.* in aid of the Scholarship Fund.

### D U B L I N.

On Thursday, Jan. 8, an assembly of the Fellows, Scholars, Masters, and Doctors of the University was convened in the Theatre, Trin. Coll., for the Election of Two Members to represent the University of Dublin in Parliament. At ten o'clock, the Provost of Trinity College, accompanied by Barth. Lloyd, Esq., the Assessor, took their seats in the Hall; Frederick Shaw, Esq., A.M., Recorder of Dublin, was proposed by the Rev. Dr. Wall, Senior Fellow of Trinity College, and seconded by Richard Warren, Esq., K.C.; Thomas Lefroy, Esq., LL.D., was proposed by the Vice-Provost, and seconded by the Rev. Dr. Prior, Senior Fellow of Trinity College, and his claims were further advocated by John McCaul, Esq., A.M.; Mr. Pollock, an Ex-Scholar of Trinity College, then stood up and

proposed Edward Berwick, Esq., as an advocate of Reform in Church and State, and a determined opposer of the principles professed by his Majesty's present ministers: this proposal was received with the utmost marks of disapprobation—shouts resounded from all sides of the Hall, and parties of the Undergraduates appeared decorated with orange and blue ribbons, and carrying orange flags, whose ardour in resisting the nomination of a Candidate on radical principles overcame for a considerable time every effort to restore order. For three hours Mr. Pollock continued speaking, amidst repeated interruptions, pouring forth the usual common places against Toryism, tithes, union of Church and State, &c., and dealing very largely in personal invective against Dr. Lefroy, whom he accused of ignorance of the law, place hunting, inefficiency as a member of Parliament, absence from his post, opposition to the education commission, advocacy of abuses, &c. &c. At length he retired, and Mr. Moses Gray, a Scholar of Trinity College, and an Undergraduate, was put forward to second Mr. Berwick; but, before he was allowed to speak, the Provost, according to Act of Parliament, demanded security for the expenses of the election. For this the party was not prepared; they declared that the clause of the Act referred to did not apply, because Mr. Berwick, although not present, *had consented* to be named as a Candidate, and they demanded time to procure securities. The Provost waited for half an hour, and as no securities appeared, he stood up and pronounced Dr. Lefroy and Mr. Shaw duly elected to serve in Parliament for the University. The elected members then returned thanks, in speeches which were received with enthusiastic cheering. Mr. Shaw's speech was listened to with marked silence, and produced a deep impression on the whole assembly. The design of those who attempted to propose Mr. Berwick, does not appear, if indeed they had any design beyond that of causing confusion.—A letter from Mr. Berwick appeared in the public prints the day after, disclaiming all knowledge of their intention, and declaring that had he been aware of it, he would have saved the University from the interruption their proceedings had received, and himself from the appearance of intolerable presumption.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The Lady of the Rev. J. Edwards, Bloomsbury-square; of Rev. R. W. Bosanquet, Crakehall, Yorkshire; of Rev. R. Sankey, Farnham, Surrey; of Rev. J. D. Glennie, Sandgate; of Rev. C. H. Watling, Hucclecote, Gloucestershire; of Rev. W. H. Cox, Beaumont-street, London; of Rev. J.

Hamilton, Tetbury V.; of Rev. J. S. Halifax, Melton Mowbray; of Rev. J. Peck, Chippenham; of Rev. A. Lyall, Coulston R.; of Rev. A. Stonhouse, Steeple Langford; of Rev. J. Latham, Barton-under-Needwood, Staffordshire; of Rev. C. H. Watlings, Hulcote, near Gloucester; of Rev. W. Hayward, Beaumont-street, Oxford; of Rev. J. Holme, Low Harro-

gate; of Rev. T. W. Peile, Palace Green, Durham; of Rev. H. L. Davis, Hemmingford R., Huntingdon.

*Of Daughters*—The Lady of the Rev. C. Eckersall, Farnborough R., Hants; of Rev. E. Perry; of Rev. J. Bishop, Gloucester, of twin daughters; of Rev. J. A. D. Meakin, C. of St. Mary's Chapel, Speenhamland, Berks; of Hon. and Rev. R. Eden, Hertingfordbury R.; of Rev. C. J. Crawford, Woodmansterne R.; of Rev. C. J. Laprimandaye, Leyton, Essex; of Rev. R. Simpson, M.A., C. of Newark; of Rev. J. Frampton, Tisbury V.; of Rev. J. L. Newmarch, Hooton Pagnell; of Rev. J. Jarratt, North Cave V., Lincolnshire; of Rev. W. W. Andrew, Witchingham P.; of Rev. R. G. Lewis, Streatham, Surrey.

## MARRIAGES.

Rev. J. Craig, of Bramfield, Herts, to Jane Helena, youngest d. of the late J. Johnstone, Esq., of Upper Wimpole-street, London; Rev. G. Moberley, Fellow of Balliol Coll., Oxford, to Mary Anne, eldest d. of T. Crokat, Esq., of Lansdown-crescent, Bath; Rev. R. Shawcross, of Whitechurch, Salop, to Louisa, eldest d. of the late J. C. A. Carrington, Esq.; Rev. I. U. Cooke, M.A., of St. Edmund Hall, Oxford, to Anne, second d. of W. Voss, Esq., of Bucknowle, near Corfe Castle, Dorset; Rev. J. R. Peare, M.A., Fellow of Magdalen Coll., Oxford, to Georgina, youngest d. of the late J. Pfolliott, Esq., of Hollybrook, county Sligo, Ireland; Rev. R. Cutler, M.A., to Susan Anne, eldest d. of the Rev. J. Foote, r. of Longbrey; Rev. F. O. Morris, B.A., of Worcester Coll., Oxford, to Anne, second d. of the late C. Sanders, Esq.; Rev. R. F. Laurence, M.A., v. of Chalgrove, to Miss Coates, d. of Mr. Coates, of the White Horse Farm, near Brightwell, Oxon; Rev. H. T. Ellicombe, M.A., of Oriel Coll., Oxford, to Charlotte, the second surviving d. of the Rev. R. P. Welland, M.A., of Exeter Coll., Oxford; Rev. J. Bliss, M.A., of Oriel Coll., Oxford, to Emily, third d. of J. Clayton, Esq., of Enfield Old Park, Middlesex; Rev. T. Vores, M.A., late Fellow and Tutor of Wadham Coll., Oxford, to Elizabeth Plomley, fifth d. of the Rev. S. Jenkins, B.C.L., of Locking, Somerset; Rev. E. Jones, M.A., of Colmar, Hants, to Elizabeth Jennings, eldest d. of Mrs. Baker, of West Malling; Rev. J. B. Watson, v. of Norton, Herts, to Harriet, d. of P. L. Story, Esq.,

of Tusmore House, Oxon; Rev. J. R. Relton, M.A., of Kemerton r., to Miss Tonge, of Overbury near Tewkesbury; Rev. W. Andrews, M.A., r. of Lillingston Dayrell, and v. of Stowe, Bucks, to Mary Hutton, second d. of the Rev. J. L. Long, LL.B., r. of Maid's Moreton, in the same county; Rev. S. Croft, of St. Mary's, Stoke, Suffolk, to Georgiana, youngest d. of the late Gen. Sir C. Cuyler, bt., of St. John's Lodge, Herts; Rev. R. J. Charleton, D.D., v. of Olveston, Gloucestershire, to Caroline, eldest d. of the late Rev. J. Sibley, r. of Walcot; Rev. D. Rees, of Burton Latimer, Northamptonshire, to Mary Eliza Curtis, youngest d. of Mrs. E. Curtis, of Walworth; Rev. T. Calvert, to Elinor, youngest d. of the Rev. J. Smith, r. of Newhaven; Rev. C. Thompson, of Horley V., Oxfordshire, to Priscilla Eliza, d. of W. Crockford, Esq., of Newmarket; Rev. J. C. Grainger, v. of St. Giles's, Reading, to Margaret, youngest sister of the Rev. N. Smart; Rev. H. Peake, of Hill, to Miss Barnard, of West Morland-place; Rev. Mr. Jenkins, to Mary, second d. of the late J. Barlow, Esq.; Rev. C. P. Jones, of Highampton, Devon, to Mary Anne, d. of S. Jones, Esq., of Gloucester; Rev. H. Durand, M.A., r. of St. Mary's de Castro, Guernsey, to Maria Caroline, youngest d. of P. Maingy, Esq., of Clifton, in that island; Rev. N. Smart, Master of Farley Hospital, Wilts, to Charlotte, d. of the late H. de Berniere, Esq., Colonel in his Majesty's service; Rev. A. B. Russell, B.C.L., of Emmanuel Coll., Camb., to Louisa Analey, eldest d. of G. Hannam, Esq., of Bromston House, near Ramsgate; Rev. H. Pickering, of Eton, to Anna Maria, fifth d. of T. Stephenson, Esq., of Clapham Common; Rev. C. Wharton, B.D., of Lower Mitton, Worcestershire, to Anne, eldest d. of the late Rev. J. Pope, v. of Great Staughton, and formerly Fellow of St. John's Coll., Oxford; Rev. E. A. Waller, to Miss Louisa Wise, youngest d. of the Rev. H. Wise, of Offchurch, Warwickshire; Rev. W. H. Oakley, of Kirkby Bellars, Leicestershire, to Elizabeth, youngest d. of the Rev. T. Fancourt, Hoxton-square; Rev. C. Pritchard, M.A., of Clapham Rise, Fellow of St. John's Coll., Camb., to Emily, fifth d. of John Newton, Esq., of South Lambeth; Rev. A. M. Wale, B.D., v. of Sunninghill, Berks, to Caroline, third d. of the late Mr. Ardrighetty, of Berne, Switzerland; Rev. J. Morris, of Sherborne, Warwickshire, to Miss Martha Gibbons Lovell, niece of A. Gillett, Esq.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## BEDFORDSHIRE.

A meeting of the Bedfordshire District Committees for the Promotion of Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, was held at the Sessions House, Bedford, on Tuesday, the 23d Dec., the Hon. and Rev. H. C. Cust, President, in the chair, attended by the Revds. James Donne, and Edward Lockwood, Secretaries; the Rev. Dr. Hunt, Prebendary of Canterbury; the Rev. T. S. Grimshawe, Rev. T. Barber, Rev. D. J. Oliver; T. J. Green, T. Barnard, T. A. Green, Theod. Pearce, and T. Davies, Esqs.; Rev. F. Neve, Rev. J. Taddy, Rev. H. Pearce, Rev. H. W. Grey, Rev. R. W. Grey, Rev. E. Williamson, Rev. L. Marcus, Rev. H. Le Mesurier, and Rev. H. J. Lockwood, Rev. W. K. Clay, and Rev. T. Mitchell.—The President called the attention of the meeting to a resolution passed on a former occasion, recognising the strong claims of the Society for the Propagation of the Gospel for increased support, in consequence of the withdrawal of the Parliamentary grant. The number of annual subscribers in this district had been nearly trebled during the last year, principally from among town-residents. In the adjoining parishes little had been done; nor had the recommendation from the standing committee of the Parent Society to increase the funds by five-shilling subscriptions been adopted in any instance.\*—A letter was read from the Secretary to the National School Society, expressing the great desire of that Society to promote the erection of parochial school-rooms, and a request to be furnished with the names of any of the clergy in this neighbourhood who might require assistance for that purpose. After votes of thanks to the Chairman, the Secretaries, and Messrs. Green, for their kind and handsome offer of accommodating the district committee of Christian Knowledge with the use of a room as a depot for their books, the meeting separated.—*Camb. Chron.*

The Duke of Bedford, has, within the last few days, performed an act which reflects high honour on his head and heart, as a nobleman and a member of the Esta-

blished Church. The Rev. Mr. Hutton has for some time past been officiating for the incumbent of Liddington. This he has performed greatly to the spiritual benefit of the village, without fee or reward. The incumbent of Woburn died a short time ago; and the noble Duke, without any solicitation on the part of this young clergyman, sent for him to Woburn Abbey, and made him a present of the living of Woburn.—*Bedford Gas.*

## BUCKINGHAMSHIRE.

It affords us great pleasure to learn that the attempt to erect a new Church by subscription, at Upton, near Eaton, Bucks, has every prospect of being successful, and that in a great measure by the very munificent donation of 500*l.* by the Rev. J. Chapman, and by the unremitting exertions of the Vicar, the Rev. Thomas Champness, and his subscription of more than one year's income of the living.—*Reading Mercury.*

## CAMBRIDGESHIRE.

WISBECH, Dec. 31.—The affairs of the Rev. Dr. Johnson, late Vicar of this parish, having been by the Court of Chancery brought to a close, we have great pleasure in being able to give a list of several charitable benefactions which by his will he has added to the many munificent donations given in his life.

To the Church of Wisbech St. Peter, for singers, &c. the interest of.	£1700
To the Chapel of Ease for the same purpose, interest of.....	1000
To Sunday Schools at St. Mary, Murrow, and Guyhirn, interest of	400
To Chapel of Ease for bibles, books, &c. interest of .....	400
To the Parish of Bradford, Yorkshire, for purchasing Bibles and Testaments to be annually given to the poor of that place, the interest of .....	400
To Addenbrooke's Hospital.....	300
To the Auxiliary Bible Society at Wisbech .....	50
To Clergymen's Widows and Orphans in the Diocese of Ely ....	50
To the Society for Promoting Christian Knowledge.....	50
To bread for the Poor at St. Peter	20
To ditto ditto at St. Mary	10

(The two last have been distributed).

\* Should this be so?

The restoration of the pariah Church of the Holy Trinity, Cambridge, with the exception of a new pulpit, which we understand to be in forwardness, is now complete. The whole work does great credit to the active exertions of the Rev. William Carus, of Trinity College; and a church, which was sadly choked up and disfigured, is now rendered one of the most beautiful in the county. It is with sincere pleasure, that we hear the parishioners have presented to that gentleman a handsome piece of plate, as a testimony of their gratitude and affection, bearing the following inscription:—"Presented by the parishioners and congregation of Trinity Church, Cambridge, to the Rev. William Carus, M.A. of Trinity College, as a small token of their affection for his zeal and faithful discharge of his sacred duties, as a Lecturer of the parish; and in gratitude for his indefatigable and disinterested exertions in carrying into effect the complete restoration and enlargement of the Church.—Jan. 17, 1835."

We have been requested to express the thanks of the poor of Willingham, in this county, to the Rev. J. Brocklebank, their rector, for his handsome donation to the Clothing Club of that village; and likewise for his recent gift of Bibles and Prayer Books, as well as his annual gift of bread, &c. And also their grateful acknowledgements to Miss E. A. Hatton, for providing them with a quantity of excellent clothing.—*Camb. Chron.*

A letter has been received by the Dean and Chapter of Ely, from the Lord Bishop of the Diocese, signifying his Lordship's intention to present them with painted glass for the east window of their beautiful cathedral. This is the second munificent act of liberality towards ornamenting that magnificent structure, his Lordship having, on a recent occasion, expended a sum of money exceeding 500*l.* in beautifying the interior of the choir.—*Camb. Chron.*

#### CORNWALL.

The Episcopal Chapel erecting at the sole expense of Sir T. D. Aoland, Bart., at Bude, Cornwall, under the superintendence of Mr. Wightwick, is nearly completed. It will be a beautiful edifice; and while it will reflect the highest credit on the talents of the architect, it will present a lasting memorial of the truly liberal spirit of Sir Thomas. The chapel will, it is said, cost the worthy Baronet upwards of 2000*l.*—*Cornubian.*

#### DERBYSHIRE.

Sir George Crewe, Bart., has, with his usual liberality, directed his agent, R. B. Manolarke, Esq., to apportion to the resident clergy on his Staffordshire estate, the sum of 100*l.* for the benefit of the poor.—*Derbyshire Courier.*

#### DEVONSHIRE.

On Friday, the 18th Dec. one of the most numerous and respectable parish meetings that ever occurred in the town of Kingsbridge, took place at the vestry-room, the vicar, the Rev. Mr. Pott, in the chair, pursuant to an adjournment agreed to at a meeting held six months since, "To take into further consideration the propriety of levying a church-rate to defray the necessary expence of the church." This adjournment was considered by the dissenters as an absolute triumph, but the event of Friday proved their error. After considerable discussion, in which the leading dissenting agitators took a prominent part, the vestry divided, when there appeared, for a Church-rate, 52; for the amendment, 34—majority, 18. Among the several champions of the dissenters' cause was to be seen a gentleman who is one of the deacons or elders of a dissenting congregation, and yet has brought his son up to be a clergyman of the established church, on a public charity founded by that church, and has moreover got him into a good living. In addition to this glorious instance of reviving loyalty and good feeling, we have to record a precisely similar instance which has just occurred in the Parish of All Saints, Stamford, when the rate was carried, last week, by a majority of 147 in favour of the rate, to 97 against it: thus showing a majority of 50 in favour of the rate. The amount of the rate paid by the voters recorded in favour of it, is considerably more than three times the amount paid by its opponents.—*Camb. Chron.*

**REFUSAL OF CHURCH-RATES AT DEVONPORT.**—During the last two years attempts have been made to have a church-rate, which has been as constantly opposed both by churchmen and dissenters. On Thursday last, the 11th Dec., the churchwardens called another meeting of the parish, for the purpose of taking into consideration the propriety of granting a rate for the maintenance and repairs of the church. An attempt was made by the high church party to make it, as much as possible, a hole-and-corner meeting, and to have it held in the small room, which could

not contain the third part of those who would most likely assemble. About three or four hundred rate payers attended, and the meeting was ultimately held in the great room of the Town-hall. A half-penny rate only was demanded by the churchwardens; and, after a great deal of discussion, the rate was refused, and only about forty hands were held up in its favour. A poll was at first demanded, but it was soon discovered more prudent not to risk it. After the sense of the meeting was ascertained and declared, the chairman recommended the supporters of the rate to refrain from again agitating the question, and recommended them to shew their zeal and attachment to the church by voluntarily subscribing to its support. Whilst this proposal was most cordially acceded to by a great many of those who opposed the rate, not a single individual on the other side offered a farthing.—*Globe*.—Is all this true?

The Rev. Dr. George Barnes, Archdeacon of Barnstaple, has received a very numerous signed requisition from the clergy of his Archdeaconry, requesting the calling a meeting of that body, for purposes similar to those of the meetings of clergy already held in the Archdeaconries of Exeter and Totnes, but which is unavoidably postponed until the elections in that county have taken place.—*Western Liminary*.

An excellent newspaper, of Conservative principles, has just started at Devonport, under the title of "The Devonport Standard."—*Standard*.

The Rev. J. R. Mitford, B.A. of Christ Church, at present curate of Islington, Devon, has been appointed to assist the Rev. W. Hore, the present Curate of Stoke-Damerel, in the important duties of that populous parish. The Lord Bishop of Exeter has directed that the parsonage-house at Stoke, shall be appropriated as Mr. Milford's residence.—*Oxford Paper*.

#### DORSETSHIRE.

John Buller, Esq., of Charmouth, has subscribed 150*l.* towards the erection of a new church at Marshwood, of which parish he is lord of the manor.—*Salisbury Herald*.

A splendid bible, testament, and prayer-book, of the Clarendon Oxford Press, have been presented by J. C. Strode, Esq., for the use of the new church now building at Weymouth.—*Ibid*.

#### DURHAM.

**LIBERALITY OF THE BISHOP OF DURHAM.**—During the last twelve months his lordship has given the following munificent

sums to different charitable and religious institutions in the diocese of St. David's and Llandaff: to St. David's College, Lampeter, 500*l.*; the New Church at Tredgar, 100*l.*; the New Church at Newport, Monmouthshire, 50*l.*; and to the Monmouth and Glamorgan Infirmary, 50*l.*; besides a hundred pounds which he every year sends to be distributed in different charities in the diocese of Llandaff, making in all 800*l.* during the past year. His lordship has given several thousand pounds to similar institutions in his own diocese, as well as in other parts of the kingdom.—*Oxford Paper*.

The Bishop of Durham has subscribed the splendid sum of 500*l.* in aid of the fund now raising for the purchase of the "Allan collection of minerals," which it is desired to secure for the Museum of the Durham University.—*Camb. Chron*.

**GATESHEAD.**—The curate of this place had 10*l.* put into his hands; 9*l.*, divided into 3*s.* shares, was given to 60 families, who paid in 7*s.* by weekly instalments of 3*d.* Most brought their money on Monday; the collector gathered in the stragglers, and paid to the curate, who managed the club, every Wednesday 15*s.* The whole sum, 30*l.*, bought 123 pair of shoes. The discount on ready money payments, and the other sovereign furnished ample payment to the collector. Shoes only and no money were given back. Only two people were concerned in the management. The families are very thankful, and hope for another club this year. And though told there will not be so much profit again, they answer, "Oh Sir, it is not the profit that we want, but to be able to pay in what we don't miss at the time, and receive good shoes for the winter."—*From a Correspondent*.

#### ESSEX.

A Loan Fund has been established in the parish of Springfield, Essex, by the Rev. A. Pearson, the Rector, with the assistance of some of his most respectable parishioners, for the purpose of lending sums of from 5*s.* to 5*l.*, to be repaid by weekly instalments, to persons of good character resident in that parish, who must be provided with the security of solvent persons, also resident in Springfield. The rate of interest to be five per cent. At a meeting held in the School Rooms at Springfield, the office of treasurer for the ensuing year was accepted by the worthy Rector. A similar fund has been established at Chelmsford.

The Rev. W. Pitt Wigram, curate of Leytonstone, has just supplied, from his own means, the boys and girls of the nati-

onal school with shoes and stockings, and the poor of his hamlet generally with fannel.—*Old England*.

#### GLOUCESTERSHIRE.

The following public buildings are at the present time in course of erection in this city:—Saint Matthew's Church, Kingsdown; the Bridewell; Brunswick Chapel, Brunswick-square; Custom House; Excise Office; Roman Catholic Chapel; Meridian-place; Blind Asylum. To these will shortly be added the Bishop's Palace, the rebuilding for which was delayed by the illness of the late Diocesan. This duty will now devolve on Dr. Allen, and we suppose it will be commenced soon after he takes possession of his see.—*Bristol Journal*.

A piece of plate, with the following inscription, was on new year's day presented to the Rev. Henry Pool (upon his cessation of the perpetual curacy of Coleford), after having faithfully performed the duties of a Christian minister in that place for upwards of fifteen years:—Presented to the Rev. Henry Pool, by his friends at Coleford, in testimony of their high personal esteem and grateful recollection of his pastoral care, January 1st, 1834.—*Gloucestershire Chronicle*.

We understand that the noblemen and gentlemen, appointed as trustees under the will of the late Dr. Andrew Bell, have recently presented the Rev. W. S. Phillips, of Cathedral House, in this city, with an elegant and massive piece of plate of great value, as a testimony to the services rendered by that gentleman in examining, arranging, and commenting upon the unpublished papers of the eminent founder of the National System of Education.—*Ibid*.

A magnificent new Roman Catholic chapel is now building at Clifton, near Bristol; the architecture is said to be peculiarly fine.—*Standard*.

#### HAMPSHIRE.

It is in contemplation to erect a large church at Portsmouth, in which the humbler classes may be accommodated.—*Morning Herald*.

Sir G. T. Staunton, Bart., M.P. for South Hants, contributed upwards of 330*l*. to the beautifying and repairing Havant Church: and that gentleman has been recently chosen president of a society at Portsmouth, the express object of which is to uphold the church.—*Salisbury Herald*.

The Bishop of Winchester has augmented the rectory of Morestead, near Winchester, which is in the gift of the see, by a rent-

charge of 15*l*. per annum, in perpetuity; and the governors of Queen Anne's Bounty have met this augmentation by a benefaction of 200*l*. This is one of a series of augmentations by the Bishop of Winchester, which have been made since the recent Act of Parliament, at the expense to the see of present and future income exceeding 400*l*. per annum.—*Times*.

#### HEREFORDSHIRE.

HEREFORD CATHEDRAL.—The Dean and Chapter have recently recovered a very curious Manuscript which had formerly belonged to their cathedral, but had been alienated, not improbably, at the time when fanaticism vented its fury wherever a figure appeared; when the puritanical rage of Prynne, who scoffed against "the barking treble, the growling tenor, and the howling bass," had lopped away all the ungodly gear of episcopacy, trod the decent vestments of the cathedral clergy under foot, and silenced "the idolatrous singers," who sung, as he delighted to declare, like oxen and hogs.

Under such circumstances, it is surprising that a manuscript professedly inculcating the art of Music, and supplying the chants and anthems of the cathedral, should have fallen into the hands of such ruthless invaders of the sanctuary, and yet have escaped their "godly clutches." The taste for antiquarian research in Captain Silas Taylor, of the Parliamentary army, is well known to have saved some of the most curious and valuable of the manuscripts of the cathedral archives, though many were then removed which have never since returned. Whether this was one of those which were thus scattered over the country, or the object of a more recent sacrilege, if possible less justifiable, it may be difficult to decide. It found its way by some means or other to an old book stall in London, and having been redeemed from thence has now resumed its native station, and not without its statutable chain, in our venerable cathedral.

The manuscript is of the kind called Antiphonars, which were chiefly anthems from the word Antiphonæ, or respondent songs (as in Exodus xv. 20, 21—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances, and Miriam answered them"); but it contained also the lectures, invitations, collects, verses, responses, &c., said or sung in the choir during the seven canonical hours.\* The calendar,

\* See Palmer's *Origines Liturgicæ*.

which is perfect, proves it to have belonged to our cathedral, as it gives the obits celebrated in this church, and it is from this circumstance that we are enabled to fix the date of the writing to about 1270. The obit of Peter de Aqua Blanca being entered in the hand of the original scribe, and the obit of the succeeding bishop, who was consecrated 1269, and died 1275, being added by another hand; in further reference to the calendar, the dominical letter will be seen to be A, and the 1st of March to have been on a Wednesday—this occurred in the year 1273, but not before since 1262, nor since that till 1279, so that the first year may with probability be considered that for which it was made.

The music, for which there is a regular scale of instruction, is written on four lines only, according to the earlier mode; but the first and second pages indicate a much earlier date, by having the musical notes represented by letters.

There is a curious entry in the calendar of a remarkable storm, which occurred in this county on the 14th of May.

#### HERTFORDSHIRE.

The Rev. J. Nicholson, late curate of Amersham, and son of the late Rev. J. Nicholson, formerly rector of the Abbey parish, St. Alban's, has been appointed by the Lord Bishop of London to perform the duties at the Abbey during the absence of the Rev. H. Small, and until a rector is appointed.—*Cambridge Chronicle*.

#### KENT.

**TUNBRIDGE WELLS LOAN SOCIETY.**—A general meeting of the contributors to the Loan Fund took place at Mr. Champion's schoolroom on the 10th of January, when a most satisfactory report was made of the state of the society, which has during the past year, from an averaged capital something under 200*l.*, made two hundred and forty-three loans; the aggregate value of which has been 1024*l.* 15*s.*, and had the funds been larger, the benefit would have been more extensive. Wherever the influence of the society has been experienced, it has invariably produced the desired effect; not only by relieving deserving persons under difficulties, and forwarding others in their various trades, but by promoting a spirit of industry and honest independence, and by uniting more closely in the bonds of respectful feeling and good will the classes of society who have bestowed the assistance with those who have received it. Another most satisfactory result has been the consequence of this timely aid—the preventing many families

from becoming a burthen to the parish. The condition of the borrowers has, generally speaking, been essentially improved, and all has been effected with the above named small means, which have hitherto been unimpaired by any defalcation of payment. One of the most encouraging circumstances belonging to the mode of affording relief is, that since the borrowers have been called upon to pay 4*d.* in the pound, the demand for loans had increased, with a decided expression of satisfaction at themselves becoming a part in the support of a society which does so much for them; and that they are thus permitted to gratify their honest and manly pride by purchasing the assistance their circumstances require.—*Brighton Gazette*.

#### LANCASHIRE.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—On Monday, December 1st, a general meeting of the Manchester and Salford District Committee of the above society, and of those friendly to its objects, was held in the large room of the Town Hall, King-street, Manchester, which on this occasion was crowded by a most highly respectable assemblage, including many magistrates and clergy of the county from a distance. The Lord Bishop of Chester, who had acceded to the invitation of the committee, presided on the occasion, and entered the room accompanied by the Earl of Wilton, and attended by the Rev. C. D. Wray, O. Sargeant, and R. Parkinson, fellows of the collegiate church, and other clergy and gentlemen of the committee.

After prayer the Bishop of Chester took the chair, and opened the proceedings of the day by advocating the claims of the society on Christians for their warmest support, observing that it had been more than one hundred years in operation. Through its agency the towns and villages throughout this land, had derived almost all the copies of the sacred scriptures which they had obtained. About two years ago there had been established in connexion with the society, a committee of general literature; and as a proof that it had not been idle, his lordship mentioned that the Saturday Magazine had obtained a circulation of 100,000 copies weekly. His lordship also noticed, as a satisfactory circumstance, that the King of Prussia had given his sanction to a liturgy to be used in the churches in his dominions, in all respects similar to our own, so far as the great points of doctrine, were concerned. (The meeting here, as in many other instances, manifested their satisfaction by clapping their hands.) Hav-

ing then at some length noticed the change of management in the society, in reference to the selection of tracts for publication, which duty now devolved on seven responsible persons, his lordship concluded by expressing his wish that those who had heretofore given their support to the society would continue it, and that those who hitherto had been lukewarm or had refrained from supporting would now add their names to the lists of its active friends.

The Earl of Wilton moved the first resolution, in an admirable speech,—observing that, if a knowledge of the real nature of the church establishment pervaded all classes of the community—if the lower classes especially were convinced of the truth of that sentiment, that while no man was too rich not to have a clergyman for his equal, there was none too poor to have a clergyman for his friend—infidelity in religion would be speedily diminished, and give place to sobriety, good will, content, and happiness.

The Rev. Oswald Sargeant in seconding the resolution, stated, that during the past year, the society had circulated, either gratuitously or at a cheap rate, 84,000 copies of the Bible, 74,000 copies of the New Testament, and upwards of 180,000 copies of the Book of Common Prayer.

Mr. J. F. Foster moved the second resolution, in doing which he observed, that this was surely the society above all others best calculated to deserve the support and admiration of every person who wished to promote the principles of piety and true religion.

The Rev. J. Slade, seconded the resolution. This district committee, he stated, had, during the last year, distributed 1,600 copies of the Bible, 4,400 copies of the Common Prayer Book, 1,200 copies of the New Testament, and 48,000 Tracts.

Mr. H. H. Birley, in moving the third resolution, stated that, by operations of this district committee there had been a loss sustained by the parent society, in the year 1827, of 15*l.*, in the two years following of 184*l.* each, and in 1853 of 27*5l.*

The Rev. J. C. Way, in seconding the resolution, explained that the loss which had just been mentioned, arose from the parent society supplying the committee with publications at one third less than the cost price.

Mr. W. Garnett moved the fourth resolution, saying, he had no doubt whatever that, as soon as the extent and nature of the loss referred to became known, it would be made up by increased contributions from the Christian people of Manchester.

He intended to increase his own subscription for the purpose.

The Rev. Hugh Stowell seconded the resolution. In the course of a long and fervid address, the reverend gentleman said he would have the cobwebs swept from the columns of that venerable pile the church: but let not those who attempted it throw down her capitals and buttresses. This society was the oldest bible society, the oldest missionary society, and school and tract society in the known world: in these she had set the example to all their dissenting brethren. There never was a time when the friends of the church were more called upon to unite than the present. The motto of their enemies was, "Divide and conquer." Let theirs be, "Unite and be unconquerable." The citadel, if ever betrayed, must be betrayed by the treachery of her own garrison,—they might write upon the Church of England, if ever she fall—"felo de se," for if ever she fell, she would fall by her own hand.

The Bishop then left the chair, which was occupied by the Earl of Wilton; and a vote of thanks to the venerable prelate was moved by Mr. John Pooley and seconded by Mr. James Consterdine, and unanimously agreed to. A collection was made at the doors amounting to 39*l.* 6*s.* 8*d.*

The friends of the society afterwards dined together at Hayward's Hotel, when about one hundred and seventy gentlemen sat down to dinner. The Earl of Wilton presided, and in the course of the evening announced as the result of the day's proceedings, donations to the amount of 63*l.* 12*s.*, and additional subscriptions of 26*l.* 5*s.*, making the receipts of the day 129*l.* 3*s.* The subscription list was subsequently sent round the table, and additional annual subscriptions amounting to 38*l.* 2*s.* were received, making a total of 157*l.* 5*s.*—*Manchester Paper.*

#### LEICESTERSHIRE.

The Rev. J. M. Cooper, of Peckleton in this County, and of Deeping, St. James's, Lincolnshire, gave, on the 20th of December; to the necessitous poor of the latter place, a very superior ox, weighing eighty stones, together with bread, to the amount of five pounds.—*Leicester Journal.*

#### LINCOLNSHIRE.

A poll took place in All Saints parish, Stamford, on Thursday, Friday, and Saturday in last week, on the question of a Church-rate. At a vestry on the first day, Mr. Alderman Mills moved, and Mr. Hopkinson seconded the motion, that a rate of 1*s.* in the pound be granted, (the motion



for a rate six months ago having been negatived). Mr. Paradise and Mr. Read moved and seconded an amendment that the question be again adjourned for twelve months. At the final close of the poll on Saturday, the numbers were, for the granting of a rate 147, against it 97.—*Lincoln Chron.*

A Sunday school, upon an extensive scale is now establishing at Grantham, connected with the Established Church; and it is intended to erect a school-room for children of tender years.—*Ibid.*

#### MIDDLESEX.

The Rev. T. Watson, Minister of St. Philip's Chapel, Pentonville, has lately been presented, as a token of esteem, with a handsome tea service of plate, by the ladies of his congregation.—*Times.*

The following is a general bill of the christenings and burials within the city of London and bills of mortality, from Dec. 10, 1833, to Dec. 9, 1834 :

Christened. Buried.		
In the 97 parishes within the walls.....	969	1162
In the 17 parishes without the walls.....	4247	3507
In the 24 out-parishes in Middlesex and Surrey, including the district churches belonging to the same.....	17,986	13,402
In the 10 parishes in the city and liberties of Westminster.....	4014	3608
Of the number buried were—		
Stillborn.....		1009
Under 2 years of age.....		4956
2 and under 5 years.....		2044
5 — 10 —.....		998
10 — 20 —.....		850
20 — 30 —.....		1520
30 — 40 —.....		1892
40 — 50 —.....		2025
50 — 60 —.....		1979
60 — 70 —.....		1978
70 — 80 —.....		1611
80 — 90 —.....		739
90 — 100 —.....		86
100.....		1
101.....		1
Decrease in the Burials this year, 4898.		

By a vote of the St. Pancras Destructives, the Beadles have been dismissed from attendance on divine service at the Church and different parochial Chapels in that Parish.—*Morning Post.*

RECTORY OF ST. BRIDE'S, LONDON.—*The Morning Herald* says, "It appears that the Premier has conferred the living

of St. Bride's, vacant by the promotion of Dr. Allen to the Episcopal Bench, upon the Rev. Mr. Dale, of St. Matthew's chapel, Denmark-hill, and formerly morning preacher of the parish of which he has now become the rector."

A decree has been issued by the authorities of Hamburg detailing the privileges and concessions to which persons of the English Episcopal congregations are entitled. Members of the congregation are to be allowed the free use of their religion, with power of appointing their clergymen, subject, however, to the approval of the authorities at Hamburg. Such clergymen are, however, enjoined to refrain from all controversies, or offensive expressions towards the Evangelical Lutheran religion. It is ordered that all banns of marriage shall be published in the city church, and in the parish church where the bride resides. The clergymen of the Episcopal congregation are to keep registers of christenings, &c. This document has been approved by the Bishop of London.—*Globe.*

ASSOCIATION FOR THE RELIEF OF THE POOR.—A highly respectable meeting of this association, which extends the sphere of its operations over the City of London and parts adjacent, was held last night at the London Coffee-house, Ludgate-hill; the Rev. Isaac Saunders in the chair. Mr. Alderman Wilson, Mr. Alderman Kelly, Mr. Sheriff Raphael, and several gentlemen connected with the City, were present. The report of the proceedings of the past year was read, and received with great satisfaction. Several donations were announced, amongst them one of £11. from the Ironmongers' Company. The society is now preparing for the ensuing winter. The extent of relief hitherto effected by it is surprising; and whilst, by an extensive distribution of coals and potatoes, the actual wants of the necessitous are provided against, the limited contribution required in return operates as a judicious safeguard against imposition on the one hand, or reckless encouragement of pauperism on the other. The various wealthy city companies would not, we think, do amiss to take the propriety of following the example set by the Ironmongers into their consideration.

VICE-CHANCELLOR'S COURT, JAN. 13. —CARTER v. THE DEAN AND CHAPTER OF ELY.—His Honor gave judgment in this case this morning. The bill had been filed by the plaintiff, to compel a specific performance, on the part of the Dean and Chapter of Ely, of an agreement, which he alleged that that Corporation had en-

tured into with him, with reference to the granting of a lease of certain lands belonging to the Dean and Chapter, situate in Cambridgeshire. The plaintiff mainly relied upon an entry of the contract made in what is called the chapter book, and also upon the contents of certain correspondences which had passed between him and a Mr. Evans, the solicitor of the Corporation, to make out the case set forth by his bill. The defence to the bill was that the entry made in the chapter book was not binding, as it had not the sanction of the Dean and Chapter, inasmuch as the Corporate seal had never been affixed to that entry; besides, that the plaintiff not having paid a stipulated sum of money at the time appointed, the contract was at an end.

The Vice-Chancellor was of opinion that the plaintiff had made out no case entitling him to the relief he prayed. Eleemosynary or Ecclesiastical bodies, could not be held to be bound by such an entry in a book as that set up in this case. The bill must, therefore, be dismissed with costs.

We are sorry to announce that on Sunday, the 25th inst., during the morning service, whilst the Rev. Mr. Sutton was doing the duty at the altar of Westminster Abbey, as he pronounced the fourth Commandment, he dropped down, apparently dead. We now learn that he expired about 1 o'clock the following morning.—*Albion*.

The elegant new Church, St. Dunstan's in the West, Fleet-street, which derives much of its internal beauty from the munificence of Hugh Hoare, Esq., has just received another addition to its attractions, by the erection of a new organ, the gift of the late Mr. Gosling. The instrument was built by Messrs. Robson, and is placed in an elegant case, which harmonizes with the beautiful gothic altar-piece, presented by Mr. Hoare.—*Morning Post*.

The congregation of St. Mary's Church, Newington, have lately presented, through the medium of the churchwardens, a very splendid silver time-piece to the Rev. H. S. Plumtree, on his retirement from the office of morning preacher, to take possession of St. Mary's Chapel, Lambeth. This is the second tribute of respect which the Rev. Gentleman has received at the hands of the congregation during the short space of less than three years.—*Morning Herald*.

ROYAL MUSICAL FESTIVAL.—Mr. Parry has recently published an official account of the splendid Musical Festival held in Westminster Abbey, dedicated, by special permission, to their Majesties. Receipts,

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22,013*l*. 18*s*.; total expences, 12,933*l*. 14*s*. 9*d*.; leaving a surplus of more than 9,000*l*., which was divided among the Royal Society of Musicians, the New Musical and Choral Funds, and the Royal Academy of Music.—*Camb. Chron*.

ST. OLAVE'S AND ST. JOHN'S SCHOOL.—

On Monday, November 17th, being the anniversary of the accession of Queen Elizabeth, by whom this school was chartered, the first stone of the new edifice about to be erected was laid by Charles Barclay, Esq., the warden. The parties who were to form the procession, after attending divine service in the church of St. Olave, and hearing a sermon appropriate to the occasion, proceeded to the ground which is to form the site of the new building. The site of the building about to be erected is in Bermondsey-street, and covers near three-quarters of an acre of ground. The school itself, and the buildings attached to it, for the residence of the principal master, the accommodation of the governors and the children, will be built of red brick, faced and ornamented with stone. The style of architecture will be that of the age of Henry VIII., and will, in some respects, resemble Hampton-court Palace; or rather perhaps St. John's College, Cambridge. The great school-room will be in length seventy feet by thirty-five in breadth, and will be in the style of an ancient collegiate hall, the roof being of oak, with corbells and pendants, something in the manner of Westminster-hall. We understand nearly 600 boys are now educated by the funds of this noble institution, and that the only qualification necessary to procure admission is to be a resident either in the parishes of St. Olave or St. John, Bermondsey.

A Catholic chapel, of very large dimensions, is now erecting at Dockhead, in the parish of Bermondsey, in lieu of one in East-lane, in the same parish.

The Dean of Westminster, with his usual liberality, has contributed 100*l*. to the Westminster Infant and Sunday Schools. This is in addition to a grant of 150*l*. made by the Chapter for the same purpose.—*Morning Herald*.

#### NORTHUMBERLAND.

The inhabitants of Falstone, Northumberland, last week, presented their highly respected curate, the Rev. Samuel Kennedy, (who, after a residence of thirteen years, is about to take his departure from Falstone,) with an elegant silver tea-pot, sugar-basin, and cream-ewer, purchased by general subscription from all ranks in society and all religious denominations;

for in the estimate of Mr. Kennedy's worth and truly Christian deportment there is but one opinion. The following inscription is very neatly engraved on the side of the tea-pot:—"To the Rev. Samuel Kennedy, in testimony of the unwearied attention and truly Christian spirit displayed by him during a residence of thirteen years among them, the parishioners of Falestone and its vicinity offer this tribute of gratitude for his pastoral care, and of their regret for his loss.—1834."

#### NOTTINGHAM.

The annual meeting of the Nottingham District Committee of the Society for Promoting Christian Knowledge was held in St. Peter's vestry, on Wednesday, 21st January; the Venerable Archdeacon Browne in the chair. It appears from the report, that the affairs of the society are in a prosperous state, and that the sphere of its usefulness is gradually enlarging. During the year ending January 1, the Nottingham Committee had the satisfaction of issuing from their depository the following books:—Bibles, 413; Testaments, 877; Prayer Books, 1,164; bound books and tracts, 6,952.—*Nottingham Journal*.

#### SHROPSHIRE.

**DIOCESAN CHURCH BUILDING SOCIETY.**—A public meeting was held on Monday, the 19th of January, at the Lion, in Shrewsbury, for the purpose of forming a society for Promoting the Enlargement, Building, and Purchase of Churches and Chapels, in connexion with the Established Church, in the diocese. The Earl of Liverpool took the chair. The day was unfavourable; nevertheless the meeting was most satisfactorily attended by the nobility and gentry of the district. The Lord Bishop of the diocese, who had previously given the munificent donation of 300*l.* to the general fund was present; also Lord Hill, Sir Rowland Hill, Bart., the Hon. Thomas Kenyon, William Charlton, Esq., J. A. Lloyd, Esq., Colonel Wingfield, T. H. Hope, Esq., T. B. Owen, Esq., &c. &c. Donations were given in the room amounting to upwards of 1100*l.*, exclusive of annual subscriptions. A similar meeting was held on Tuesday, at Newport, where his Grace the Duke of Sutherland presided.—*Chester Chronicle*.

#### SOMERSETSHIRE.

Bath Abbey, one of the cathedrals of that diocese, and one of the few cathedrals in England used as a church for general purposes, is about to be closed, while it is

re-pewed and otherwise repaired and improved.—*Bath Chronicle*.

It is intended to raise 2,000*l.* by subscription, for the purpose of erecting a splendid organ in Bath Abbey Church, in place of the present imperfect instrument.—*Ibid*.

**ST. MICHAEL'S CHURCH.**—We understand that the stream of charity in behalf of this good work is just now at a low ebb; 200*l.* more is wanted before the committee can commence operations for building the new edifice. For many years St. Michael's Church has been the frequent resort of pious and wealthy strangers—would it be too much to ask those individuals to give of their abundance to an object which, we are sure, they cannot but approve?—*Ibid*.

**BRIDGWATER.**—We are happy to find that the legatees under the late Mr. F. Anderson's will, mean to fulfil his munificent intentions, by the grant of a piece of ground for the site of a new church, and the sum of 200*l.* towards the building fund.—*Ibid*.

#### STAFFORDSHIRE.

**SHELTON CHURCH, IN THE POTTERIES.**—In addition to previous donations of an organ, &c., John Tomlinson, Esq. of Cliffville, (patron) and the Rev. J. W. Tomlinson (rector) have most liberally presented as their joint gift, a very beautiful painted window for the chancel of this much-admired church.—*Standard*.

#### SUSSEX.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—The Twenty-second anniversary of the Chichester Diocesan Committee was held in the Library of the cathedral, on the 1st instant. The Lord Bishop was in the chair, and was supported by a large body of the clergy and laity of the city and neighbourhood.

The secretary laid before the meeting a gratifying Report of the progress and proceedings of the Committee during the last year; by which it appeared that eleven new members had been added to the list of subscribers, and that the number of Bibles, Testaments, Prayer Books, and Tracts dispersed amounted to 8883—making, with previous issues, since the establishment of this valuable institution, a grand total of 126,391. The resources of the Committee, arising from subscriptions and sales of books, in 1834, amounted to 331*l.* 12*s.* 5*d.*, an entire third of which (110*l.* 10*s.* 9*d.*) was voted in aid of the designs of the parent society, making with previous donations from the

district fund, an aggregate sum of 1762*l.* 5*s.* 5*d.*

The King's annual subscription of ten guineas, and the Queen's of ten pounds, to the Brighthelmston Maternal Society, have been received by the treasurer, of that useful charity. His Majesty has also given ten guineas to the Brighton Union School, and the same sum to the Brighton Royal British Schools.—*Brighton Gazette*.

#### WARWICKSHIRE.

The Rev. Rann Kennedy has resigned his situation as second Master of the Free Grammar School in Birmingham, and the Governors have very handsomely fixed his retiring salary at 150*l.* a-year.

The Rev. John Garbett, M.A., rector of St. George's, Birmingham, and John Johnston, Esq., M.D. and F.R.S., have been elected Governors of the Free Grammar School of King Edward the Sixth, in Birmingham.

**DIOCESAN SOCIETY.**—The general meeting to establish the proposed Diocesan Society, for increasing the number of churches and chapels, and enlarging those already existing which may require it, took place at Dee's Royal Hotel, on the 27th of January.—*Birmingham Gazette*.

#### WILTSHIRE.

The Dissenters have been exhibiting their moderation at Trowbridge during the last few days. Notice having been affixed to the church door, in that town, stating that a meeting of the parishioners would be held at the Vestry Room on Thursday last, to grant a Church Rate, an anonymous handbill was circulated by the enemies of the church, for the purpose of inflaming the minds of the people—greatly exaggerating the incomes of the clergy, and containing gross and infamous libels on the established church. As might be expected a large concourse of persons assembled in the church at the hour appointed for the meeting.—The Rev. Francis Fulford, the rector, was in the chair. Mr. Edgell proposed, and Mr. Read seconded, that a rate of 6*d.* in the pound on land, and 3*d.* in the pound on house property be granted.—Mr. Buckler, a Unitarian, rose for the purpose of proposing the adjournment of the meeting for twelve months, but Mr. Buckler being asked if he was duly qualified for that purpose being a rate-payer, replied in the negative, and was necessitated, although very reluctantly, to transfer his eloquence to his brother-in-law, Mr. Robt. Cockrell, who accordingly moved the adjournment, and Mr. J. E. Collins, the late President of

the Trowbridge Political Union, and who has since kept the Royal Oak, in Bath, seconded the motion. A long and angry discussion ensued; but, ultimately, upon a show of hands being demanded, the amendment was, of course, carried. A poll was then demanded by John Clark, Esq., of Belle Field House, a county magistrate, on the part of the church, which is appointed to take place this day, at 12 o'clock. It is needless to add that not one quarter of the number who held up their hands were rate-payers. Most of the influential dissenters of the town will either vote for the rate, or remain neutral. Some of the anti-church party, to prove their zeal (to their utter disgrace be it spoken), abused and insulted the churchwarden, W. Edgell, and knocked him down in the presence of the minister, in the church, and would doubtless have proceeded to far greater extremities had they not been stopped.—*Salisbury Herald*.

On Friday evening, a meeting was held at the British School, Trowbridge, for the purpose of advocating the cause of the Temperance Society. The Rev. F. Fulford was called to the chair: and a large auditory was addressed at considerable length by the Rev. O. Clarke, Mr. Cliff, Captain Thicknesse, and Mr. Basil Marriott.—*Ibid*.

A liberal subscription has been commenced in aid of the erection of a new church, at Marshwood, in this county, the inhabitants of which parish, we are informed, have been destitute of a parochial church for nearly 200 years!—*Ibid*.

#### WORCESTERSHIRE.

We hear that an additional weekly paper is about to be published in Worcester on conservative principles, and to be called the "Worcestershire Guardian."—*Salisbury Herald*.

A quarterly meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge was held at the Episcopal Palace on Wednesday the 14th of January, at which the Right Rev. the Bishop of the Diocese presided. It appeared from the statement made by the secretary, that the issue of books and tracts from the depository at Mr. Lloyd's, during the quarter ending at Christmas, 1834, exceeded that of the corresponding quarter in 1833, by 149*s.* At this meeting a committee was formed for the purpose of adopting means to aid the funds of the National Society for building and repairing Churches.—*Worcester Journal*.

The Dowager Countess of Beauchamp, has subscribed 25*l.*, and Joshua Watson, Esq., 10*l.*, towards the exterior repairs of Great Malvern Church.

#### YORKSHIRE.

On Christmas Day, a handsome piece of plate was presented to the Rev. John David Eade, M.A. (now Incumbent of Witton-le-Weir), by his late parishioners at Moor Monkton, Yorkshire, as a token of esteem for his zealous, faithful, and Christian labours as their minister during a residence of seven years. And it is a pleasing fact that every family in the parish contributed their mite towards the memorial.—*Record*.

OTLEY.—We have the pleasure to announce that in this parish, which was last year the scene of a warm contest, the church has this year obtained an easy triumph. On Monday, 22nd Dec., the day fixed for the meeting, the Rev. Ayscough Fawkes, the Vicar, took the chair, attended by Mr. Mande, the barrister, as his assessor. The business of the day commenced by a very able speech from Mr. Fawkes, of Farnley Hall, in which he proposed a church-rate of a penny in the pound. The motion was seconded by Sir C. Ibbetson, of Denton Park, in a brief but appropriate address. Mr. Ackroyd, of Otley, an influential dissenter, then proposed to contribute 50*l.* towards the debt of the church, provided a church-rate were not laid this year; but the friends of the church unhesitatingly rejected the proposition, as involving a sacrifice of their principles. Mr. Ackroyd then made, and Mr. Rawson seconded, a motion for an adjournment; and Mr. P. Garnett, of Otley, replied to their observations. On a show of hands there was a very decided majority against the adjournment and in favour of the rate; and Mr. Ackroyd properly declined to agitate the parish uselessly by demanding a poll where there was evidently no prospect of success for the dissenters. The rate was therefore declared to be finally carried. A vote of thanks to the vicar for his impartial conduct in the chair was then proposed and carried unanimously; after which the meeting peaceably separated.—*Leeds Intelligencer*.

GIN-SHOPS.—IMPORTANT DECISION.—(From a correspondent of the *Leeds Mercury*.)—The magistrates of Darlington having refused to re-license the three retail spirit-shops in that place, the parties so refused applied to the Quarter Sessions, at Durham, held the 13th of October ult., but were nonsuited, by an almost unani-

mous decision of the Bench against them: It was proved that these establishments were conducted in a very orderly manner. The great grounds of objection adduced, and which operated on the minds of the magistrates, were the evils ever attendant on such houses. "Thus," adds our correspondent, "the three gin-shops in question, being the whole number kept in that town (excepting such as are attached to public houses), are by this important decision put down; and it is truly cheering to every friend of religion and morality, thus to see so large and respectable a bench of magistrates giving a salutary check to the cupidity of men, who, for the sake of gain, are wholly regardless how much and how great is the misery and distress which they are entailing on our labouring population. We trust that the enlightened views of the magistracy of the county of Durham will be speedily followed throughout the kingdom; and that the time is not far distant when this pest of society, the gin-shop, will no longer be known in our land."

TO THE EDITOR OF THE LEEDS INTELLIGENCER.—SIR,—Having read in the "*Leeds Mercury*," of the 13th Dec. last, the following paragraph, "Indictment of the Bishop of Winchester. A true bill has been found by the Grand Jury of Surrey against the Bishop of Winchester and nine others, among whom are three clergymen and two magistrates, on an indictment for an assault, committed upon the Rev. Cornelius Griffin, at a public meeting recently held at Epsom, on behalf of the Society for the Propagation of the Gospel in Foreign Parts, 'I took the liberty of writing to the Bishop of Winchester; for I was persuaded that if such an alleged offence had been committed, there must have been some circumstances which called for the conduct, denominated 'an assault.'" In answer to my inquiries, I have received from the Bishop the following information:—

Farnham Castle, Dec. 22, 1834.

REV. SIR.—The paragraph which you have enclosed has reference to the following circumstances:—

In the month of October last, a meeting of the District Committee of the Society for the Propagation of the Gospel took place at Epsom, over which I presided as chairman. The meeting in question was not for the public generally, but the friends of the society were invited to attend. Soon after the proceedings had commenced, the business was interrupted by a person of the name of Griffin, formerly a Missionary in

the service of the society, but dismissed from it some years ago. This individual had been active in distributing in the town and at the meeting a hand bill\* in abuse of the society, couched in the grossest and most intemperate language; and as he was neither a member of the Parent Society, nor of the District Association, I felt it necessary to put the question to the meeting, whether he should be heard, before he could be allowed to speak. The meeting unanimously refused to hear him; and after vain endeavours on my part, and that of other individuals, to persuade him to desist, and an attempt by the landlord of the room in which the meeting was held, to induce him to retire, two magistrates, who were present, stepped forward, and he was at their order removed by a constable. In fact such was his violence, that if this course had not been taken, there would have been no alternative than that of adjourning the meeting. It is merely necessary for me to add, that the court will not entertain the case for a moment. The conduct of the individual was so extraordinary, that it is only to be accounted for on the supposition that he was not master of his own actions.

I am, &c. &c. C. WINTON.

"To Rev. Edward Edwards."

As the paragraph in the *Mercury*, unintended with any explanatory statement, is calculated to increase the existing prejudice against the Church, through one of its brightest ornaments, you will, perhaps, in justice to both, insert the above.

I am, Sir, yours respectfully,  
EDWARD EDWARDS.

Marsden, 5th, 1835.

*Leeds Intelligencer*, Jan. 10, 1835.

#### WALES.

The Bishop of St. David has according to his annual custom, distributed, through the hands of the Rev. J. Jones, vicar of Abergwilly, a large and seasonable supply of clothing, blanketing, &c., among the poor of that parish. They are also regularly supplied twice a week with soup, over winter, from the palace, which contributes not a little to their comfort at this inclement season. His lordship gave, likewise, to the debtors in the county gaol, a barrel of coal and 7lbs. of mutton each.—*Glamorganshire Guardian*.

It is in contemplation to erect a new church at Newport, Monmouthshire, capable of containing 1,400 persons, one-half of the sittings to be free. The cost is

estimated at 4000*l.*, the whole of which must be raised by subscription, as the Commissioners for Building Churches have appropriated all their funds. Sir Charles Morgan, Bart., has generously given a piece of ground for a site, and 300*l.*; the Duke of Beaufort has also given 100*l.*; the Bishop of Llandaff, 100*l.*; Mr. Joseph Bailey, 100*l.*, &c. The subscriptions already amount to about 8000*l.*—*Bath Chronicle*.

Since the above appeared, the *Glamorgan Guardian* states, that the Lord Bishop of Llandaff, in his strenuous exertions on behalf of the new church to be erected at Newport, has, in conference with the Commissioners for Building Churches and Chapels, prevailed upon them to bestow the sweepings of their funds on our behalf; and we have the gratification to announce 1000*l.* as the result, which his lordship communicated to the committee.

#### SCOTLAND.

"AVITO VIRET HONORE."—The Marquis of Bute has appointed the Rev. Mr. Macbride to the new parish of Rothsay. His lordship has most handsomely and liberally come forward and offered to build another church, manse, and offices, to give a glebe, and to endow a new parish. Such noble conduct cannot fail to endear the aristocracy to the people of this country; and were it generally imitated by the nobility, radicalism and voluntarism, those twin enemies of our country's peace and prosperity, would, ere long, be extinct. The best reply to the cry of destroying the church is to extend her borders, to make atonement for a century's neglect. The extension of the church is the death of voluntarism. Even the ranks of voluntarism will begin to thin when the doors of new parish churches open to the poor, and new pastors inquire after them and their families. If the Marquis of Abercorn would endow one or two new parish churches in the Abbey parish of Paisley, out of the teinds which he possesses; and if the Duke of Hamilton were to subdivide the overgrown parish of Hamilton, containing 10,000 souls, these noblemen would do more for conservative politics, and for the destruction of radicalism, than by any other possible means. There is nothing more certain in Scotland than the connection between irreligion and radicalism.—*Scottish Guardian*.

The late Mr. Alexander Maclean, Frederick-street, Edinburgh, has bequeathed, to the ministers and elders of St. Andrew's parish, 1000*l.*, for the purpose of founding and endowing a school within that parish,

\* The hand bill, being so indecent, had not the printer's name.

upon a plan similar to the parish schools of St. George's and St. Mary's, for the benefit of the poorer class of the community.

#### IRELAND.

TRINITY COLLEGE.—The following is his Excellency's answer to the address presented by the Provost and Fellows, &c. &c. of the University:—

"I have to offer you my best thanks for an address, which, while every part of it displays that anxious solicitude for the welfare of your country, and that dutiful attachment to the King, to be expected from the well-known loyalty of the University of Dublin, abounds in the kindest expressions towards myself, and in anticipations that it will be my duty, and shall be my study, to attempt to realize.

"I wish I could flatter myself that I merited the favourable opinion you are pleased to entertain of my capacity adequately to discharge the duties of my high trust at this important crisis, and to make a due return to my Sovereign for his royal grace and favour. My best abilities, indeed, and the devotion of my whole time, are at the service of your country; but personally I shall have large claims to make upon your kind indulgence, and if what I know of myself but too plainly tells me so, that feeling is greatly increased by the recollection that you have so lately been accustomed to admire the eminent talents and great accomplishments of my noble and distinguished predecessor.

"My humble ambition must be satisfied, if when my official connexion shall terminate you are enabled to tell me that I have not abused my trust, and that I have done well for Ireland.

"You say well and truly, that is not your province to be conversant with the details and controversies of political life, but to train and cultivate the minds of the youth committed to your charge, and to furnish them with the means of rendering themselves, in their several stations and

professions, good subjects to their king, useful citizens to their country, and ornaments to your learned body, by their literary and scientific acquirements.

"The happy results of your past exertions entitle me to sugar well of the effects of your future labours; and in this anticipation I advert not so much to the immortal names that are to be found on the rolls of your establishment (for great intellectual superiority will ever assert itself), as to the constant success in every department of human affairs that has rewarded the enterprise, the industry, and the genius of your countrymen, more especially of those who have been reared within your walls.

"You will persevere, I am sure, in the same spirit. In so doing you will not only command the respect and gratitude of the local government, but you will merit the warmest approbation of your sovereign and your country."

The Irish spiritual peers in the new parliament will be the Lord Archbishop of Tuam, Right Honorable Dr. Power; the Peer Trench; Bishop of Elphin, Dr. Leslie; Bishop of Dromore, Dr. Saurin; Bishop of Limerick, Dr. Knox. The rotation in which the Irish Bishops sit in parliament is regulated by a cycle, by which each archbishop sits once in four, and each bishop once in six sessions. The cycle is completed at the end of every twelve sessions.

The Duke of Leinster has, in a very liberal manner, given a piece of ground as a site for building a new church, together with a subscription of 100*l.* towards it; he has also given the house attached to the ground, the late residence of — Chapman, Esq., as a residence for a clergyman.—*Leinster Express.*

At the Mendicity Society in Dublin, which is almost wholly supported by subscription from the middle classes, 50*l.* is subscribed by Protestants to every 1*l.* contributed by Catholics; yet, on a late visitation, the Catholic inmates were in the proportion of ten to one.—*Bath Chronicle.*

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## NEW BOOKS.

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## NOTICES TO CORRESPONDENTS.

THE offer of information from Cheltenham and Gloucester is most acceptable.

Many thanks for the promise of the "Chichester Charities."

The table and paper as to Queen Anne's Bounty are most excellent. But it may be well to mention to the writer (not R. W. B.) that Mr. Hodgson has just published a Supplement to his Work, bringing it down to the present time.

It is strongly recommended by those who understand these matters that the Sermons preached in the same neighbourhood, under authority of the forthcoming King's Letter for the West Indies, should be preached on the same Sunday.

"R. F." "Mr. Oxlee." A very interesting account of a *Confessional Chair*, "Observations on Matt. iii. 3," "X., on Bishop Middleton," "A. O. R., on the Duties of a Deacon," "Mr. Winning," "A Lay Subscriber," "R. W. B." and "A Country Curate," are received.

"M. E. J.'s" letter cannot be used. A personal attack on a person in high office *without any proof* could not be inserted.

Mr. Maitland is just bringing out a second Pamphlet on the subject of "Milner's Church History," which will fully settle one question as to that writer—viz., that he depended on secondary sources of information, and that he used them most objectionably. As a single example, where he takes a *small* part of a *large* extract given by Fleury, or some other secondary source, he gives you no warning that you are not reading the *very words* and the *whole* of the words of the original. It will not be to the credit of this age, when Mr. Scott has declared the extraordinary esteem hitherto felt for Milner's work, if Mr. Maitland's pamphlets are not fully weighed, refuted, if they can be refuted, and, if not, allowed their full weight in deciding on Milner's character. Whether the extraordinary silence and neglect with which Mr. Maitland's very amusing and important volume on the Albigenses was treated, was to be attributed to the alarm felt at his vigorous attack on Milner there, is a point worth considering. But silence will not answer now, nor will the personalities with which they who do not worship Milner are assailed have any effect. To find a dry question of literary merit treated as a party matter, and those who canvass it reviled as slanderers of the dead, &c., &c., is a proceeding which can hurt only one party to the question—viz., those who use it. It wants no courage to condemn such weapons of argument, and no forbearance to leave those who use them in their usual obscurity. But if they wish to maintain Milner's credit as an historian, these champions must buckle on an armour of a different kind now, not personalities, not silence under open accusation, but armour to which they may be somewhat unused, a knowledge of original sources of history, and, by that means, a refutation of those assailants of Milner who say that his book has little or no value, because he rarely himself applied to such sources.

The Editor trusts that the question as to Terence and his works, touched on in a letter in this Number, will be fully discussed, and not on narrow grounds.

It will be interesting to the admirers of the "Christian Year"—that is to say, to all good churchmen—to know that Bishop Doane has just republished it in America. As a poet and a churchman alike, Bishop Doane knew how to value this real treasure, and his republication of it is one of a thousand services which he has rendered to the church.

THE  
BRITISH MAGAZINE.

MARCH 1, 1835.

ORIGINAL PAPERS.

ORIENTAL ACCOUNT OF THE JEWISH CAPTIVITY.

EXTRACT FROM THE "TAREEKH I. TIBREE."\*

*The History of Loharasp, of his Government, and of the Period  
of his Life.*

WHEN Loharasp ascended the throne, he reigned at Balkh (Bactria) with great splendour, and entertained a great army. He deputed Buktnusr (Nebuchadnezzar) to Irak (Chaldea) with part of the army, giving him the command of Sham (Syria), Irak (Chaldea), and Yumun (Arabia Felix), unto the east and west frontiers, and from Ehwas (probably on the southern coast of Persia) unto the confines of Room (Europe), remaining himself at Balkh, governing the country within the northern frontier.

Buktnusr marched with his army to the Euphrates,† and from thence westward to Syria. On his way he made peace with Damishk (Damascus), and took possession of the city. From thence he sent a messenger to Jerusalem,‡ (*Beit ool Mookuddus*—"the seat of purity,") where there was a king of the descendants

\* The "Tareekh i Tibree," which professes to be a history of the world from the creation, was written by Aboo Jaffier ben Zureer, a Mahomedan, at Tubreez, about the year 255 Hijree, (A.D. 868,) in the Arabic language. It was shortly after translated into Persian, with additions and corrections; and it is considered by the Moosulmans as the most authentic of their historical writings. Sir J. Malcolm speaks highly of this work, of which a farther account shall be given in the next number.

† This is not unlike the account of the advance of Nebuchadnezzar's army under Holofernes, as given in Judith, (Apocrypha,) though the catastrophe is very different.

‡ The kings of Assyria laid Jerusalem under tribute, and confirmed their king. 2 Kings xv. 19; xvi. 7, 8, 9; xvii. 3, &c.; xviii. 7; 1 Chron. v. 26, &c. &c. The country of Judea was in those days, as afterwards, during the time of the successors of Alexander, a bone of contention between the rulers of Persia and of Egypt—each courting their alliance when powerful, and subduing them and demanding tribute when weak. 1 Esdras, i. 25, &c.; Jer. xxxvii.; 2 Kings, Ezekiel, and numerous other passages.

of Israel, of the house of David. The king of Jerusalem made peace with Buktnusr; and the ambassador, having secured the obedience of the chiefs, returned. When he reached Tibrea, a city in Syria, near Damascus, he heard that the Israelites had revolted. They had complained to their king at Jerusalem, saying, "Why did you not fight? You have deceived us." They had taken possession of the government, put the king\* to death, and prepared for war.

The ambassador having sent word to Buktnusr, he desired him to wait until his arrival, when they would go together to Jerusalem, and put to death all the rebels.

Buktnusr marched with his army from Damascus to Jerusalem, and attacked the Israelites. He slew the men, and took captive the women and children. God had sent a prophet to the Israelites named Irmeeah (Jeremiah), who ordered them† to cease their rebellion, threatening them with the vengeance of Buktnusr, saying, "A king is coming from Damascus who will keep you in captivity for years." As he had prophesied, Buktnusr came and plundered the city, and made captive many people.

Having summoned Jeremiah, he asked, "Who are you?" He replied, "I am a prophet sent by God to the Israelites‡ to warn them of what has happened; but they cast§ me into prison." Buktnusr treated him with kindness,|| and spared his life; but he spoiled Jerusalem,—and the miserable remnant of the people who had escaped the sword of Buktnusr came to Jeremiah to beg him to intercede for their safety. God said to Jeremiah,¶ "Tell them, if they desire to be saved, let them remain at Jerusalem, and worship me at my temple." They replied, "How can we remain at Jerusalem when it has become a wilderness?" They departed into Egypt,\*\* and said to the king of Egypt, "We are Israelites, descendants of kings and of prophets. A king has come from the east, and destroyed Jerusalem, and put to death all the population. We have escaped from thence, and claim your protection and leave to remain in Egypt." The king gave them protection, and treated them kindly. Buktnusr, hearing this, sent a message to the king of Egypt, saying, "These are my servants who have fled and taken refuge with you. Send them back to me; if not, I will bring my army into the land of Egypt and fight with you, and ravage the kingdom as I have done Jerusalem." The king answered, "These are not your servants: they are free, and the descendants of the prophets. I will by no means send them back to you." Whereupon†† Buktnusr marched into Egypt, and fought

\* Gedaliah? Vide 2 Kings, xxv. 22; Jer. xli.

† Jer. ii., iii., &c., vi., xxvii., &c.

‡ Jer. xx. 4; xxii.

§ Jer. xxxii.

|| Jer. xxxix. 11.

¶ Jer. xlii.

\*\* Jer. xliii.

†† Jer. xliv.

with the king, and slew him, and ravaged all Egypt, and made captive all the Israelites whom he found. Those who escaped from Misr (Egypt) and Syria, fled to Hujaz (Arabia, on the coast of the Red Sea;) and from that year the Israelites inhabited the country of Yusrub, near Medina. They built the cities of Hyyus, Fureeth, and Wadee ool Furad, and lived there. Buktnusr returned to Syria, and traversed that region,\* and spoiled every city which he passed, and slew the princes, and carried away the inhabitants in bondage. Afterwards he returned to Irak, and pitched his camp on the banks† of the Euphrates, having a great number of prisoners, and spoil without measure. Daniel was among these. Buktnusr had made such havoc among the Israelites of Jerusalem, that none remained. He released none from bondage save Daniel and Jeremiah. God commanded Jeremiah to return to Jerusalem, and live there, for that he would re-people the city and land. Jeremiah returned to Jerusalem riding on an ass. The name of Jeremiah is not mentioned in the Koran. The Arabic name is *Ozēr*, which Sale translates "Ezra." This is he of whom it is written in the Koran, "When he returned to Jerusalem, that city was a wilderness." The people had deserted Jerusalem; fruit trees were growing over the ruins of the city; the fountains flowed unrestrained. There was a small part of the city remaining, to which Jeremiah went; and, being hungry, he plucked a bunch of grapes from a vine and some figs. Then, riding upon his ass, he departed into the surrounding wilderness, where, placing the fruit before him, he ate a little. He was thirsty, but there was no water in that wilderness. Placing the bowl before him, he pressed the grapes with his hand, and drank of the juice; and, looking with wonder at that desolate house with good foundations, he said within himself, "Will God make this wilderness an abode for man? All this city of Jerusalem is dead, for the city has departed with the inhabitants. How can God re-people this desolate country? Truly this will be, as at the day of judgment, the resurrection of the dead. It is a matter no less wonderful that this city shall be re-peopled."

When it was day, and the sun became hot, he sat down under the shade of a tree; and, having made fast his ass, and eaten the remainder of the fruit, he slept. While he was sleeping, God separated his soul from his body, and he remained in that state for 100 years. "God kept him dead for 100 years," (*Koran*), after which he restored him to life.‡

\* Jer. xlvii. and two following.

† Psalm cxxxvii. l.

‡ This account of Jeremiah is taken from the second Chapter of the *Koran*, in which it is adduced as a miraculous illustration of the power of God. "This Apocryphal story may, perhaps, have taken its rise from Nehemiah's viewing the ruins of Jerusalem."—(*Sale's Koran; note.*) That beautiful Poem, the Lamentations

After Buktnusr\* had returned to Babul (Babylon), and Loharasp, who had sent him, had died, his son Kishtasp recalled Buktnusr, and sent back the Israelites to Jerusalem, and Daniel with them; and when they had rebuilt the city, God raised up Jeremiah from death, and all Jerusalem and Syria was re-peopled.

Loharasp died, having reigned 120 years.

*The History of the Reign of Bahman, the Son of Isfundiar, the Son of Kishtasp, the Son of Loharasp.*

When Bahman succeeded to the throne at Balkh, (the capital,) he sent heralds to the surrounding countries, all of whom

of Jeremiah, contains no passage upon which it seems to have been founded. Jeremiah is supposed by the Moosulmans to have been raised up from the grave 100 years after his death, under the name of Ozer (Ezra), for the purpose of dictating the Scriptures of Moses, which had been lost during the captivity. Mahomud accuses the Jews of calling Ezra the Son of God.

\* I will not attempt to explain the apparent anachronisms in the two chapters, but will merely mention here that the reign of Kishtash (said to have been long) must be included either in the history of the reign of Loharasp or that of the reign of Bahman. These two chapters of the "Tareek i Tibree" expressly refer to the conquests in Egypt and Syria by Buktnusr, which I take to have been the peculiar title of the governor of Irak. The history of the kings of Persia is separately given. The two accounts evidently allude to different invasions of Judea, of which our author could have had but very scanty information, and was, of course, liable to confound the incidents of one with those of the other, as, for instance, the accounts of *Daniel*. The account of the invasion under Loharasp may have some allusion to one of the frequent irruptions of the Assyrian rulers, which are, slightly noticed in the Jewish Chronicles prior to that of Nebuchadnezzar, of which there may have been some vague Chaldean record or tradition; but the narrative must, I think, have been principally compiled from some oriental version of the prophecies of Jeremiah. Jamash the Sage, who is alluded to in the second chapter as the grandfather of Khoosyoos, (who accompanied Buktnusr on his latter expedition, and who afterwards succeeded to the government of Irak,) is mentioned by other oriental historians as the minister of Kishtasp, the son of Loharasp. Isfundiar, the father of Bahman, did not ascend the throne.

The length of the respective administrations of the governors of Irak, given in the second chapter, is thus:—

	Years.	Names according to the Scripture.
Buktnusr . . . . .	40 . . .	Nebuchadnezzar.
Murdok . . . . .	20 . . .	Evil Merodach.
Yulbnusr . . . . .	— . . .	Belshazzar. According to Daniel, (vide ch. viii. 1,) Belshazzar seems to have reigned a few years.
Daryoos . . . . .	3 . . .	
Akhoosyoos . . . . .	14 . . .	Darius the Mede.
Coresh, until the release of the Jews . . . . .	13 . . .	Ahasuerus.
		Cyrus.
Total . . . . .		90

Supposing Buktnusr's final expedition to have been completed in his twentieth year of government, (vide Jer. lii. 12,) you have the period of the captivity—seventy years, as prophesied by Jeremiah. Evil† Merodach is said to have succeeded Buktnusr in the thirty-seventh year of the captivity of king Jeboiachin, (vide last chapter of 2 Kings,) which seems to have commenced eleven or twelve years before the final captivity.

† Awul or Avul, in Arabic, is "first."

acknowledged\* his authority except the Israelites, who had become numerous in Syria, and had peopled Jerusalem and the neighbouring cities, and set up a king of their own. The Toreet (Books of Moses) was in their possession. Bahman sent an ambassador to the king of the Israelites. The king put the ambassador to death, whereupon Bahman became enraged, and sent for Buktnusr, and gave him the government of Irak, Babul, and Syria unto the western frontier, saying to him, "Go again into Syria, and destroy Jerusalem as was done before, and take whatever army you require." Buktnusr chose fifty chiefs for his army, and three wise men for counsellors, of whom one was named Daryoos, the son of a prince; another named Koreish, son of Yukwan; the third, Khoosyoos, the son of Koreish, the son of Jamash the Sage. Buktnusr marched with his army to Irak and Babul, where he spent a year in making preparation for war. A descendant of Sunkhareeb came to meet him with a large army. Buktnusr received him with courtesy, and, giving him a command in the army, sent him in advance, he himself following with a large army. He laid waste all the towns and villages on the road to Jerusalem; slew numbers of the Israelites, and took many prisoners—to the amount of 100,000 youths, besides men and women. He ordered all his soldiers who had shields to fill them with the earth of the desert of Syria, and cast it upon the walls of Jerusalem until the city should be covered. He then returned to Irak with his captives, and remained in that kingdom. The king "Yooosheefakeem"† had been taken at Jerusalem, together with those Israelites who had slain Bahman's ambassador.‡ After his sons had been slain, Bahman afterwards put this king to death; and, approving of Buktnusr's proceeding, confirmed him in the government of Irak and Babul, into the western frontier of Syria, where Buktnusr ruled. From among the captive Israelites of the best families, and descended from the prophets, Buktnusr selected 100,000 for his own service. Daniel the prophet, then a child, was among these, and Buktnusr kept him about his own person. Six thousand captives were distributed among the army. Buktnusr died, after having reigned in that country forty years.§ He was succeeded by his son, Murdok, whom Bahman confirmed in the government. Murdok reigned twenty years, and died. His son Yulub Nusr succeeded him, and endeavoured to revolt from Bahman; but the latter, hearing of his design, sent an order to Daryoos, || one of the counsellors whom Buktnusr had brought to Babul at the desire of Bahman,

\* See p. 233, note †.

† Jehoiachin? 2 Kings, xxiv.

‡ Or Zedekiah? xxv. 22; Jer. xli.

§ This is nearly in accordance with the accession of Evil Merodach, mentioned in 2 Kings, xxv. 27.

|| Darius the Mede.—Daniel, v. and ix. 1.

to kill Yulub Nusr, and assume the government. Daryoos did so, and reigned three years. Of the three advisers who had accompanied Buktnusr, Koreish had died; and Akhoosyoos had returned to Bahman, who treated him with kindness and respect. When Bahman gave the government of Irak to Daryoos, and he governed the country with justice, and rendered it prosperous, Bahman was pleased, and said, "It is expedient to reward men of good character, and to intrust the kingdoms to governors of that kind, who will maintain their prosperity." About this time, the king of Hind revolting, Bahman sent Akhoosyoos to conquer him, and assume the reins of government in that country, which service Akhoosyoos performed. Soon after, when Daryoos died, Bahman appointed Akhoosyoos\* to succeed him, ordering him to leave a deputy in Hind, and proceed himself to Babul, and remain there during his life-time. Akhoosyoos, having appointed a deputy in Hind, withdrew his army from thence, and came to Irak, where he assumed the government. He reigned prosperously, and was very kind to the Israelites, giving them their liberty. He had a wife, who sinned against him, and was put to death; and he married a woman of great beauty of the tribe of the Israelites, named "Aster," who bore him a son, whom he named Koresh. After that Akhoosyoos lived fourteen years, during which his Israelitish wife was in favour, for he said, "She is of my own tribe—that of the prophets and wise men." He treated the Israelites with much consideration; but, from his fear of Bahman,† did not send them back to Jerusalem. When his son Koresh was fourteen years old, Akhoosyoos died, and Koresh succeeded, being confirmed by Bahman. He was partial to the Israelites on account of his mother; and Daniel was raised to a high office. God gave Daniel‡ the spirit of prophecy; and Koresh, relinquishing the worship of fire, embraced his doctrines; but he acknowledged not this to Bahman. In the thirteenth year of his reign (Koresh's), § Bahman died, and Koresh openly professed the religion of Daniel; and, having invited his subjects to be converted, he raised Daniel to a high station, and directed him to instruct the people in the Books of Moses. Daniel requested permission to return to Jerusalem to rebuild the city; but Koresh refused, saying, "I require a thousand such men as you;" but he allowed the Israelites to return to Jerusalem, and rebuild it. From the time that Buktnusr had carried away the

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\* "Ahasuerus, who reigned from India unto Ethiopia."—*Ether* i. 1.

† Bahman is stated by one oriental author to have had a favourite Israelitish wife.

‡ Daniel, vi.

§ Koresh was not independent until the death of Bahman, his superior, as is expressly stated in this extract, so that the fourteenth year of his government at Irak would, in fact, be the actual commencement of his reign (as king), which explanation reconciles this passage with the date of the proclamation given in *Ezra*.

Israelites from Jerusalem until their return, and twenty-two years more, until the death of Koresh, Daniel resided in Babul and Irak; he then returned to Jerusalem, and worshipped God.

This is the history\* of Buktnusr from the first† to the last, who destroyed Jerusalem once during the reign of Loharasp, and again during the reign of Bahman.

### THE DARK AGES.—No. I.

“ I know nothing of those ages which knew nothing.”

I REALLY forget to which of two eminent wits this saying belongs; but I have often thought that I should have liked to ask him how he came to know so curious and important a fact respecting ages of which he knew nothing. Was it merely by hearsay?

Everybody allows, however, that they were *dark* ages, certainly; but what do we mean by darkness? Is not the term, as it is generally used, comparative? Suppose I were to say that I am writing “in a little *dark* room,” would you understand me to mean that I could not see the paper before me? Or, if I should say that I was writing “on a *dark* day,” would you think I meant that the sun had not risen by noon? Well, then, let me beg you to remember this, when you and I use the term, *dark* ages. I am sorry to waste time about words; but it is so important that people should fully understand one another, (and the sooner the better,) that I must just notice another point. Do we always clearly know what we should understand—or, indeed, what we mean to express—when we hear or talk of the *dark* ages? Do we mean ages which were dark in themselves, and with respect to those who lived in them? Or, do we mean that they are dark to us, and that it is very difficult for us to form a clear idea of them? I suppose that we sometimes mean one and sometimes the other, and very frequently both—and, in fact, both are true; but it is better not to confound the two ideas, which are in themselves perfectly distinct.

Many causes—of some of which I hope to speak hereafter—have concurred to render those ages very dark to us; but, for the present, I feel it sufficient to remind the reader, that darkness is quite a different thing from shutting the eyes; and that

\* See p. 236, note.

† Probably “the first Buktnusr to the last Buktnusr,” for Koresh became independent of the throne of Balk on the death of Bahman; and Buktnusr was probably only the title of the governors of Irak.



we have no right to complain that we can see but little until we have used due diligence to see what we can.

As to the other point—that is, as to the degree of darkness in which those ages were really involved, and as to the mode and degree in which it affected those who lived in them, I must express my belief, that it has been a good deal exaggerated. There is no doubt that those who lived in what are generally called the “middle” or the “dark” ages, knew nothing of many things which are familiar to us, and which we deem essential to our comfort, and almost to our existence; but still I doubt whether, even in this point of view, they were so entirely dark as some would have us suppose. I dare say you have observed, that, in a certain state of twilight, as soon as you have lighted only a taper in your chamber, it seems quite dark out of doors. Yet, perhaps, you have only just come into the house out of that which, if not broad day-light, was nevertheless such good serviceable twilight as that, while you were in it, you never once thought of darkness, or of losing your way, or not being able to see what you were about; yet, I say, as soon as ever you lighted, were it only a rushlight, in your chamber, all the look-out was darkness. Were you ever so misled as to open the window, and tell the people in the road that they would certainly lose their way, and break their shins—nay, even to condole with, or triumph over, those inevitable consequences of their wandering about in pitch-darkness? I very much doubt it; but if it ever did happen, I feel quite confident that, if from being at a loss for an exordium, or for any other reason, you had been obliged to wait with your head out at window until your eyes had recovered from the glare of your own little candle, you would have seen that there was *some* light abroad—you would have begun to distinguish houses, and highways, and sober people going about their business in a way which shewed that they could see enough for common purposes—and you would have held your tongue and drawn in your head, rather pleased that you had not exposed yourself.

Certain it is that we are lighted up, and every man who struts about in our gas light can see that it is dark out of doors; and, to bring him to anything like a right understanding of the case—not to prove to him that it is as light out of doors as in; I beg the reader not to suspect me of any such folly—to bring him, I say, to a right understanding of the case, he must put his head out, and keep it out for some time. “What then,” says the reader, “are we to do? Can he mean that one is to wade through all the stuff that was written in the middle ages?” Certainly not; for, in the first place, a good deal of it (and, I suspect, much of what would be most interesting) is not known to be in existence. I say *known*, because who can take upon himself to say what is

extant? A good deal has been printed; and as to MSS., we know that there are a good many unpublished in the British Museum, the Bodleian, and other libraries of our kingdom; and I suppose that everybody who has the privilege of using them, or the King of France's library, and a thousand others, can find out specifically what manuscripts they contain. Some, I suppose, know what is in the Vatican, and in other of the less open collections; but who knows what may be lurking up and down Christendom? Who knows what was hastily swept together when the libraries of suppressed monasteries, in some of the less frequented parts of Europe, were accumulated in large collections, without, perhaps, a full investigation of some of their less obvious and intelligible contents. Perhaps I under-rate the pains that may have been bestowed on them; but the idea has been strongly impressed on my mind since I was, some time ago, in the midst of a collection drawn from such sources, in which the manuscripts alone amounted to sixty thousand. I cannot help thinking that a more thorough investigation of such collections may one day bring to light much that is not supposed to exist. But I am running on too fast; and all that was necessary was to assure the reader that, so far from requiring him to read all the works which were written in those ages, I by no means require him to read one-half of such of them as have been printed since; but by putting your head into the darkness, good reader, I do mean that you must, in some degree, make yourself acquainted with the original writers of the period. I have heard of a traveller, at an inn, who wished to look out and see if it was day; and who returned to bed with a very wrong judgment on the matter, owing to his being in the dark himself, whereby he was led to open the glass door of a cupboard, instead of a window; and I must say, that, in trusting to the representations of some popular writers, you will be doing much the same thing.

This is a strong assertion; and it is one which I would not make if I were not fully prepared to defend it by sufficient examples, which I hope to give in subsequent papers. And, now I think of it, the reader may, perhaps, desire some account of my plan; and I shall be very glad to take the opportunity of assuring him, that I have no plan whatsoever—that I do most absolutely and entirely disclaim everything of the sort—and that I would rather put this very pen into the fire, than undertake to draw out a plan and keep to it in such a matter as this must needs be. I wish this to be understood at the outset, that the reader may not charge me with digressing—a thing to which I am exceedingly prone, whenever restriction makes it practicable. For, to say the truth, I have seldom taken much trouble to find any one thing, that I was not rewarded by finding at least two or three which I was not looking for; and I cannot help digressing

myself, and wishing to carry the reader along with me, when anything turns up which interests me, and which I think may amuse or instruct others.

But while I thus disclaim all *plan*, let me say, that I do not write without *purpose*; and this purpose I wish to be fully understood. It is to furnish some materials towards forming a right judgment of the real state of learning, knowledge, and literature during the dark ages. The *period* which I have more particularly in view is that extending from A.D. 800 to A.D. 1200; and to this period I wish the reader to apply any general statements or remark which I may offer respecting the dark or middle ages. At the same time, I do not consider myself as restricted to that precise period, or precluded from adducing proofs or illustrations which may be somewhat more ancient or modern. The subject I have endeavoured to state in terms as comprehensive as possible, by saying, "learning, knowledge, and literature;" for I did not know how else to include the variety of miscellaneous matter into which it is my purpose to inquire, or which, having incidentally met with it in such inquiries, has appeared to me worthy of notice. It will not, however, be understood that I am pretending to write a literary history of that period. All that I propose in these papers is, to bring forward some facts illustrative of the points already mentioned. For this reason a great part of the inquiry will of course turn on *books*; and I consider nothing relating to them as foreign to my purpose, which includes any notices that may throw light upon their number, value, and materials—the means employed by proprietors, librarians, and scribes for their multiplication, correction, embellishment, and preservation—any hints tending to shew what books were most in request—any notices of the love of books, or of the sale, loan, or gift of them—of the means employed to qualify or cause people to read them—anything in the shape of catalogues of libraries, or collections of books, during that period.

This looks so fine now I have put it on paper, that I must again beg the reader to understand that I am as far as possible from pretending to give a full account of these matters; but I think that by bringing together and offering to notice some hints which lie scattered in various writers of those times, I may—I do not say enable him to form, but—assist him in forming an estimate of the learning, knowledge, and literature of the dark ages; and on this point I will only add, that though he may probably find (and if so, I hope pardon) some errors and mistakes, yet he may rely on my never intentionally copying a reference—that is, whenever I give a reference he will understand (unless the contrary is stated) that I copy immediately from the book to which I refer. Those who have had any prac-

tice in verifying quotations will know what I mean, and I believe that they will have found reason to join me in wishing that all authors, great and small, would do the same.

It must be obvious to every one who has any acquaintance whatever with the subject, that the learning respecting which I inquire was chiefly sacred or ecclesiastical—this, I say, is obvious as a matter of fact; but I wish it to be distinctly understood, that it is particularly with a view to such learning that I now offer these desultory notices to the public. My object is to inquire what knowledge, and what means of knowledge, the Christian church actually had during the dark ages, and what was, in fact, the real state of the church on these points during that period. All which does not *directly* tend to this is purely incidental, and is admitted with a view to another object in which I feel deeply interested—the promotion of the study of ecclesiastical history.

There is no difficulty in knowing where to begin, for before we can think of building, we must clear away the rubbish—or, to recur to the figure which I have already used, before we can possibly look out of the window, we must open the shutters; for, if we only go to “windows that exclude the light,” we might as well keep our eyes shut. I feel it necessary to do this, because statements extremely false have been handed about from one popular writer to another, and it is quite impossible to form any correct opinion on the subject without knowing that they are false. At the same time I cannot persuade myself to begin the business without begging the reader not to consider me as the advocate of ignorance, superstition, and error—not to suppose that I wish to hold up the dark ages as golden ages—not to think that I undervalue the real improvements which have been made in learning and science. I do not want to maintain any such silly paradox; but I do want to contradict falsehood, and to bate down exaggeration into at least something like truth. Indeed I cannot help wishing that the reader, who has formed his idea of the dark ages only from some modern popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them. I cannot help thinking that he would feel very much as I did the first time that I found myself in a foreign country. A thousand novelties attracted my attention; many were strange, and some displeasing; and there was more or less that seemed foreign in everything. For this I was prepared; but I was not prepared for another feeling which very soon, and quite unexpectedly, sprung up in my mind—“How much is different, and, go where I may, for ever changing! True; but how much is the same everywhere?” It was almost a surprise to me, to find that the sun and moon went on much the same way as at home—that

there were roads, and rivers, and fields, and woods, and towns, and cities, and streets, and houses filled with people who might, perhaps, talk some other language, and dress in some other fashion from mine, but who had evidently much the same notions as to the necessities of life, and the substantial of society; and, without losing all my pride, or patriotism, or prejudice, I got a new idea of the unity of nature. I felt that He had "made of one blood all nations of men for to dwell on all the face of the earth"—it brought with it a kind of home-feeling—a sense that, wherever I wandered, I was but moving in the hollow of His hand among my own brethren. Well, and these old folks of the middle ages were our grandfathers and grandmothers; and, in a good many points, vastly like ourselves, though we may not at first see the resemblance in the few smoky old family pictures which have come down to us; but had they "not eyes"? had they "not hands, organs, dimensions, senses, affections, passions—fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer" as we are? Yes; but they knew nothing." Well, then, it is strange to think how they could do and say so much as they did without knowledge. But you do not mean quite *nothing*—you will allow that they knew the *Pater-noster* and *Credo*, and that is *something*—nay, a good deal, in itself, and the pledge of a great deal more.

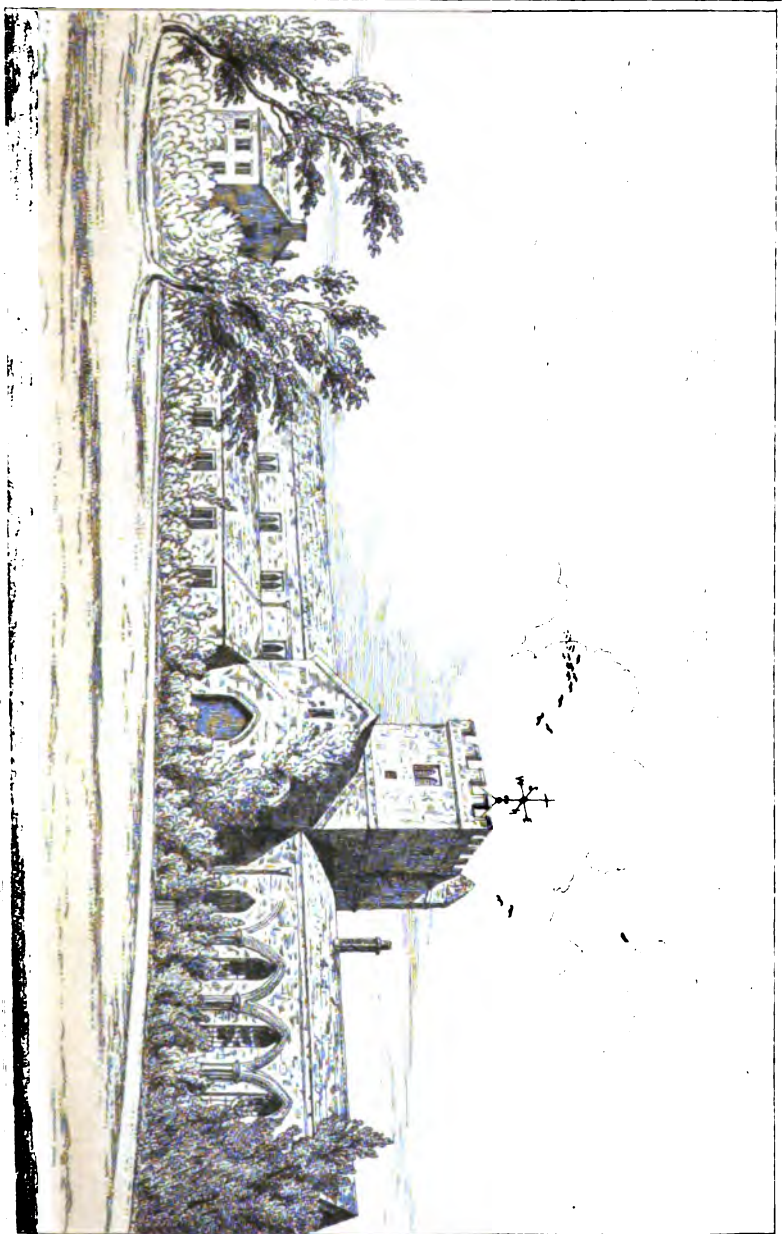
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#### PARISH CHURCHES.—NO. XXII.

##### ST. BEES.

THE parish of St. Bees is situated at the western extremity of the county of Cumberland, extending to a considerable distance along the coast, both in a northern and southern direction, from the promontory called St. Bees-heads. The large and flourishing town of Whitehaven, with many other less populous hamlets and chapelrys, are contained within its boundaries.

The parish church, which is situated in a valley near the sea to the south of the head, and at a distance of more than four miles from Whitehaven, is itself an object of no great architectural beauty, though far more spacious and complete than most of the Cumberland churches. It is, however, chiefly remarkable as being the seat of a collegiate establishment, in which a large portion of the northern clergy have received their education. The church itself lays claim to a degree of antiquity which almost baffles research. The legendary account refers its foundation to the exertions and piety of an Irish saint and virgin, named Begoh, or Beghoh, who, arriving in these parts





about the year 650, was desirous of founding a conventual establishment in this spot, for the purpose of spreading among the then barbarous natives the knowledge of the Christian faith. The account proceeds to state that, soliciting a grant of land for this pious purpose from the lord of the soil, she at first met with a stern and decided refusal, but that, persevering in her request, the lord, wearied with her importunity, and hoping to escape further solicitation, consented at length to the erection of the proposed establishment, adding, with a sneer, that he would also bestow as an endowment, all the land within his domains which should be covered with *snow* at the Midsummer-day next ensuing. To this proposal the virgin-saint yielded a ready acquiescence, and according, on the day appointed, a large portion of land, in the neighbourhood of the proposed site, was actually found covered with snow, and was consequently claimed as the special gift of Heaven. In confirmation of this account, the form and situation of the parish is appealed to, consisting of narrow slips and portions of land, intersected by other parishes, and lying scattered in fragments over the mountains and around the lakes which form so remarkable a feature of this county, comprising, it must be allowed, just those spots upon which (if any where) snow might be expected to lie on the day in question. Whether, however, the parish is indebted for its singular form to the legend, or the legend took its rise from the form of the parish, is a question we will leave to those more learned in such matters, and proceed to matters of greater certainty. The establishment thus formed continued to flourish till the incursion of the Danes, by whom the lands were ravaged and the building destroyed. In the reign of Henry the First, William de Merchiens, then Lord of Copland, renewed the former grant, but changed the establishment from a nunnery to a convent for a prior and six Benedictine monks, annexing it as a cell to the abbey of St. Mary at York. In this state it continued till the sacrilegious confiscation of church property in the sixteenth century, after which, passing through various lay hands, it at length became, in 1663, the property of the Lowther family, and has continued to be held by the same family till the present time.

The present structure is undoubtedly of great antiquity, and, though sadly mutilated and deformed by modern *repairs*, yet bears marks of having been originally a fine and noble structure. The building consists of a nave, with side aisles, a choir, two transepts, and a central tower of no great elevation. The nave is now used as a parish church; it is entered from the west by a fine arched door-way of Anglo-Norman architecture, in the style of the twelfth century. The arches and massive columns in the nave seem to belong to a rather later period, when the



pointed arch was just beginning to take place of the circular one. These are almost the only relics which the modernizers have suffered to remain, and these no doubt were preserved rather from necessity than choice. A dull, flat, whitewashed ceiling has been substituted for the lofty arched roof of the original building, and the aisles are enlightened by square windows of the most inelegant construction.

The choir, which is by far the finest part of the building, was for many years in a very dilapidated condition, being without roof, and thus exposed to all the injuries of the weather, but when the establishment of a clerical college was determined upon, it was repaired, to meet the wants of that institution. Here the repairs have been executed with good taste, and, notwithstanding the flat ceiling, it is really a fine room; its length has been also diminished by partitioning off the western end, for the purpose of a library and lecture-room. There is no aisle on the northern side, which is lighted by narrow lancet windows, but on the south side appears originally to have been open, by means of spacious arches, supported by columns of more elegant structure than those in the nave, to an aisle or cloister of which no vestige is now remaining. The east end is terminated by a cluster of three long narrow windows, beneath which there are two niches of elegant workmanship standing over the spot originally occupied by the high altar. All these are in good preservation. The windows throughout are without mullions, and the whole building evidently the erection of an early date. The choir is now used as a chapel (the church service being read every morning), and, at certain periods, as an examination-room. The north transept forms a spacious lecture-room. The south transept, once a place of burial, is not at present appropriated to any specific purpose. No monuments of any interest remain in any part of the building.

We now come to notice the modern appropriation of a portion of this ancient edifice to the purpose of a college for the preparation of candidates for orders in the northern dioceses of the kingdom. The small value of the cures in this district, and the distance from either of the universities, had for, many years, operated very unfavourably upon this portion of the county. In Cumberland particularly there are many churches and chapels which, situated among the lakes and mountains in which that county abounds, are so sequestered from all intercourse with society, and so miserably provided for, in respect to emolument, that to procure the services of a regularly educated clergyman was oftentimes a matter of no small difficulty; in fact, so difficult was it to provide for the religious instruction of these remote parishes, that it was customary (and that at no very distant time either) for persons not in orders, and even lads from

the neighbouring schools, to be sent, from time to time, to read a sermon and portions of the church service to these sequestered villages. This custom, however, so contrary to all church principle and order, was very properly suppressed by the bishops of the dioceses; and it was at length resolved by Bishop Law, then of Chester, to take some steps for the establishment of a college for this purpose. This design meeting with the ready co-operation of the Earl of Lonsdale, the church of St. Bees, which is in his lordship's patronage, was selected as suitable for the proposed institution. The choir and other parts of the church, as above stated, were accordingly fitted up for the purpose, and the care of the new establishment was committed to the Rev. W. Ainger, D.D., then Fellow of St. John's College, and now Prebendary of Chester. Under his excellent management it has flourished nearly twenty years, and several hundred clergymen have, during that period, received here their theological education. Many have been ordered to the neighbouring parishes, and many also have gone to officiate in our own colonies and settlements abroad.

The course of study occupies two years. A competent knowledge of Greek and Latin is required as a qualification for admission. During this time the student reads in the original the Gospels and Acts, with portions of the Epistles, and every exertion is used to make him familiar both with the sacred text itself, and also with the illustrations of the best critics and commentators. Grotius, and Paley's Evidences, the two volumes of Bishop Tomline's Theology,\* and the English Bible are books with which he is expected to make himself thoroughly acquainted. Lectures are given daily on most of these subjects, and the students are examined as to their proficiency twice in every year. Latin and English composition receives also due attention, and an excellent library is always open for the accommodation of the members of the college. Thus it will be seen that this institution, without pretending to rival our universities, is yet well adapted for securing a succession of clergymen in these parts well grounded in theology, and qualified to instruct the people in the true faith of Christ and the principles of our church. Indeed, such are the advantages here afforded for *theological* study, that graduates of the university not unfrequently avail themselves of the opportunity of spending some time at St. Bees previous to their ordination.

Thus, by means of a few individuals having at heart the true interests of religion and our church, an establishment has been formed and carried on which has succeeded in planting a *resident* clergyman in almost every village of the north of England—has sent forth to those secluded and thinly populated districts,

\* Could not a better book or books be substituted, embracing the same subjects?—Ed.

where formerly the services of the church were irregularly and imperfectly performed, and the Word of God seldom read or preached, a body of men, well instructed in Christian knowledge, many of them, as natives of the county, better fitted for their duty than any other men possibly could be, all of them (thanks to their excellent Principal) thoroughly imbued with true church-of-England principles, sound in faith, and zealously attached to all our civil and ecclesiastical institutions.\*

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## ANTIQUITIES, ETC.

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### THE TWENTY-EGHT CONSTITUTIONS OF OTHO.

*A SUMMARY of the LEGATINE CONSTITUTIONS made in the Pan-Anglican Council, held at LONDON, in the Cathedral Church of SAINT PAUL, A.D. 1236, and in the 20th of the reign of King HENRY THE THIRD,—the Lord OTHO, Legate of Pope GREGORY THE NINTH, being President thereof, assisted by ST. EDMUND, Archbishop of Canterbury, WALTER, Archbishop of York, and by other English Bishops.*

#### PREFACE.

As nothing is more becoming to the church and ministers of God than holiness, which the cunning of the devil is continually endeavouring to destroy, so it particularly behoveth all good Christians firmly to oppose such, his wicked attempts; wherefore, we, *Otho*, by Divine mercy, legate of the apostolical see, by the assistance of God, and with the concurrence of this present council, have caused the following Constitutions to be framed for the protection and reformation of the Church of England:—

#### I.

THE consecration of cathedrals or the larger churches, instituted in the Old Testament, and particularly observed in the New, although in some parts of England it may have been neglected, is to be so diligently performed by diocesans and their vicarial bishops, that no church shall remain unconsecrated two years after its walls shall have been finished. Moreover, no church shall, under any pretext, be pulled down without the license of the bishop of the diocese; and if such license be granted, the rebuilding or enlarging of the church shall be finished with all possible celerity.

[1. There are three sorts of churches—cathedral, collegiate, and parochial. The bishop is incumbent of the first; priors and abbots were, and heads of colleges are, incumbents of the second; and parsons of the third, commonly called

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\* \* Thanks are, indeed, eminently due to the founders of the college, and to Dr. Ainger, for his unwearied care and attention in its management. It has rendered very great service to the church in the north, and must always be thought and spoken of with gratitude and affection. Whether hereafter the same cause may not better be served by its union with the new institution at Durham, is a question deserving serious consideration.—Ed.

rectories, being either parsonages or vicarages. Towards church-reparation, all lands within the parish, as well of foreigners as parishioners, are rateably liable. It hath been holden that if two churches parochial be united, the reparation shall be several, as before. Vide, *Godolphin's Repertorium Canonicum*, cap. 12.]

## II.

THE sacraments of the church are to be performed gratis and readily, purely and devoutly; wherefore those who wish to enter into holy orders, or have the cure of souls, shall be particularly interrogated as to how many and what such sacraments are; and archdeacons shall take care that those within their archdeaconries who have been already ordained be properly instructed in the administration or performance thereof.

[II. This constitution is now in great measure altered, for by a constitution of Archbishop Langton, which had reference to all the sacraments, it appears that it had then become customary for offerings to be made by those to whom the sacraments were administered, and that such offerings might even be demanded as a matter of right. Langton's constitution is quoted in *Burn's Ecclesiastical Law*, tit. "Baptism," in the words following—"We do firmly enjoin, that no sacrament of the church shall be denied to any one, upon the account of any sum of money; because if anything hath been accustomed to be given by the pious devotion of the faithful, we will that justice be done thereupon to the churches, by the ordinary of the place afterwards." For the constitution itself, see *Lindwood*, ed. Oxon., p. 278. And indeed it is highly proper that it should be so, and is in accordance with scriptural authority—"If we have sown unto you spiritual things," &c. And by the Rubric, in the office of matrimony, at the time of delivering the ring, the man shall also then lay down the accustomed duty to the priest and clerk; which, however, if he refuse to do, whether the minister is bound to proceed nevertheless doth not appear from any rubric or canon. See *Burn*, tit. "Marriage."]

## III.

ALTHOUGH two sabbaths are set apart for the periodical solemnization of baptism, yet there are some who think it dangerous to baptize children thereon; wherefore public warning shall be frequently given to all that they continue not to hold such erroneous opinions; but the form of baptism is to be explained to the people by their parish priests, in order that on emergencies they may themselves be able to administer that sacrament, if need be, and inquiry shall afterwards be made as to whether the proper form has been used on such occasions.

[III. By a constitution of Archbishop Peocham it is ordered that infants baptized by laymen or women (where there was danger of the child's dying) shall not be baptized again, and the priest shall afterwards supply the rest, (*Lind.* 41); and again, by a constitution of Edmund, Archbishop, "Women, when their time of child-bearing is at hand, shall have water ready for baptizing the child, in case of necessity." (*Lind.* 63.) And the form to be used was this, "I christen thee in the name of the Father, and of the Son, and of the Holy Ghost." (*Lind.* 244.) But baptism was not to be performed in private houses without great cause and necessity. See *Rubric*; also the 27th Article of Religion, and the 29th, 30th, 63th, 69th, and 81st Canons, (*Lind.* 241,) the Rubrics of the 2nd and 5th Edward VI., and also the 12th of the Articles made in convocation in the year 1575. The first part of this third constitution of Otho is, in great degree, explained by the Rubric, which enjoins that the people are to be admonished that it is most convenient that baptism shall not be administered but upon Sundays or other holidays, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church, as also because, in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism. Nevertheless, if necessity require, children may be baptized upon any other day. The dislike to having their children baptized at the two appointed seasons seems to have arisen from the foolish supersti-

tions of many parents, though on what such their superstitions were founded does not very clearly appear. For information, though it be but little more than what is contained in the foregoing observations, see *Athen*, p. 10.]

## IV.

WE have heard with horror that certain priests admit no one to Penitence,\* unless a price be paid for that sacrament, which practice is highly detestable; we order, therefore, that the strictest inquiry be made after such priests, and that, when discovered, they be removed from their benefices, if they have any, and that they be suspended for ever from the office which they have abused.

[iv. This constitution differs but little from the second, save that it makes more particular mention of one sacrament than of the others, and also that it goes further and enforces what was decreed in the second, by subjecting offenders to removal from their benefices, and total suspension from office.]

## V.

THE bishops are to appoint prudent men to hear the confessions of parsons and lesser clerks ashamed, perhaps, of confessing to their deans. In cathedral churches, however, there must be general penitentiaries or hearers of confessions.

[v. By reason of the greater number of people who flocked to the cathedral churches it was thought that the appointment of regular confessors for hearing the confessions, not only of parsons and other clerks, but of all, whether clerical or lay, would not only be the channel of honour and reverence to the cathedral churches, but would be particularly acceptable to those who might wish to receive, after confession, that absolution for their sins which in very many cases, by reason of there being no confessors at some of the smaller churches, they might have been unable, without much difficulty, to procure.]

## VI.

THAT the sacred order be conferred only on those who are proper for it, the strictest inquiry is to be made concerning such as apply to be ordained; and, that reprobates be not mixed with the good, the number and names of those who on examination are approved shall be written down and left with the bishop.

[vi. The name and place of abode of any one desirous of being admitted into holy orders were to be signified, and his testimonials sent to the bishop, and also a certificate of his age and the title upon which he was to be ordained, at least twenty days before the time of ordination; and if such applicant were, on account of immorality, &c., rejected by the bishop, the name of such person, and the reason of his being rejected, shall be signified to the archbishop; that so the archbishop may acquaint his other bishops with the case of such rejected person before the next ordination, and put them on their guard against admitting such improper person into holy orders. See *Archbishop Wake's Letter to his Bishops*, which relates principally to the subject of ordination, dated 5th of June, 1716. A copy of this letter is to be found in *Burn*, tit. "Ordination," where also may be found very copious particulars on this subject.]

## VII.

SINCE we are averse to the granting of churches in perpetuity, but have hitherto, on account of the number of transgressors, scarcely dared to inhibit it; we, now, for the time to come, strictly inhibit the granting in perpetuity of dignities or offices, deaneries or archdeacon-

\* Query, *Penance*.

ries, or any other places of emolument, whether arising from the church, or the exercise of spiritual jurisdiction, or the administering of the holy sacraments.

## VIII.

No church shall be granted either to a layman or a clerk for more than five years, nor shall they, when that period has expired, continue to hold such churches, unless some one immediately succeed them after the termination of such first five years, and they then enter upon a new term; and all agreements concerning the premises shall be made before the bishop or archdeacon in writing, with whom one copy thereof shall remain.

## IX.

No benefice or office of emolument in the church shall be granted, either wholly or in part, to any one for ever, under any pretence whatever, and any thing attempted to the contrary shall be utterly void and of no effect.

[VII. VIII. IX. The reasons for the making of these constitutions may have been very numerous, and what they really were seems exceedingly uncertain. One might have been that, by their means, clerks would never be firmly secured in a benefice for life, and would, consequently, be the more likely to be obedient to their bishops or other superiors, hoping, by their good conduct, to gain from them, when their five years had expired, some other preferment. Another reason might have been that bishops might thus have the power of punishing refractory clerks, or their lay patrons who nominated them, by refusing to admit those clerks to a second benefice when their time in the first had expired. A third reason might have been to enable the bishops to compel lay impropiators to agree to any suggestions or terms the bishops proposed, knowing that in the event of their not acceding thereto, the bishops would often have the opportunity of refusing to admit clerks of their nomination. And many other reasons might have existed in those days, arising from various causes which since then, or rather at this present time, do not, and perhaps, from the numerous alterations and changes in the government of the church, cannot present themselves.]

## X.

No one shall be allowed to hold a vicarage unless he be a priest, or, at the least, a deacon, about to be ordained into the ministry on one of the four next times of ordination; and, on accepting a vicarage, he shall renounce any other benefices, if he have any, with cure of souls, and shall swear that he will be continually personally resident at his vicarage, otherwise his institution shall be null and void.

• But in respect to those vicars who are already instituted, though they be not priests, they shall take upon them the priesthood within a year, at the least, and if there be any hesitation on their part to be ordained, they shall forthwith be deprived of their vicarages; these likewise, after ordination, shall be bound to a personal residence at their vicarage, in the same manner as those who are about to be instituted therein, as above mentioned.

[1. The oath of residence on a vicarage is as follows:—"Ego, A.B., juro, quod ero residents in vicariâ meâ, nisi aliter dispensatum fuerit à diocesano meo." What spiritual persons may be discharged of residence, and by what means, vide St. 21. H. viii. 13. See Godolphin's *Repertorium Canonicum*, c. 28, 11, and also a constitution of Othobon against pluralities and the frauds in practice in respect thereto, *Athon*, 120; also a constitution of *Peccham* on the same subject, *Lind*. 136.]

(To be continued.)

## DEVOTIONAL.

## FROM THE PARISIAN BREVIARY.

## FESTIVAL OF ST. JOHN THE APOSTLE AND EVANGELIST.

## AD OFFICIUM NOCTURNUM.

*Invitatory.*—Jesus, on whose bosom John was leaning.—St. John, xiii.

\*Come, let us adore.

O come let us sing, &c.—Ps. xc.

*Hymn.*

Tu, quem præ reliquis Christus amaverat,  
O dulces hominis delicias Dei,  
Curarum socius, faneris et cernes,  
O, testis quoque gloriæ :

Thou, whom, before the rest,  
The love of Jesus bless'd,  
Thou darling of the incarnate Deity !  
Sharer of all his woes,  
Friend of his dying throes,  
Eyes-witness of his awful sovereignty !

Fortunate nimis, cui licitum fuit  
Attractare manu verbum hominem Deum,  
Hunc audire, oculis cernere, mutuo  
Quin et colloquio frui !

Too favoured thou of heaven,  
Oh thou, to whom 'twas given  
To touch with mortal hand th' immortal Lord,  
With mortal ear and eye  
To hear and see him nigh,  
And hold high converse with th' Eternal Word !

Hæc des quanta fuit cum tibi credidit  
Sensus Christus amans pectoris intimos,  
Quando monte super, totus homo Deus  
Sese lumine vestiit !

How mighty was the boon,  
When off to thee alone  
Thy Lord in love his secret soul display'd !  
When on his mountain-throne  
To thee reveal'd He shone  
Full God, full man in Deity array'd.

Jesu tu placido dum recubas sinu,  
Potas pura Deo vivida flumina  
Illapsu tacito se propius tuis  
Numen sensibus inserit.

Thou, as on Jesus' breast  
All peaceful thou dost rest,  
Drink 'st of the living streams of Deity ;  
Whilst on thy cleansed sense,  
With silent influence,  
More closely steals His dread divinity.

Ex hoc fonte Deum plenius hauseras ;  
Corpus destituit mens velut ebria ;  
Dic, cum blanda quies lumina clausurit,  
Quæ celestia videris.

Oh cup too full, too high  
For poor mortality !  
Thy raptured spirit fled its laggard clay,  
Say, when in calm repose  
Thy tranced eyelids close, {say.  
To what bright dreams of heaven they waken,

O sacros aditus ; O bene mutui  
Hac ignota tenus gaudia pectoris !  
Quæ non tela jacit divus amor sacris  
His fornacibus incubans !

Oh access dread ! oh bliss  
Of mutual love, ere this  
To every soul in every age unknown !  
When such the altar-fire,  
That lights thy pure desire,  
What countless rays it scatters from its throne !

Hinc tu semper amans, semper amabilis,  
Hinc et frontis honos, virgineus pudor,  
Hinc celesta jubar, quod superos decet  
Toto vertice funditur.

Hence art thou ever prov'd  
Loving, and ever lov'd ;  
Hence thy bright brow, and virgin modesty ;  
Hence all that heavenly beam,  
That angels might beseech,  
Pour'd round thy head a circling galaxy.

Hinc creber repetis, creber idem sonas ;  
Quicquid faris, "Amor, sic amor imperat"  
Vix sese capiens astuat, et suis  
Pectus rumpitur ignibus.

Sit laus summa Patri, summaque Filio,  
Sit par sancte tibi gloria, Spiritus :  
Hæc est certa fides, fontibus e tuis  
Quam divinitus hausimus.

*Amen.*

Hence, o'er and o'er again  
Thy thrice-repeated strain ; [quires."  
Whate'er thou say'st, "'Tis love, 'tis love re-  
Scarce doth the struggling soul  
Her ecstasy controul,  
But bursts her bonds, and rents her holy fires.

Glory on high to Thee,  
Holy, eternal Three,  
Father and Son and Holy Spirit blest !  
Lo, this the stedfast law,  
The stedfast faith we draw  
From out thy sacred fount, by Heaven's own  
hand express'd. *Amen.*

#### IN I. NOCTURNO.

*Ant.* 1. Jesus saw two brethren, James the son of Zebedee, and John his brother, in a ship, with Zebedee their father.—Matt. iv.

*Ant.* 2. He saw them in a ship mending their nets, and called them.—Mark i.

*Ant.* 3. And they immediately left the ship and their father, and followed him.—Matt. iv.

*Ver.* The Lord is the portion of mine inheritance. — *Resp.* Yes, I have a goodly heritage.—Pa. xvi.

*Here beginneth the Epistle of the blessed Paul the Apostle to the Romans.*

#### LECTIO I. Chsp. i. ver. 1—10.

"Paul, a servant of Jesus Christ, called to be an apostle, &c.," to "by the will of God to come unto you."

*Resp.* Astonishment came upon Peter at the draught of fishes which they had taken ; and likewise upon James and John.—Luke v.

*Ver.* These men saw the works of the Lord, and his wonders in the deep.—Pa. cvii.

#### LECTIO II. Rom. i. ver. 11—19.

"For I long to see you, &c.," to "for God hath shewed it unto them."

*Resp.* Jesus called unto him whom he would, and he ordained twelve that they should be with him : and \*he surnamed James and John, Boanerges, which is, the sons of thunder.

*Ver.* The Lord shall call his servants by another name.\* He surnamed James, &c.—Mark iii. ; Is. lrv.

#### LECTIO III. Rom. i. ver. 19—25.

"For the invisible things of him from the creation," to "the Creator who is blessed for ever." *Amen.*

*Resp.* Jesus took unto him Peter and James and John, and went up into a mountain to pray ; and \*as he prayed, the fashion of his countenance was altered, and †they saw his glory.

*Ver.* He set his eye upon their hearts, that he might shew them the greatness of his works ; \*and as he prayed—Gloria Patri—†they saw his glory.—Luke ix. ; Eccles. xvii.

#### IN II. NOCTURNO.

*Ant.* 1. James and John come unto Jesus, and say unto him, Grant unto us that we may sit the one on thy right hand, and the other on thy left, in thy glory.—Mark x.

*Ant.* 2. Jesus answered and said, Are ye able to drink of the cup that I shall drink of ? They say unto him, We are able.—Matt. xx.

*Ant.* 3. He saith unto them, Ye shall indeed drink of my cup, but to sit on my right hand and on my left is not mine to give unto you, but unto those for whom it is prepared.—Matt. xx.

*Ver.* I will receive the cup of salvation.—*Resp.* And will call upon the name of the Lord.—Pa. cxvi.



*From the Book of St. Jerome, the Presbyter, on Ecclesiastical Writers.*

## LECTIO IV.

John, the Apostle whom Jesus loved most, the son of Zebedee, the brother of James, the Apostle whom Herod had beheaded after the passion of the Lord, wrote his Gospel latest of all, at the request of the bishops of Asia, against Cerinthus and other heretics, and the then rising doctrine of the Ebionites, who affirm that Christ did not exist before Mary. Whence also he was constrained to declare his divine generation.

*Resp.* The beloved of the Lord shall dwell in safety by him; \*and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

*Ver.* There was leaning on Jesus' bosom one of his disciples whom Jesus loved. \*And the Lord, &c.—Deut. xxxiii.; John xiii.

## LECTIO V.

In the fourteenth year, therefore, when Domitian was stirring up the persecution which succeeded that of Nero, he was banished to the Isle of Patmos, and wrote the Apocalypse, which is interpreted by Justin Martyr and Irenæus. But upon the murder of Domitian, and the repeal of his acts by the senate on account of their excessive cruelty in the siege of Nerva, he returned to Ephesus; and, continuing there till the reign of Trajan, he founded and governed all the churches of Asia. And being worn out with age, and dying in the sixty-eighth year after the Lord's passion, he was buried hard by the same city.

*Resp.* Jesus said, One of you shall betray me. One of the disciples, whom Jesus loved, \*saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it.

*Ver.* Wisdom shall shew her secrets to him that loveth her.—John xiii.; Eccles. iv. \*Saith unto him, Lord, &c.

*From the Commentary of the same (St. Jerome) on the Epistle to the Galatians.*

## LECTIO VI. Book III. chap. vi.

The blessed John the Evangelist, who dwelt at Ephesus even to the extremity of his old age, and was with difficulty supported down to church between the hands of disciples, and could not connect words to articulate more, used at every collect to utter nothing else but this—"Little children, love one another." At length the disciples and brethren who were present, being wearied of hearing always the same thing, said, "Master, why dost thou always say this?" And he gave an answer worthy of John, "Because it is the Lord's commandment, and if it alone be kept, it is enough."

*Resp.* There stood by the cross of Jesus his mother. \*When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith to his mother, Woman, behold thy Son; then the saith to the disciple, Behold thy mother!

*Ver.* A friend loveth at all times, and a brother is born for adversity. \*When Jesus, therefore, †He saith to the disciple, &c.—John xix.; Prov. xvii.

## IN III. NOCTURNO.

*Ant.* Jesus stood on the shore; but the disciples knew not that it was Jesus. That disciple whom Jesus loved said, It is the Lord.—John xxi.

*Ant.* There went this saying abroad among the brethren, that this disciple should not die.—John xxi.

*Ant.* Jesus said not unto Peter "He shall not die;" but "If I will that he tarry till I come, what is that to thee?"—John xxi.

*Ver.* Thou hast given him, O Lord, length of days, even for ever and ever.

*Resp.* His glory is great in thy salvation.—Ps. xxi.

## LECTIO VII.

*Holy Gospel according to St. John—chap. xxi.*

At that time Jesus saith unto Peter, Follow me. Then Peter turning about seeth the disciple whom Jesus loved following, &c.

*Humily of St. Augustin, the Bishop.—Treat. cxxiv. on St. John.*

There are two kinds of life which the church recognises, as displayed and recommended to it from above, of which the one is in faith, the other in sight; the one in time, of pilgrimage, the other in eternity, of habitation; the one in toil, the other in rest; the one on our journey, the other in our country; the one in employment, of action, the other in reward, of contemplation; the one turns away from evil and does good, the other has no evil to turn away from, and great good to enjoy; the one is with an enemy in conflict, the other without an enemy on a throne; the one is patient in adversity, the other feels no adversity at all; the one is spent in bridling fleshly lusts, the other in the free indulgence of spiritual joys.

*Resp.* As Peter and John spake to the people, the priests and the captain of the temple came upon them, being grieved that they preached through Jesus the resurrection of the dead; and \*they put them in hold.

*Ver.* They kept them shut up, by whom the uncorrupt light of the law was to be given unto the world. \* They put them, &c.—Acts iv. ; Wisd. xviii.

## LECTIO VIII.

Therefore the one is good, but still in sorrow; the other is better, and in bliss; the former is represented by the apostle Peter, the latter by John; the former is all spent here, extends to the end of this world, and there finds an end; the latter is carried onward to be made perfect beyond the end of this world, and in the world to come has no end. Therefore it is said to the one, "Follow me;" but of the other, "If I will that he tarry till I come." For what is this but to say, Do thou follow me by imitating my endurance of temporal evils, let him tarry till I come to award eternal blessings. Which more explicitly may be stated thus:—Let practice, which is perfect, follow me, formed upon the example of my passion; but let contemplation, which is imperfect, tarry till I come, to be made perfect when I shall come.

*Resp.* When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, \* they marvelled, and could say nothing against it.

*Ver.* The Lord said, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish. \* They marvelled, &c.—Acts iv. ; Is. xxix.

## LECTIO IX.

Yet let no one separate these remarkable apostles; for both alike were really in that state which Peter represented, and both alike were destined to be in that state which John represented. It was for all saints, in order to guide them through this life of storms, that Peter received the keys of the kingdom of heaven. It was for them, too, in order to shelter them in the calm haven of that life of deep security that John the Evangelist rested on the bosom of Christ; nor was he the only one who was to drink from the Lord's bosom of those sublime truths concerning the Godhead of Christ, which in that kingdom are to be contemplated face to face, but are here only to be seen through a glass darkly; but the Lord has spread the waters of his Gospel over the face of the whole world, that one and all may drink of them. There are some, however, who seem to think that John was more especially beloved by Christ, because from his very earliest childhood he had led a life of perfect chastity. And the consistency of this opinion is much supported by the fact that he is the representative of that life, where they will neither marry nor be given in marriage.

*Resp.* They commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John said, \* We cannot but speak the things which we have seen and heard.

*Ver.* It is good to keep close the secrets of a king; but it is honourable to reveal the works of God. \* We cannot but, &c. Glory be, &c. \* We cannot but, &c.—Acts iv. ; Tobit, xii.

*Te Deum.*

*Ver.* Declare his glory among the heathen.—*Resp.* His wonders among all people.

*End of the Officium Nocturnum.*

## SACRED POETRY.

## CHURCH REFORM.

WRITTEN FEBRUARY 3, 1835.

Look at yon royal castle's feudal pile,  
Its long and level line of battlement,  
Its round and lordly keep, seen many a mile,  
Its huge square towers, with ivy all besprent;  
What solemn grandeur in this Gothic style,  
Though here and there appear a mould'ring rent!  
Built on the solid rock, for strong defence,  
A fort—a palace for magnificence.

Yet dark and gloomy is the lofty hall,  
The mullion'd windows scarce admit the light;  
And cold and cheerless is the bare grey wall,  
Long endless passages confuse the sight.  
Still should we let that noble structure fall,  
Time-worn, time-honoured, shame our head  
would blight.  
Stand forth, Sir Architect, say would'st thou  
dare  
Pull down, rebuild; or, bolder still, repair?

Now view the triumph of courageous art;  
The grand and sweeping outline still is there,  
No petty nice proportions of each part,  
But uniform in massive character.  
Within is all that comfort, taste impart,  
Light spacious suites of rooms, and prospect fair  
Of stately trees, green slopes, a rich domain,  
And silver Thames smooth-rolling through the  
plain.

Such Windsor would have been from Wyke-  
ham's hand,  
Had he now lived in peaceful times refin'd.  
On Itchin's and on Isis' banks there stand  
Memorials of his wise and bounteous mind.  
Man of statistics! canst thou understand  
The value of a heart to good inclin'd?  
Canst thou the use of Christian learning scan,  
That 'tis not wealth, but "Manners makyeth  
man"?

Then go and muse those shapely towers beside,  
Which, running through the chalk, swift  
Itchin laves,  
Clearest of streams; think there upon the tide  
Of man's affairs, and its tumultuous waves:  
How this pure fount of knowledge, willing eye,  
Age after age, has thirsty souls supplied,  
While Windsor's Castle-hold has felt decay,  
And thrones and dynasties have passed away.

Then should'st thou in the church some flaws  
descrie,  
Which fortune and long lapse of time assall,—  
The common portion of humanity,  
For e'en God's tabernacle here is frail,—  
Let not Political Economy  
In cold presumptuous ignorance avail  
To ruin; but, with boly hands and prayer,  
And Christian love, the sacred work repair.

Alas for Stirling! like an eagle's nest,  
O'erlooking far and wide from that fair height!  
Time and neglect have dimm'd her queenly  
crest,  
And none repair her lone and widow'd plight!  
Yet here Forth winds and winds, in beauty  
drest,  
Making a little Windsor of the site.  
Benlodi and Benlomond, giant forms,  
Like guardian Genii, look through clouds and  
storms.

Alas for Scotland! when her church, o'ergrown,  
Fell, as excess of power or wealth must fall,  
Rude, furious hands demolished, stone by stone,  
Each buttress, and each ornamental wall,  
And left the house of God, its fragments  
strewn,  
Like a bare barn, or ox's homely stall.  
Oh, Knox! thy vulgar zeal, tasteless and mean,  
Almost brought back the Druid's barbarous  
scene.

I hate extremes. Why should not men afford,  
As erst, the decent grace of holiness?  
Why strip and starve the worship of the Lord,  
Whose liberal mercies all our efforts bless?  
Why should the clergy thro' life's journey steal  
A third-rate class, pitted, and penniless?  
The infidel then saps the commonweal,  
And fanatics deceive with frantic zeal.

O from my country, Heaven, that omen turn!  
Raise up thy power, my God, in time of need!  
May those who govern, truths divine discern,  
Making thy word the standard of their deed!  
And may the clergy have no self-concern:  
Of blameless manners, and the soundest creed,  
Ridleys and Hookers in Christ's household  
raise,  
To spread thy faith, and celebrate thy praise!

J. C.

## BISHOP BEDELL.

"..... but the Irish discharged a volley of shot at his interment, and cried out, in Latin,  
'Requiescat in pace ultimus Anglorum!'"—*Vide Burnet's Life of Bishop Bedell.*

Is this the Saint whose heavenly life  
Awed Error in his crooked ways,  
And gained from men of worldly strife  
The tribute of admiring praise?

The man\* whose apostolic care  
 The word of life to thousands spread,  
 And with his church's Book of Prayer  
 The lowly heart's devotion led?

Now in his mortal dwelling laid,  
 No pious form—no funeral knell—  
 No tear-fraught pause—no blessing said—  
 No hallowed lips to breathe farewell!

War's stern salute, and man's rude cry,  
 His burial rite; but Reverence brought  
 That offering free of sympathy—  
 The homage deep of hearts untaught.

Snatched from the evil hour to come,  
 Thine eyes were spared the harrowing sight;  
 The woe of thine adopted home,  
 The cry of blood—that guilty night!

True, that dread scene thine eyes were spared;  
 But Peace—might tender Peace remain  
 Where men of war thy bed prepared,  
 And thundering volleys shook the plain?

Yea: Truth confirms those echoing words,  
 Let tumult, wrath, and woe increase,  
 Her witness solace sweet affords,  
 "The just shall enter into peace."

#### FOREIGN CHURCHES AND BREVIARY SERVICES.

DEAR Church, our island's sacred sojourner,  
 A richer dress thy southern sisters own,  
 And some would deem too bright their flowing zone  
 For sacred walls. I love thee, nor would stir  
 Thy simple note, severe in character,  
 By use made lovelier, for the lofty tone  
 Of Hymn, Response, and touching Antiphone,  
 Lest we lose homelier truth. The chorister  
 That sings the summer nights, so soft and strong,  
 With musical modulations, and sweet throat,  
 Labours with richness of his varied note;  
 Yet lifts not unto Heaven a holier song  
 Than our home bird that, on some leafless thorn,  
 Hymns his plain chaunt each wintry eve and morn.

#### THE SCOTCH EPISCOPAL CHURCH.

MORE pure the mountain gale, whose silent shears  
 Cleanse the wild thistle on his stony tower,  
 Than that which breathes through cultivated bower.  
 More true to nature, o'er its armed spears,

\* Bishop Bedell caused the Scriptures and the Book of Common Prayer to be translated into the Irish tongue.

The mountain rose its lonely head uprears  
 Than many-folding cups of cherish'd flower.  
 And, traversing those wilds with silvery shower,  
 E'en the white moon more fair and free appears.  
 Such is thy sister of the northern hills,  
 Less honour'd, not less holy—bow'd with ills,  
 But not o'ercast—pure branch of the true vine,  
 Drinking her nurture from the barren rock ;  
 Of pitiless elements she braves the shock,—  
 And hath less earthly beauty—more divine.

### Hyra Apostolika.

Γνωίεν δ', ὡς δὴ θερὸν ἐγὼ πολέμου πίπταμαι.

NO. XXII.

#### 1.—THE ABJECT.

O PROPHET, tell me not of peace,  
 Or CHRIST's love-ventured deeds ;  
 Death only can from sin release,  
 And death to judgment leads.

Thou from thy birth hast set thy face  
 Towards thy Redeemer Lord ;  
 To tend and deck his holy place,  
 And note his secret word.

I ne'er shall reach Heaven's glorious path ;  
 Yet haply tears may stay  
 The purpose of His instant wrath,  
 And slake the fiery day.

Then plead for me, thou blessed Saint,  
 While I seek round, and use  
 All man e'er guessed of work or plaint  
 To cleanse sin's deep-grained hues.

#### 2.—THE DISTRUSTFUL.

O LORD and CHRIST, thy churches of the south  
 So shudder, when they see  
 The two-edged sword sharp-issuing from thy mouth,  
 As to fall back from Thee,  
 And seek to charms of man, or saints above,  
 To aid them against Thee, thou Fount of grace and love !

But I before thine awful eyes will go,  
 And firmly fix me there,  
 In my full shame ; not bent my doom to know,  
 Not fainting with despair,  
 Not fearing less than they,—but deeming sure,  
 If e'en Thy Name shall fail, nought my base heart can cure.

## 3.—THE RESTLESS.

“Thou desirest no sacrifice, else would I give it thee.”

ONCE, as I brooded o'er my guilty state,  
 A fever seized me, duties to devise  
 To buy me interest in my Saviour's eyes :  
 Not that his love I would extenuate,  
 But scourge and penance, and perverse self-hate,  
 Or gift of cost, served by an artifice  
 To quell my restless thoughts, and envious sighs  
 And doubts, which fain heaven's peace would antedate.  
 Thus, as I tossed, He said :—“ Even holiest deeds  
 Shroud not the soul from God, nor soothe its needs ;  
 Deay thee thine own fears, and wait the end !”  
 Stern lesson ! let me con it day by day,  
 And learn to quail beneath the Omniscient Ray,  
 And kneel in silence while Truth's shafts descend !

## 4.—THE AMBITIOUS.

UNWEARIED God, before whose face  
 The night is clear as day,  
 Whilst we, poor worms, o'er life's scant race  
 Now creep, and now delay ;  
 We with death's foretaste alternate  
 Our labour's dint and sorrow's weight,  
 Save in that fever-troubled state  
 When pain or care hold sway.  
 Dread Lord ! thy glory, watchfulness,  
 Is but disease in man ;  
 O ! hence upon our hearts impress  
 Our place in the world's plan !  
 Pride grasps the beams by Heaven displayed ;  
 But ne'er the rebel effort made  
 But fell beneath the sudden shade  
 Of nature's withering ban.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

NO. V.

THE third and last question I proposed to consider relative to the convocation was as to the civil governor's *de facto* and *de jure* power over it, a large subject indeed, requiring a depth of thought and an accuracy of historical knowledge which cannot be expected in such papers as I am presenting to the reader. Asking then his indulgence for all defects in my mode of handling it, I will, in return, give him

more in one respect than I engaged to do—viz., some account of the State's power over the English church generally, not merely over the convocation. To this undertaking I now address myself, and shall so bring my papers to an end.

The king's power over the church is popularly conveyed in the title "Head of the Church," which has become a familiar phrase. It is a title, however, unknown (as I believe) to the law at present, having been assumed by Henry, but abandoned by Elizabeth. This would not be worth noticing, except that it is usual, with many persons, to assume it is of authority, and proceed to deduce conclusions from it; e.g., "the king is head of the church, and *therefore* he may alter the liturgy;" whereas it is but a generalized term, the sign and symbol of certain defined and specific prerogatives which belong to him, such as the power of appointing bishops. It is not correct to say, "the king appoints the bishops *because* he is head of the church;" rather, he is head of the church *because* he appoints the bishops, &c. The simplest answer to such confused statements is to draw attention to the parallel supremacy of the king in civil matters. He is head of the state; yet no one dreams that he may therefore interfere with the constitutional rights of its separate members and functionaries.

With this caution, however, the title of Head will express the relation of the king to the church, better, perhaps, than any other. The recognised constitutional title, and that which comes nearest to it, is "Supreme Governor;" but this, as we shall directly see, neither includes of necessity his appointment of the bishops, in which he commonly is said to act as the representative of the laity, nor his extensive church patronage, which, though it be held on the same tenure with other patrons, is so great as to be virtually a constituent portion of his power. The very vagueness of the term Head is its recommendation.

I confine myself here, however, to the consideration of the *supremacy*, which is a supremacy of *jurisdiction*. The king is supposed to call the church into being, i.e., to develop that member of it existing in his own dominions; and, therefore, he claims to have authority over all its movements. In the 26 Henry VIII., the king is said to have "power to visit, repress, reform, order, &c. all such errors, heresies, abuses, &c. which by any manner of spiritual authority or jurisdiction ought to be visited;" and, in 37 Henry VIII., that ecclesiastical persons, such as archbishops, have "no manner of jurisdiction ecclesiastical, but by, under, and from him, to whom, by Holy Scripture, all authority and power is wholly given to hear and determine all manner of causes ecclesiastical, and to correct vice and sin whatsoever."

This power is claimed in more accurate language in the instrument under which Cranmer exercised his episcopate in Edward's time, as given in Burnet's History. (Part ii., book I, Records.) In this document, the king declares that "*omnis juris dicendi auctoritas atque etiam jurisdictio omnimodo, tum illa quæ ecclesiastica dicitur, quàm sæcularis, à regiâ potestate, velut à supremo capite ac omnium magistratuum infra regnum nostrum fonte et scaturigine primitus emanaverit.*"

This being a general account of the supremacy, let us consider it under the two heads of *executive* and *judicial*.

1. *Executive*; and here I shall confine myself to the king's *acts* from Henry's time to the accession of the Hanoverians, not, however, professing to do more than approximate to a complete list of them.

Henry's first act of pure supremacy was in 1536. In all that went before he had had the concurrence of the convocations; but, at this time, Cromwell published injunctions about religion in his name, Cranmer (as it is believed) being the writer of them. These enforced upon all incumbents the reading in church of a declaration against the pope, and in behalf of the king's supremacy, confirmed the articles lately set forth by the convocation, forbade the superstitious use of relics, &c., and gave sundry directions relative to education, charities, temporalities, &c. Shortly before this, Henry had given orders for the translation of the Bible, but this was at the petition of the convocation. A more remarkable proceeding of the same year, though still with the sanction of the convocation, was his interfering in the drawing up and correction of the Articles of Religion, published at that time.

Fresh injunctions were issued out in the king's name in 1538, calling upon the parochial clergy to provide their churches with the English Bible, to instruct their people in the true gospel, to remove images which had been abused by superstition, to observe holydays and their eves according to the directions set forth, to omit the commemoration of St. Thomas of Canterbury, &c.

In 1539, the king bade the House of Lords appoint a committee of bishops for framing articles of religion. Eight were nominated in consequence, but could not agree. Upon this, six articles were proposed and carried in the house by the Duke of Norfolk, thence passed through the commons, and lastly received the royal assent, without the convocation being consulted in the matter, and the archbishop voting in opposition.

In 1540, a committee of divines was appointed by the king, and confirmed in parliament, to draw up a declaration of the Christian faith, for the necessary erudition of a Christian man. Some time afterwards, the king prefixed to their report, which took the shape of a book, a declaration requiring all his people to read and impress upon their minds the doctrine contained in it. In the same year, another commission of bishops was appointed to examine the rites and ceremonies of the church, and to draw up a ritual of worship.

In 1542, the examination of the English version of the Bible, which had begun in convocation, was taken out of their hands by the king, and committed to the two Universities. And in 1544, he gave orders for the translation of the prayers for processions and litanies into English, and sent directions to Cranmer to see to its use all over his province.

Edward the Sixth's reign commenced with a general ecclesiastical visitation, which, during its continuance, suspended all episcopal jurisdiction throughout England. The majority of the commissioners appointed were laymen. Homilies were drawn up and published for



11.632 general use, and preachers attended the visitors on the same authority. In the second year of Edward, a committee of select bishops and divines was appointed for reforming the sacred offices; and the result of their labours was passed through parliament. This is the history of the first and second Prayer Books of King Edward, which never had the sanction of the church in convocation till the era of the Restoration. In like manner, the ordination service was drawn up by a committee of bishops and divines, named by the king, at the instance of an act of parliament. And several years after, a new catechism was set forth for the use of schoolmasters by the king's letters patent.

Elizabeth put forth injunctions, in 1559, on the subject of supremacy, superstition, simony, and the like. She also re-enacted the Book of Common Prayer, which, in Mary's reign, had been discarded; doing this without authority of convocation.

In the reign of James the First, the conference at Hampton Court, the order for the new translation of the Bible, and the proclamation about sports and recreations, were all acts of the king, without the formal sanction of the church.

Such, moreover, were Charles the First's directions to preachers about the Arminian points. And in the same spirit were that religious king's instructions to Archbishops Abbot and Laud, and Laud's annual report of his province, in consequence.

Charles the Second, in 1661, granted a commission to a number of bishops and clergy to review the Book of Common Prayer, which was the occasion of the Savoy conference. In the next year, he published his directions against seditious, predestinarian, and irregular sermons, and in behalf of the due observance of the Lord's day.

William, in 1689, during Sancroft's suspension, addressed a letter to the Bishop of London, calling upon the bishops to be careful in their examination of candidates for orders, and exhorting the clergy to be diligent in their duties, and earnest in enforcing the social virtues. Several years after, he published injunctions concerning ordinations, residence, pluralities, public prayers, the Lord's day, &c., and, soon after, directions concerning preaching on the doctrine of the Trinity.

Lastly, George the First published, like William, directions on the subject last mentioned, and in maintenance of the king's power.

It should be added that the four state services are imposed on authority of the king, not of the church.

Now, before summing up the prerogatives contained in this list of precedents, I would observe that some of them have been actually superseded by subsequent precedents of an opposite nature; e. g., Articles of Religion, which were first imposed by Henry's command, were, in the reign of Elizabeth, regularly passed in convocation. This was an acknowledgment of the church's right, and of the informality of Henry's proceedings, while it is a final precedent, and settles the point, for all future times. Again, the liturgy, which, in Elizabeth's time, was imposed by act of parliament, was sanctioned in convocation at the Restoration; which would not have been done had not

the church's consent been necessary. In like manner, the canons of 1603, passed in convocation, take the place of the irregular state injunctions of the preceding century. And the high commission court, which was the organ of the most exceptionable exercise of the king's power—viz., that of visitation independent of ecclesiastical functionaries, and even in the case of heresy, &c.—was abolished in Charles the Second's reign. As to the violent act of William, by which nine bishops, including the primate, were marked for deprivation, (a sentence which was executed on all who survived to endure it,) I have not noticed it, because it is evidently a mere *part* of the Revolution itself, which has always been confessedly considered to be an extreme case, and such as ought never to be cited as a precedent for future acts of usurpation.

The prerogatives which remain (even supposing them all valid as precedents) are as follows:—1. that of appointing commissions of divines for diverse purposes, e.g., translating scriptures, compiling a liturgy, and framing articles of faith; 2. of sending directions to the clergy on the matter of their sermons, whether doctrinal or ecclesiastical; 3. of appointing state prayers; 4. of addressing the people, through the clergy, on various subjects; as (e.g.) the royal supremacy, education, charities, temporalities, ceremonies, and holydays. To these powers must be added, (5.) the most important prerogative of appointing the bishops; and thus the account of the *executive* power of the king over the church will be complete.

2. Next, as to his *judicial* power. It is this which is more formally called his supremacy, consisting chiefly in his presidency in all spiritual courts, and his jurisdiction over convocation. And here, in order to explain the province and limits of this prerogative, it will be necessary to give some account of the principles on which the supremacy over the church is granted to him.

It is plain that, though our ecclesiastical system is based upon invisible sanctions, it can scarcely be realized in any country without permission from the civil power. The apostles, indeed, to shew their immediate commission from above, asked no earthly aid; and, indeed, because there was no chance of obtaining it, for St. Paul was not backward to avail himself of his existing privilege of Roman citizenship on fit occasions. It is certain all attempts to gain the civil power would have been unavailing, at first; and Christians were obliged, by gaining influence and credit in the world, to shew that they were worthy of state protection, before they obtained it. Directly the chance of recognition on the part of the state appeared, they were not slow to apply for it; and by the middle of the third century they had, on one occasion, employed the Roman power in the defence of their temporalities. This was, in a certain way, acknowledging the state's interference in church matters; for such a patronage necessarily implied, as its practical correlative, a certain claim of jurisdiction. This, then, is the principle which was publicly avowed and established at the era of the Reformation—the duty of the church to ask leave of the state (where it could obtain it) to perform its func-

tions, and its protection by the state, and its subjection to the state, thence resulting.

The essential parts of the church system are few; its elementary functions may be discharged this way or that, according to circumstances. The exact influence of the laity in elections, synods, &c., the form, times, and circumstances of synods, the size of dioceses, the character or the adoption of monastic institutions, chapters, and the like, the celibacy or non-celibacy of the clergy,—all these, being but developments of the existing church element, may well vary according to the country in which it is found. In other words, the state has practically the power of calling out into existence, this way or that way, the latent energies of the apostolical ministry; and so far forth as it does so call them out, so far as it recognises, protects, privileges them by law, in the same degree does it claim a jurisdiction and superintendence over its own work. Such, e. g., in England are the spiritual courts in which the king presides; such, in a measure, is convocation, over which he kept his hand; such the temporalities of the sees, which, converting the episcopate into “the high state of prelacy,” may be supposed to give him the right of appointing the bishops. The essence itself of the church, the apostolical element, as it may be called, is not in his power; the ministry of the Word and sacraments is given to those only whom God especially calls. The developments, again, of this are not necessarily in his power. The church may not choose to mould itself precisely after the state’s design; while its institutions are unrecognised by law, they remain apostolical, but directly they assume that particular mould to which the state has annexed protection and support, at once they become of a semi-civil nature, or what are commonly called (in the language of the constitution) *spiritual*. To illustrate what I mean, the king has power over the convocation, which is a “spiritual” court and assembly; I conceive he has none over the provincial or diocesan synod, as being (I suppose) unknown to the law. Were the archbishop to hold a metropolitan council, its decisions indeed would not possess the sanction of civil authority, but at the same time the civil power would have no jurisdiction over it. This, at least, will do to illustrate an important distinction. The king has jurisdiction over the church only so far as he may be supposed to have called its system into existence and sustains it.

And if he has a recognised influence upon it, considered merely as the magistrate well disposed towards it, much more really is he its governor, considered as a Christian prince. In this light he is the father of his subjects, a natural priest ordained of God; and, as the head of a family is bound to superintend the instruction of his children and servants, so the king has a sort of patriarchal power over the bishops and clergy. This power is beautifully illustrated in those reports of Laud to King Charles, with the latter’s notes upon them, of which I have already spoken; and it will justify, in some sort, many of those injunctions, directions, and the like, of Henry, Elizabeth, or William, which most nearly resemble en-

croachments upon proper church authority. But, after all, the distinction above drawn between apostolical and mere "spiritual" or "ecclesiastical" functions holds throughout.

Our history sanctions this view of the subject, which I have deduced from the nature of the case; as I now proceed to shew:—

In the first place, I refer to the very instrument above spoken of, in which Edward claims ecclesiastical jurisdiction; for it at the same time explicitly professes to bestow on Cranmer something *additional* to his apostolical power, "*per [præter] et ultra ea quæ tibi ex sacris literis divinitus commissæ esse dignoscuntur.*" To the same purpose is the "Declaration made of the function and Divine institution of Bishops and Priests" (Burnet's Hist., part 1, addenda v.), subscribed by Cromwell, Henry's minister in ecclesiastical matters, by Cranmer, the Archbishop of York, eleven other bishops, and others, in which the power of the keys and other church functions are formally separated from the civil jurisdiction, the apostolical from the spiritual power; and such also the judgment of eight bishops, of whom Cranmer is the first, concerning the king's supremacy (Record x.), in which it is asserted that the church's commission is founded, not on princes' power, but on the Word of God, while they confess that that Divine commission does not impart civil power over princes, or make the church independent of them in civil matters, but that she is in the same position towards the state as Christ was on earth, a subject, yet with supernatural powers. In further explanation, it may be observed, that Bonner took out the same commission for his bishoprick from Henry as Cranmer did from Edward, clearly shewing (from the allowance of a Romanist) that it was merely a commission for exercising jurisdiction, parallel to the license which the dissenter, at this day, purchases to exercise the privilege of preaching.

Further, the nature of the king's supremacy is explained in our 37th article, (which, be it observed, is part of an Act of Parliament,) in a sense quite accordant to that which I have been unfolding, viz. —"that *only* prerogative which we see to have been given *always* to all *godly* princes in holy scripture by God himself;"—viz., to rule all estates of men, and to use the civil sword. It is plain, from this account of the supremacy, 1, that it has no reference to the apostolical powers of the church; for no one pretends, with the instances of Uzziah and Jeroboam before us, that the Jewish kings had right of interfering with the priesthood; 2, it is only granted to "godly," i. e., *Christian* princes, though Henry, indeed, seemed to make it inherent in the kingly office. There can be no doubt, then, that the oath of supremacy, in which we swear that the king is "supreme governor, as well in all spiritual or ecclesiastical things or causes as temporal," must be interpreted by this 37th article, i. e., as having no reference to our apostolical rights and powers.

But the history of the beginning of Elizabeth's reign puts this matter in a still clearer light. The Act of Henry VIII., in which the title of supreme head of the church" was given to the sovereign, and which had been repealed by Mary, was not revived; "supreme

governor" being substituted for it, in the enactment of that oath which is observed to this day. "This was done," says Burnet (part 2, book iii.), "to mitigate the opposition of the popish party; but, besides, the queen herself had a scruple about it." Leslie, who refers to this passage, adds, (Case of the Regale, p. 9,) "the same bishop in his travels, letter I. from Zurich, quotes a letter of Bishop Jewel's to Bullinger, dated May 22, 1559, wherein he writes, 'that the queen refused to be called head of the church,' and adds, 'that that title could not be justly given to any mortal.'"

Moreover, it will be observed, that the 37th article refers to Elizabeth's Injunctions in explanation of its meaning. These clearly set before us the *drift* of the doctrine of the supremacy, as it has been held in law ever since Elizabeth's time, whatever extravagant and impious notions Henry may ever have entertained about it,—viz., to secure the kingdom against foreign interference, not to restrain home apostolical authority. "Then followed,"—I quote from Burnet, (part 2, book iii.)—"an explanation of the oath of supremacy, in which the queen declared that she did not pretend to any authority for the ministering Divine service in the church, and that *all* that she challenged was, that which had at all times belonged to the imperial crown of England, that she had the *sovereignty and rule* over all manner of persons under God, *so that no foreign power had any rule over them.*" Indeed, this comment upon the sense of the words is inserted in the latter part of the oath itself.

"Primate Usher," says Leslie, "gave the same explanation of it, in a speech at the council-table at Dublin, upon occasion of some magistrates there, who refused the said oath; and King James sent him a letter of thanks and approbation of his speech, both which are in print. And none of our succeeding kings or parliaments have given any other explanation of it, or required that it should be taken in any other sense, but all along refer to these." Gibson might be quoted to the same effect. And, lastly, this is, in the main, Burnet's view, who cannot be accused of allowing too much independence to the church. In a controversial pamphlet on the subject of our Reformation, which he published in Holland, in 1688, he says,—*"It is a very unreasonable thing to urge some general expressions,"* (alluding to the preambles introduced into some of the parliamentary Acts of Henry,) *"or some stretches of the royal supremacy,* and not to consider that more strict explanation that was made of it, both in King Henry the Eighth's time and under Queen Elizabeth.... In King Henry's time, the extent of the king's supremacy was defined in the necessary erudition of a Christian man, that was set forth as the standard of the doctrine of the time; and it was upon this that all people were obliged to take their measures, not upon some expressions, either in Acts of parliament or acts of the convocation, nor upon some stretches of the king's jurisdiction. In this, then, it is plainly said, that, with relation to the clergy, the king is 'to oversee them, and cause that they execute their pastoral office truly and faithfully, and especially in those points which by Christ and his apostles were committed to them.'" [This is that *patriarchal power* which I above spoke of.] "And to this it is added, 'that bishops and priests

are bound to obey all the king's laws, not being contrary to the laws of God.' . . . The *other reserve* is also made of '*all that authority which was committed by Christ and his apostles to the bishops and priests.*' And we are not ashamed to own it freely, that we see no other reserves upon our obedience to the king besides these. So that these being here specified, there was an unexceptionable declaration made of the *extent* of the king's supremacy. Yet, because the term 'head of the church' had something in it that seemed harsh, there was yet a more express declaration made of this matter under Queen Elizabeth. . . . This explanation," [i. e., that which is in our articles,] "must be considered as the *true measure* of the king's supremacy; and the wide expressions in the former laws must be understood to be restrained by this, since posterior laws derogate from those that were first made. . . . This is all that supremacy which we are bound in conscience to own; and if the letter of the law, or *the stretches of that in the administration of it*, have carried this further, we are not at all concerned in it. But in case any such thing were made out, it could amount to no more than this, *that the civil power had made some encroachments on ecclesiastical authority; but, the submitting to an oppression, and the bearing it till some better times may deliver us from it, is no argument against our church;* on the contrary, it is a proof of our *temper and patience,*" &c.

To conclude; it would seem, on the whole, that the royal supremacy may be viewed under the following aspects:—

1. As the prerogative of governing the church externally, i. e., ruling all the members of it in civil matters, claiming their obedience, to the exclusion of all foreign jurisdiction; and this is the prerogative of every government, as such, whether heathen or Christian. Vide Canon 1, of 1603.

2. A prerogative of interfering in church matters, "in ecclesiastical causes," appointing functionaries, directing usages, providing liturgies, &c., which is only exercised by the king as Christian, and exercised on two grounds, first, because he allows the church's jurisdiction in his kingdom, and creates "prelacy," authoritative courts, and the like; and next, because, by his patriarchal power, he has a claim upon the confidence and devotion of the church. Vide Canon 2, of 1603; agreeably to which is the judgment of the eight bishops already referred to, which declares, that "in case the bishops be negligent, it is the Christian prince's office to see them do their duty."

3. The king has *not* the power (1) of bestowing the ministerial commission, as is plain from Henry and Edward's words, in granting license to Bonner and Cranmer, "*ultra ea quæ tibi divinitus,*" &c.; (2) of ministering the sacraments, vide Art. 37; (3) of excommunicating, vide the Declaration subscribed by Cromwell; (4) of ministering the Word, (in which, of course, the making articles, &c., is included,) vide Art. 37.

4. There are a number of details in which the extent of the supremacy is undetermined—e. g., the king's power of depriving bishops, of creating or destroying bishopricks, &c. Judge Hales,

indeed, places all these matters absolutely in the crown; “the prescribing who shall be a bishop, the extent of his diocese, the circumscription of him, under pain of contempt, to act his powers of order within those limits.” But here Hales’ instances impair his rule, for the prescribing who shall be bishop is not “inherent in the crown,” inasmuch as the chapter has the right of election. And this, indeed, may be observed generally, that in these details of jurisdiction the church has, for the most part, a concurrent voice, even where the crown has the initiative. Thus the chapter must elect when the king recommends to a bishoprick; the bishop must *institute* to a living; and so of *induction*, *confirmation*, *installation*, &c. I mean that, letting alone the *apostolical* powers of the church, ordination, &c., even in (so called) ecclesiastical or spiritual matters, i. e., in those peculiar institutions which, in the words of the ordination service, “this church and realm has received,” the church must *concur* in the acts of jurisdiction exercised by the civil power. And this consideration throws some light on the state of the law in such cases of jurisdiction as are not clearly determined by the letter of it, e. g., the union of dioceses.

Lastly, I have no wish to contend that the existing state of the law is, in every part, as consistent as the theory of it is just. E. g., the power of excommunication lies in the spiritual courts, of which the king is the head; which is as great an anomaly as though he was invested with the power of ordination. Warburton, indeed, defends it; but he seems to have made his theory with a view to fit on to the existing state of our law, not upon any religious and philosophical basis.

## ON THE TIME AND MANNER OF NOTICING DISSENT.

### NO. IV.

SIR,—It remains to answer some objections of various kinds, to any systematic notice of Dissent, at the time and in the manner recommended in No. II., which appeared in the British Magazine of January. The subjects of these objections shall be taken in the same order as when the probable advantageous results of so doing were spoken of,—viz. (1) as they apply to the clergy, (2) to church people, (3) to dissenters.

(Obj. 1.) A clergyman feels uncomfortable and embarrassed in making such a public claim to respect for himself, as if it were magnifying his own profession, and making arrogant pretensions in his own behalf. This is natural; and the feeling arises from various causes, some of them amiable and praiseworthy—in part from a confusion between the dignity of an office, and the worth of its holder as necessarily resulting therefrom,—and some I fear blameworthy. On these last I forbear to say anything, only wishing each person, who feels thus, to search his heart very narrowly for the reason, why he shrinks from, and dislikes, avowing the *sacred* character of the priestly office which he bears; and to ask himself, whether he, in his mode of life, willingly

(so to say) secularizes it more than he ought, and so that an avowal of its sacred character would be, in some degree, a condemnation of his own habits of life. Upon the almost insensible confusion between the dignity of an office, and the consequent worth of its holder, let thus much be observed—that, be this as it may, the assertion of one's office is due both to those for whom we minister, and also to the office itself. Would an ambassador shrink from producing his credentials, from fear of seeming to exalt himself, if he thought that those, to whom he was commissioned, were ignorant, or forgetful, of the authority with which he was invested? To me this seems a humbling, rather than a self-exalting admission. We have a commission—do our actions run according to its tenor? Do we ourselves sufficiently respect our own office? and if not, how can we expect others to do so? At least here we ought to set the example, and shew we do not claim for the office that which we, its bearers, do not extend to it ourselves.

(Obj. 2.) It may be also objected, that it is so difficult to handle these subjects with discretion, or to find fit opportunities for bringing them forward in sermons without seeming to force them, that it may be better to leave them altogether. Might not the same argument be as conclusively used about all controverted doctrines? Besides, opportunities are not so difficult to find, as would be soon seen on an attentive observance of the lessons, or epistles, and gospel for the day. Further, there is no need always to wait for such occasions. Chance occurrences may turn the preacher's mind, or some of his congregation, that way; or it would be sufficient reason, that a long time had elapsed without any recurrence to these topics. It will not, I think, be found, that a congregation makes such nice discriminations in regard to their pastor's choice of subjects.

(Obj. 3.) Oh, but (say many persons) these are arguments which, though true in themselves, are not level to the understanding of an ordinary congregation, and cannot be brought home to their feelings, because there are not clear and decisive statements respecting them in the Bible. The conclusion may be doubted, and the premiss denied. It may be doubted whether such subjects may not be made intelligible to ordinary hearers, since doctrines more abstruse than these are made so, sufficiently so at least for the full reception; e. g., the doctrine of the Trinity—the propriety of infant baptism—of confirmation—of the present manner of observing the Lord's day—which are constantly and heartily received by those who would be quite unable to give satisfactory proof of them. Consider, as a further illustration of the fact, that the power of giving proof is in no way the law of what we receive and believe; how few common people would be able to give a clear and satisfactory account of the received canon of scripture, or even of the grounds of our reception of the Bible. The forcible words of Jer. Taylor upon another subject may be here appositely used:—"Men may be sure of the thing, even when they are not sure of the argument."

Moreover, the premiss may be denied, that there are not clear and decisive passages of scripture bearing on these subjects, which might



not be readily brought home to their comprehension. There is a difficulty I admit. But the difficulty is not to find the passages, but to make others understand their application; e. g., (1) the passages from St. Paul against schism, and causing divisions; (2) the exhortations to preserve unity, from St. John's and St. Paul's epistles; (3) the power of excommunication\* given to the church; (4) the evidence of different ministerial orders in the apostolical church, conferred in one unvarying manner, drawn from the Acts of the Apostles and the Epistles, particularly those to Timothy and Titus; (5) the church mentioned as a visible body. But, if it be a visible body, must not the bonds of union be visible? Can there be a visible church whose terms of communion are invisible? Surely it cannot be denied, that there are passages from scripture clearly and decisively referring to these subjects in some way or other. And if so, thus much may be further affirmed—that assuming a man to stand in a position of an authorized teacher, and looked up to, and respected as such, he would not find himself unable to convince his hearers of the *manner* of their application.

(Obj. 4.) There are many in whose eyes such a course would be objectionable. Those would be pained who cannot bear the appearance of pronouncing an uncharitable condemnation, and on grounds which are not quite clear. Those again, who are called, by some persons, enlightened church-men, would take offence. They would consider such views narrow, and inconsistent with what they term the spirit of Christianity; they would regard the open maintenance of such opinions in itself a proof that the dissenters have claims, and grievances to be redressed, because they are compelled to pay towards the support, or participate in the rites, of a church (e. g. in marriage) which does not hesitate openly to condemn the principle upon which the communities to which they belong are formed. Lastly, dissenters generally would be offended at such a line of conduct. What has been before said may be repeated in answer to the two first classes of objections. Those who do not like any appearance of condemning others on a doubtful point, would feel no distress, if they heard *principles* only, and not *persons* condemned; and if all remarks on these subjects were directed to explain the view of the church and were confined to *general statements* without any *particular* applications. Next, that many of those who, calling themselves enlightened Christians, stigmatize such views as bigoted and intolerant, should take offence at any statement of them, is, as has been observed, scarce to be regretted. Their cold conformity in the leading and general doctrines of Christianity is scarcely to be called communion. They are amongst us, but they are not of us. It may even be doubted how far they really agree in their way of receiving these few doctrines which

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\* The obvious question then arises, can such a power really exist, if all descriptions of professing Christians are considered as properly belonging to Christ's church? If so, the power is but a name, for a man cannot be put out of the church, if, when excluded from one body, he can always find admission in another of equal worth and dignity.

they profess to hold in common. On the offence likely to be given to dissenters a few words may be added. It is true they will at first be indignant, will talk of popish superstition—priestcraft—spiritual pride—apostolical simplicity—Christian liberty, &c. &c. They will ask, with mixed feelings of sorrow and anger, “when will Judah cease to vex Ephraim, and Ephraim to envy Judah?”\* They will speak of the freedom from prejudice among their enlightened members, who occasionally come to church, e. g. in Lent, on Christmas day, or when there happens to be service at church and none at meeting. It may be said too, that the dissenters would be so excited to renewed and bitter† attacks on the church, complain more and more of their grievances, and gather fresh strength to their arguments in the eyes of lax and ill-instructed churchmen. Add to this, to make the case worse, some will fall away from the church, and become either dissenters or despisers (openly perhaps) of what they call ultra-orthodoxy, or clerical bigotry. Even friends may say, you are doing disservice to your own cause, you are bringing the church into danger by the extravagance of your pretensions. In answer to all these considerations, allowing them the full weight claimed for them, I ask the following questions:—Is not the ground of offence the speaking truth, simply but boldly? Are not those who might be disposed to believe the truth prejudiced in the firmness of their conviction by what must be called either a sort of underhand propagation of it, or as if we ourselves hesitated, and did not feel sure of its importance? Further, may not ignorance on these points render indifference as to persuasions excusable, where there have not been opportunities of inquiring into the subject?

Surely if these questions be answered in the affirmative, there should be an end of such careful consideration of consequences. We must assert the truth, and leave results to the disposition of a higher power. It should also be remembered, that you have a right to assume those who attend your church to be church people, or at least to address them as if they were. A Roman catholic would not be expected so to preach as never to hurt the feelings of chance protestant frequenters of his church. Why should it be thought improper that a clergyman of the church of England should occasionally explain passages of scripture which involve a condemnation of the foundation principle of dissent, in the way of caution and admonition to his flock? Were

\* It is curious, that this favorite oratorical flourish among dissenters conveys in fact a concession of the very point at issue. Why did Judah vex Ephraim? Or again, would a dissenter say, that I laid an uncharitable charge against every individual Ephraimite, and called him a rebel, if I asserted, that the ten tribes were guilty of rebellion—or that the nation was a rebellious nation?

† Without wishing to withhold the just credit for moderation and impartiality due to so many of the most respectable and gifted members of dissenting establishments, or to say what may seem undeservedly harsh, may it not be doubted, whether more systematic, more bitter, and I must add, in many cases, more unfair attacks could be circulated than are at present made by many dissenters against the church? I only mention this to shew, that the question is not, whether avoiding these subjects would prevent these frequent attacks, but only whether acting upon the views here advocated would be likely to multiply them.

the institutors of these dissenting bodies so careful in all cases to avoid giving unnecessary pain to the members of the church from which they separated?

There remain two observations, to which I wish to draw attention, in order, so far as I can, to place the reader in the light under which I view the subject, that he may the better judge of my feelings, and the spirit in which these remarks have been written.

I. If the apostolic succession—episcopacy—distinction of orders—unity—obedience to properly appointed pastors—schism—be not *doctrinal facts* of the Christian religion, but if they are only topics either in themselves non-essential to Christianity, or, which comes practically to the same point, topics on which we ought not, in Christian charity, to think of determining or insisting on, in reference to dissent as it exists around us, *then* I must confess my honest opinion, that the subject of separation is, generally speaking, very unfairly and hardly judged among zealous churchmen. Certainly my own view of it would undergo a great change. At present I term that man, and that man only, a conscientious dissenter, who feels *obliged* to secede from the the church, having, upon trial and experience, found the insufficiency of her doctrines towards holy living, and who therefore concludes, that an adherence to her tenets, or a continuance in communion with her, which would be a tacit adherence to her tenets, would be to endanger his eternal salvation. Unless his strong feeling and conviction amount to this, I conceive a man to be *wrong* in seceding. But give up the maintenance of the above grounds for conformity, as *doctrinal truths*, which I firmly believe them to be, and *then* I should conceive any of the following to be justifiable grounds for separation:—e. g., if a man thinks the dissenting system better adapted to the religious state of the times, or of himself in particular—or that, upon the whole, the cause of religion would be served by the abandonment of the present church system—or that he prefers the dissenting modes of teaching, or preaching, or their services, or general administration, &c. &c.

My opinion may be right or wrong, but it accounts for my pressing an open assertion of these subjects by the clergy in the course of their ministry, because they appear to me to involve the very essence of our churchship. Most of the other grounds, which are usually brought forward in defence of the church, seem to me *mutatis mutandis*\* to be applicable in defence of any other dominant ecclesiastical system. The ground here insisted on seems to me to suggest the most proper answer to the question—Why am I a churchman? It seems to me rather a confusion to answer, as is often done, that the doctrines

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\* I say *mutatis mutandis*, because my assertion of the paramount claims of the church is, so to say, external to all consideration of the soundness of its particular doctrines. Suppose a member of the church of England to think some doctrines of the Romish church more scriptural than ours, another, or some among any other denomination of Christians, well, the argument here followed precedes these considerations, in that it goes to establish a prior claim of authority for the church's exposition of doctrine; and so is a protest against the entire independent right of private judgment, and a caution against its licentious use.

and ordinances of the church are strictly scriptural, or that services similar to those which it uses have been in use among Christians from the earliest ages; or that the beauty and excellence of its Liturgy and Articles is such. For, in a certain way, answers of a somewhat similar kind might be made by members of dissenting bodies; and therefore they do not apply exclusively enough to our own. Further, such answers do not appear to me either apposite or logical. For the question does not imply a doubt on these points, but rather presupposes the contrary: for if a man were doubtful about these, the more natural form of question would be—Why should I belong to a body which has this antecedent objection against it?

The state of the case, upon their own shewing, between the church and certain dissenters, is this:—we, in common with the church of England, hold all essential doctrines, and therefore it is for you members of the church to shew cause, why, upon this assumption, it should not be free to any to leave your communion without further reason than some preference for us, even though he have no objection against you. They are here met upon their own grounds, and both the paramount claims of the church, and the nature of the sin in such principle of dissent would be asserted and explained.

II. In speaking of dissenters, my remarks apply exclusively to those who have *become* such, who, having been born and bred members of the church of England, are no longer so. These are properly separatists, and these are the persons here in view; to bring whom to a careful reconsideration of the grounds of their separation seems to me the principal aggressive measure which churchmen are called on to adopt towards dissenters. Those who have been born and bred otherwise are not strictly to be termed separatists, nor do I regard them as such. They are, and always have been *without*, but they went not out from us. We consider, indeed, that they are in profession of error, but they have not exchanged what we hold to be truth *for* that error, nor have they contributed at all to the breaking up of church unity. Neither is it to be expected that the arguments in behalf of the church views should have the same force when addressed to them, as they undoubtedly ought to have had when addressed to those who, in spite of them, and in spite of predilections of birth, education, &c., have yet abandoned the church. Moreover, they are no otherwise comprised in censures passed on dissent as such, than every Mahomedan or Jew is to be considered as individually condemned by every condemnation of the religion which he professes, or than every individual Israelite in condemning the ten tribes as rebels.

Still further, however, to claim for these opinions a fair and serious consideration, and still further, to protect them against a careless rejection as bigoted and illiberal,—terms, from the application of which I would wish to shield them, *only* in order to their obtaining an impartial hearing, and in the hope of their working on any one a practical conviction at once of their truth and availableness,—I shall conclude with the words of one, to whose memory scarce any educated man would venture to attach such a charge, and of one whose metaphysical powers and strong religious feelings give weight and value to his judg-

ment, whether as a philosopher or a Christian :—"The only true spirit of tolerance" (says Coleridge) "consists in our conscientious toleration of each other's intolerance." And, speaking more at large on the same subject, he continues—"But notwithstanding a deep conviction of our general fallibility, and the most vivid recollection of my own, I dare avow, that as for *opinions* and not *motives*, *principles* and not *men*, I neither am tolerant, nor wish to be regarded as such. According to my judgment, the profession of perfect tolerance in respect of all principles, opinions, and persuasions, those alone excepted which render the holders intolerant, is mere ostentation and hypocrisy. By so saying, a man either means that he is utterly indifferent to all truth, and finds nothing so insufferable as the persuasion of there being any such mighty value or importance attached to the possession of truth, as should give a marked preference to any one conviction above any other; or else he means nothing. That which doth not *withstand* hath *itself* no standing-place. To *fill* a station is to exclude or repel others; and this is no less the definition of moral, than of material solidity." Under such protection I am content to leave my opinions. Be these opinions right or wrong, let the words of Coleridge shelter me from the charge of uncharitableness, because I positively assert them. Would that the sight of his name would so far influence any reader as to lead him to a serious and careful investigation of these subjects, both as to the proofs by which they are supported, and as to their practical bearings, with a full determination to act upon the conclusion to which such an investigation may bring him. For myself, I have a deep and strong conviction that they are truths of great practical importance, that the gradual disuse or withdrawal of them has been of serious detriment to the interest of the church, and indeed I may say, of true Christianity; and that the revival and public assertion of them, after a time and when the first appearance of aggressive hostility in so doing has passed away, may, by God's blessing, work a good effect upon the minds of all well disposed churchmen, as well as of many who are not with us, but have the cause of truth at heart, and who seek for it with diligence and earnestness, and, above all, in a humble, charitable, and Christian spirit.

R. F.

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#### THE ADAMIC CREATION.

THE second chapter of Genesis is, I believe, generally considered as a recapitulation of the first, with some additional circumstances; but I think there is sufficient reason for supposing it a distinct account of a totally different transaction. In the second chapter, we read of beasts of *the field* and plants of *the field* (or cultivated land); in the first we are told of beasts of *the earth*, of herbs and trees upon *the earth*. This is at least a remarkable distinction, whatever the meaning of it may prove to be. The conclusion I have come to concerning it is this :—that early in the sixth period of creation, before the

existence of man, the earth was occupied by animals and a vegetation but ill suited to the comfort of the human species; and that, upon the creation of man, there were formed other animals and another vegetation expressly adapted to the wants of the last and noblest work of God.

The clause, Gen. ii. 4—6, marks the line of separation, as well as forms the link of connexion between these two distinct acts of creation :—

“ This is the account of the heavens and the earth at their creation,  
In the day that the Lord God made the earth and the heavens ;  
Even before any shrub of the field was in the earth,  
And before any plant of the field sprung up ;  
When the Lord God rained not on the earth,  
And there was not a man to till the ground ;  
But there went up a mist from the earth,  
And watered the whole face of the ground.”

“ Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden in Eden, and there he put the man whom he had formed : And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; also trees of life within the garden, and the tree of knowledge of good and evil.” These trees of life were peculiar to Paradise, and were fitted to preserve man in an immortal state ; when, however, in consequence of the transgression, he incurred the penalty of death and was to be reduced to a mortal state, then God drove out the man from the garden of Eden, that he might no more put forth his hand and take of the trees of life, and eat, and live for ever.

“ And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them.” These beasts of the field, as distinguished from the beasts of the earth, can mean only such gentle animals as are fitted to hold intercourse with man, and are contrasted with those which are of a wild nature and roam the earth at large. Thus it would appear that only the tame or useful animals were tenants of Paradise with Adam, and not every living creature which the wide earth had brought forth during the sixth day : we certainly cannot suppose that any carnivorous or venomous animals were there. The serpent indeed had a place in Paradise ; but it was originally more familiar and intelligent than any beast of the field, on which account it was selected for the purposes of Satan. The subsequent change in its nature and habits is expressly accounted for :—“ Because thou hast done this, cursed be thou above every beast of the field.”

When the Lord brought every beast of the field unto Adam in Paradise to see what he would call them, it certainly was not in order to shew him the whole extent of the animal creation ; it was rather with a view of making him experimentally acquainted with the qualities of the domestic animals with which he had to do, and of giving him a practical lesson in the use of language. The Almighty could at once

have inspired Adam with a perfect command of language, and with all knowledge, but it is more in accordance with the general course of his Providence to work by the use of ordinary means. Thus he instructed Adam how to clothe himself, by exhibiting to him the process of making tunics of skins: numbers also were practically instilled by his remembering the seventh day to keep it holy.\*

For the sake of comparison, I shall now add a brief statement of the discoveries of Geology, as far as they relate to the present subject:—

The study of fossils makes known to us the important fact, that, previously to the existence of man, the Author of Nature had created different species of plants and animals at successive and widely distant intervals of time; that a very large proportion of the creatures, which lived in the later periods, had become extinct; and that they had been replaced, before the creation of our first parents, by the animals which now exist. The remains of tropical animals and plants, which are found in northern countries, prove farther that changes of climate no less remarkable have taken place; and that a heat equal to that now experienced in equatorial regions must have formerly prevailed in the most northern latitudes. The greatest degree of heat seems to have existed during the deposition of the inferior beds of the secondary strata; and it appears also, from the nature of the fossil plants found in these strata, that there must have existed, at the same time, a very considerable degree of moisture in the atmosphere.

The striking coincidence between the scriptural account of creation and the order in which the fossil remains of creation are found deposited in the superficial layers of the earth, has been long pointed out; but the existence of strange and monstrous animals, before the era of man, has hitherto been considered to receive no shadow of support

\* Philosophers fondly assert that the art of counting originated in an endeavour to designate numbers by means of the fingers, and that this humble method was gradually improved into the convenient decimal system of numeration. This very probable supposition they consider to be demonstrated by the researches of philology.—“The word *ten*, German *zehn*, Latin *decem*, is well explained by means of the old German or Gothic, in which it is expressed by *taihend*: i. e. the old article *thai*, the, and *hend*, the two hands, or ten fingers, which afforded to man the original instruments of counting, as they still do to children, and from which have arisen the whole decimal system. The Roman notation, also, points to the same origin. The numeral V represents the outspread fingers of one hand, as X does those of both. Among the Germans, *taihend* was contracted into *ten*; which, with a dental or sibilant prefix, became *zehend*, *zehn*. The Latins changed the guttural *h* into *c* or *k*, and thus formed the word *decem*.”—(Professor Jäkel’s German Origin of the Latin language, p. 98.) “For *five*, for *ten*, for *hundred*, for *thousand*, there is not a universal, but certainly a very general agreement in all the languages of the eastern islands, from Madagascar to Easter Island, in so far as the yellow complexioned race is concerned. . . . One of the most universal terms throughout is that for *five*, which in some of the languages, particularly those of Celebes and some of the Philippine Islands, also means the *hand*, obviously in reference to the five fingers.”—(Foreign Quarterly Review, No. 28, p. 390.) Numbers are not a human invention, but a Divine gift, like many other arts of which proud man takes the credit to himself. Though the hands certainly did not give rise to the art of counting, or to the decimal system, yet it is very probable, as the remoter tribes became uncivilized and lost the higher numbers, that *five* and *ten* would be preserved through their application to the fingers, which might hence give their name to these numbers.

from scripture. The above interpretation is offered as a first step towards bringing that fact into a general agreement with the revealed word of God. Dr. Nares, in his late work on "Man as known to us theologically and geologically," says:—"It cannot be dissembled that the Mosaic history, as it is commonly received, stands in the way of geologists. . . . I am at a loss to understand what the object can have been of delivering up this goodly planet to the sole use of a multitude of strange animals, for a great length of time, without any contemporary beings of higher qualities."—(p. 210.) This is a difficulty which, perhaps, every one has experienced; yet, however inexplicable the reason, the fact itself seems to be revealed, that races of animals have possessed this earth which were never meant to be subservient to man. "And God made *the beast of the earth* after his kind, and cattle (behemoth) after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle (behemoth, such as elephants), and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. i. 25. Thus to man was given dominion over flocks, and herds, and behemoth; but over the beasts of the earth, such power was not given. These beasts of the earth, then, may well be those geological monsters, over which, in life, man had no dominion; but, over whose remains, power has been given him to disquiet them, to bring them up, that they may proclaim their Maker's greatness, and authenticate his Word.

W. B. WINNING.

*Keysee Vicarage, Beds.*

#### MARRIAGE IN THE PRIMITIVE CHURCH.

SIR,—A stupid and malignant paragraph has been going the round of several of the periodicals, stating "that the presence of a priest, or other religious functionary, at the celebration of a marriage, or the intervention of the church was never thought of in the early ages, and never considered *necessary* till the time of the council of Trent." The object of the publication of such trash is clear; it pleases those who think every thing in the way of religion should be matter of private caprice, and that all ordinances ought to be quite subservient to human views. And it delights the libertine, who, seeing marriage regarded by *religious* men as only belonging to the civil magistrate, feels himself under less restraint when he would violate its sanctity.

I believe we must acquit the writer of gross falsehood, and only bring him in guilty of consummate ignorance. He has malice however in his composition, so that he deserves the severest censure for his attack; but a man who places the council of Trent in the *wrong century* is not likely to do much harm, so that we must mingle contempt with our reprehension. His dagger is poisoned, but he does not know how to wield it.



I have thought it would not be uninteresting to your readers to lay before them a few extracts from the early fathers, by way of shewing to what base (the word will out) lies our pseudo-philosophers resort. Gibbon set the example, but he had learning enough to enable him to veil his mis-statements from common readers, and to give some little trouble to learned men to ferret them out. But now-a-days they out-Gibbon Gibbon, and state at random any unblushing falsehood that may suit their purpose. The extracts I subjoin will shew this, and serve for reference at a future time.

I quote first the great Bishop of Antioch, the companion of Polycarp, the disciple of the blessed Apostle St. John—the martyr Ignatius; he wrote about the year of our Lord 68, or little more than thirty years after our Lord's death. In his epistle to Polycarp (*Patres Apostolici*, ed. Amst., t. 11, p. 41) he says, "that the marriage may be in the Lord, and not in the flesh, the man and woman should consult the judgment of the bishop." This proves that "the intervention" of "an ecclesiastical functionary" was considered to be conducive to the marriage being in the Lord as early as the first century; and if we consider that the Christians were few and scattered, scarcely having formed churches, or received superiors, I think the testimony very strong.

But in the next century, when Christianity had "lengthened her cords and strengthened her staves," when she had assumed the regular appearance that she has ever since possessed, we find that Tertullian gives positive testimony that *the church celebrated marriages with certain rites*. He says, (lib. 2, ad uxorem, c. 9, p. 282, edit. Rothomag. 1662,) "How can I describe the happiness of that marriage which the *church approves*, the OBLATION (viz. the celebration of the eucharistical sacrament) CONFIRMS, the angels proclaim *when sealed*, and the Father ratifies?" To those who are acquainted with the customs of the primitive church I need make no observation; but to those who are not, I will observe that the administration of the Lord's supper formed an invariable part of every public service; and the word "oblation" clearly points out that there was a *religious ceremony at every Christian marriage*.

As it would be useless to give too many passages, I will merely observe, that about the year 369, the Bishop of Cæsarea, commonly called "the great St. Basil," in his 7th Homily in Hexaemeron (tom. 1, p. 68, edit. Benedict., Paris,) says, "Let this bond of nature, this yoke, which is a *yoke through, or by means of, the blessing*, (*ὁ δια τῆς εὐλογίας ζυγος*,) unite together those who before were separated. The wife must bear with the husband, &c. &c." Can any thing be plainer?

Ambrose, a few years after, (379,) even calls marriage a sacrament; (lib. 1, de Abraham, c. 7, edit. Bened., Paris, tom. 1, p. 302.) And in his 19th Epistle (tom. 11, p. 814, edit. *ibid.*) there is this strong passage—"As marriage *must be sanctified by the priest's sanction and blessing*," (literally, by the priestly covering and blessing,\*) "how can that be termed a marriage where this is no agreement of faith?"

\* Velamine sacerdotali, et benedictione sanctificare oporteat.

Pope Siricius, who succeeded Damasus in 385, and was a man of much piety, in one of his epistles (see Labbe's General Councils, tom. 2, p. 1019, the Paris edition), speaking of marriage, says, "That *blessing which the priest imparts* may be considered as a kind of sacrilege if it be attended with any transgression."

The greatest and most learned divine of this century, St. John Chrysostom, in his 18th sermon, (tom. 3, p. 195, ed. Benedict.) after stating, in glowing terms, that Jesus Christ should be present at every marriage, as he was at that in Cana, asks his hearers "To what purpose is it, that you call in a *priest to crave a blessing*, and the next day you commit wicked actions?"

I should think our worthy critic would be ashamed of his production when he reads such passages. But even if his face is covered with triple brass, the man who asserts that the church did not interfere in marriages till the council of Trent, (in 1545), must blush (how great soever the phenomenon of a "liberal" in religious matters blushing would be) when he reads the following passage. The third council\* of Carthage, in 398, in their 13th Canon on Matrimony, give this order—"Where the parties are to *receive the priest's blessing*, let them be presented by their parents." (See Labbe's Councils, tom. 2, p. 1201, Paris edition.) This is no doubt the origin of the rubric in the Common Prayer Book, "The minister receiving the woman at her father's or friend's hands," &c. &c.—(Solemnization of Matrimony.) A fair presumption, to say the least of it, that, in its principal features, the service of matrimony has remained the same, not about three hundred, as our critic would have it, but upwards of one thousand four hundred years!

In the next century proofs multiply. Pope Innocent the first (in a letter in Labbe's General Councils, tom. 2, p. 1261) even considers "the blessing which the priest gives in marriage is conformable to the law antiently appointed by God." Augustin calls marriage a sacrament frequently. "Non solum vinculum verum etiam sacramentum" is a frequent expression of the African bishop: see particularly the treatise on Faith and Works, cap. 7, tom. 6, p. 170, Benedictine edition. See also the same volume, p. 332 & 337, de bono conjugio; and also his 289th sermon, volume 5, p. 482, where he describes some who act before marriage so as "to be unworthy to receive the benediction with their bride"—"Benedictionem accipere cum sponsa sua," &c. &c.

St. Leo, called generally "the great St. Leo," holds similar language, (ep. 2, p. 408, edit. Quesnel, Paris.) And so does Cyril of Alexandria, in his epistle to the heretic Nestorius.—See Labbe's General Councils, tom. 3, p. 408.

But I am tired, and I fear you are so too; I will therefore only detain you one minute and ask you one question. There are certain men who profess to be primitive Christians, and to follow the footsteps of those of old in every respect: but these men hold that the civil

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\* Assembled to settle certain points of discipline. It was the third held at Carthage, though called by some the fifth.

magistrate can make a lawful Christian marriage. They do not go to the bishop, as Ignatius directs, nor to the public service of the oblation with Tertullian, nor to receive the priest's benediction, as Basil, Ambrose, Siricius, Chrysostom, and Augustin tell us is essential, nor are they brought to the priest by their father and mother, as the 73 bishops at Carthage commanded. Moreover, Mr. Editor, these men blame all churches who do as the primitive churches did. Now can you tell me how, for shame sake, these men call themselves practisers of the primitive worship? If you can you'll oblige

Yours very truly, PHILOPATER.

#### ORDINATION SERVICES.

SIR,—The question relative to the Ordination Services mentioned in your answers to correspondents in the Number for January last, has led me to offer you a few remarks on that subject, not so much in the hope of giving a satisfactory answer to the inquiry, as with the view of exciting among your readers and correspondents an interest on the point in question.

There can be no doubt in a legal and historical point of view that those offices form a part of our "Book of Common Prayer," as it is usually termed, although in strictness those words only apply to the Morning and Evening service, as will be seen by reference to the Act of Uniformity, where every other part of the Prayer Book is separately specified. The history of the Ordination services is curious, and may not be generally known. They were composed in 1549, and in 1551 were declared, by Act of Parliament, to form a part of the Book of Common Prayer. On the accession of Queen Mary this Act was repealed, and the whole Book of Common Prayer condemned; but in the first year of her sister's reign, its authority and use were restored, by Act of Parliament, and an express declaration was made that the ordination services should be deemed a part of the public Ritual of the kingdom.

In the Act of Uniformity, the title of the Prayer Book stands thus, "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, printed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons."

It is not very easy to see why one part of "the Book intituled" thus, should be omitted rather than another. The various offices and forms usually printed in the Prayer Book are here separately mentioned, and the Ordination services as specifically as any. The Prayer Book and Homily Society usually, I believe, inserts them, and that for Promoting Christian Knowledge sometimes, though more rarely, prints them in its Prayer Books.

It is much to be wished that a matter of such importance as the correctness, even in minor points, of our public Liturgy, could be bet-

ter secured than it is. From what authorized copy the Society for Promoting Christian Knowledge prints its Prayer Books I know not, but in one of their octavo editions which was shewn me by the kindness of a friend, who had collated it with the cathedral copy at Canterbury, and marked the variations, the errata were incredibly numerous. One very common error, is to print the Collect called, "A Prayer that may be said after any of the former," at the end of the whole collection, whereas its proper place is before that for the Parliament; the intention being that it should not be used unless some one of the eight first is read: many clergymen, probably from this mistake in the book used by them, read it whenever either of the two latter is used.

I am, sir, your obedient servant,

CLERICUS HEREFORDIENSIS.

### LIBERALITY.

SIR,—The idea which many of our moderns entertain of liberality seems to be a mixture of insincerity, ambiguity, indecision, and false shame. I am led to make this remark from the unjust accusations of illiberality and party spirit made against those of our clergy who conscientiously believe dissent to be sinful, and will not therefore, in their speeches at public meetings for religious purposes, acknowledge dissenters as forming a part of the *visible* Church of Christ. I am one who agree with that portion of our clergy. I pray against "all false doctrine, heresy, and schism," and I thus pray from my heart. That "schism" necessarily refers to outward disunion seems to me sufficiently shewn by the fact that "false doctrine" and "heresy" are mentioned separately, without having recourse to the ancient view of the church. In expressing this opinion I am actuated by no less charitable a spirit towards dissenters than they who express a contrary one, and am as ready to shew them any personal kindness in my power, but have yet to learn how speaking what he is persuaded is the truth has any thing to do with the liberality of a man's feelings, properly understood. We are told that we thus UNCHRISTIANIZE thousands. This is not true. I condemn quacks, but I do not therefore assert that all sick people die, excepting such as place themselves under an authorized physician, though they thus render themselves, humanly speaking, liable to death; which liability is, in itself, quite a sufficient motive to caution and circumspection with the wise and prudent.

I am, sir, with true respect,

Your faithful humble servant, T. A. A.

### CONSECRATION FEES.

[The following letter is inserted with great reluctance, and in consequence of a charge made by the writer, against the Editor of the British Magazine, in consequence of the expression of that reluctance—that he wished to *conceal abuses*.

The matter is a very simple one. The bishops are annually accused in the dissenting and radical papers of taking enormous fees for consecrations. The answer has been repeatedly given, that, in most cases, these fees are absolutely nothing—in some cases, 2*l.* 2*s.*; and in this of Lichfield and Coventry, which is the highest, there

is an ancient fee of 6*l.* 12*s.* Thus the charge turns out, like most of the charges made against the church, a pure falsehood. Had it been true, i.e., had the bishops received larger fees, it is also true that they are compelled, so to speak, to subscribe very largely to the erection of churches in all cases where the funds are not forthcoming at once.

But then comes another matter, confounded with this by those who call themselves friends of the church. There are expenses attending a consecration, undoubtedly, though they do not go to the bishops or the church. That is to say, there are certain forms to be gone through, and the lawyers employed in going through these forms make the usual charges for them, larger or smaller according to circumstances, as in all other law charges. The friends of the church call these monstrous abuses, and wish them to be done away, which would be an *improvement*, like many others of the present day, the effects of which will be ruled by those for whose benefit it is demanded. Besides the *religious* act, consecration sets a place apart irrevocably as a place of worship, and extinguishes all possibility of private claims on it for ever. Consequently common sense says that the first point is to take care to make this act as solemn and public as possible, and to keep the fullest records of it. "Improvement" says, records cost money, and therefore keep none at all. Let us look at this a little closer. Supposing the *deeds of conveyance* all finished, and the church ready for consecration, nothing can be more true than that the deeds might be kept by the clergyman, and, by a simple interchange of two letters between him and the bishop, the bishop might appoint a day, and come and consecrate the church. No expense would be incurred. The act would be notorious; all which is necessary would be done, and the service might go on regularly. But unfortunately, as the clerical property of clergy does not pass from father to son, there is none so ill taken care of as clerical papers. After two or three vacancies of a living, the chance would be that the deeds would be lost. There would be no record of them or of the consecration. A claim might be set up to the ground and church, and it might be alleged that (what is often done) the church had been opened by *licence*, and never consecrated. If then it is of consequence that deeds should be safe, or that some record of them should be kept, and that the act of consecration should be one capable of easy proof, there must be persons to record these deeds, and there must be certain forms also put on record, the proof of which must be easy. In other words, there must be, by some name or other, registrars to register the deeds, and to make out the forms. And, considering the great injury which might accrue from ignorance or fraud, it is of the first importance to have these persons of high character and skill. For high character and skill we must pay, after every reform and improvement which the wit of man can devise. In the case of registrars, the payment is made by allowing them to make bills exactly like any other lawyer's bills. If a bill is exorbitant, it ought to be taxed like any other lawyer's bill. But to suppose that, in every consecration, the bill can be the same, is idle. The circumstances of the property, in some cases, are simple, in others complex. These are, of course, to be noticed or recited in part in the *petition* and other documents. The instructions for drawing these documents, and the actually drawing them, will consequently cost more in some cases and less in others, because the trouble is greater. The charges will, therefore, constantly vary. It may not be very agreeable to pay large bills. But even reformers will see that *security* is the first thing. And no reform has yet been able to shew how security can be had cheaply. The common argument is, that dissenting chapels are free from all such clogs and bars. It is very true. The writer remembers a building in his own parish which was alternately a malt-house, a dissenting meeting, and a theatre for strolling players. If churchmen are satisfied with contemplating a similar fate for their churches, they may safely do away with all forms, and all registers and registrars, but surely not till then. Mr. Clive says that he has much respect for the registrar of Lichfield, and no wish to attack him. To the Editor it seems that the letter is simply an attack on a particular attorney's bill.—*En.*]

*Rectory, Solihull, Nov. 7, 1834.*

SIR,—In your magazine for the present month is an article, containing an extract from the *Exeter Gazette*, upon the expenses attending consecrations; wherein it is stated, that the total amount for the consecration of a church and church-yard together is £22. Now, in order that your readers, and the friends of the church, may not be led to suppose that such is the case universally, I subjoin the bill which I lately

received from the Registrar of the diocese of Lichfield and Coventry, and paid to him, for the consecration of a chapel-of-ease and church-yard in this parish. I trust that you will publish it, and call the attention of our ecclesiastical rulers to this subject, that they may devise speedy measures to remedy so enormous an abuse, as that any expense beyond the necessary legal charges for conveying and securing the site (which, be it observed, are not included in the present bill) should be permitted to stand in the way of those who are disposed to build and endow additional places of worship.

*Solihull, St. James's Chapel and Chapel-yard.*

Proctor's retaining fee ... .. £ 0 5 6	Engrossing same as settled, and parchment ... .. 1 6 8
Consulting on the case and taking instructions ... .. 0 13 4	Attending the bishop and taking directions as to the consecration, when he fixed the same to take place August 2nd ... .. 0 6 8
Perusing deed of conveyance to his majesty's commissioners for building new churches, of the land for the site of the new chapel and yard, and also the deed of endowment, and taking instructions therefrom to prepare a petition to the Lord Bishop for consecration, 1 1 0	Writing thereon to the Rev. A. Clive ... .. 0 5 0
Perusing the several Acts of Parliament relating to the commissioners for building new churches ... 0 13 4	For instructions to the churchwardens as to the consecration ... 0 6 8
Drawing and engrossing a list of queries necessary to be answered by the churchwardens preparatory to drawing the petition to the bishop for consecration ... 0 13 4	Registrar's fees for attendance at the consecration ... .. 4 4 0
Transmitting the same to the churchwardens for their answers thereto and letter therewith ... 0 5 6	Chaise hire and expences ... 3 4 0
Drawing the petition to the Lord Bishop for consecration, to be signed by the minister and churchwardens, and parishioners ... 1 7 0	Paid the Lord Bishop's ancient consecration fee ... .. 6 13 4
Fair copy thereof to be settled ... 0 13 6	Paid the chancellor's fee ... 3 8 0
Engrossing same as settled for signature, and parchment ... 0 17 6	Paid the secretary's fee for seal ... 2 2 0
Praying same to be registered ... 0 6 8	Paid the apparitor's fee ... 2 2 0
Writing to the churchwardens and giving instructions for signing the petition ... .. 0 5 6	Praying the sentence of consecration to be registered ... 0 6 8
Drawing the sentence of consecration ... .. 1 14 0	Sentence fee ... .. 0 4 4
Fair copy thereof to be settled ... 0 17 0	Registrar's fees for registering the whole of the proceedings: viz. deeds of exchange between the earl of Plymouth and Messrs. Tubbener, deeds of conveyance of the land for consecration, deed of endowment, petition, consecration deed, plans, and collating same, 11 17 0
	For correspondence with the Rev. A. Clive, and consultation with the bishop on the subject of the consecration ... .. 0 13 6
	Letters, postages, and carriage of parcels ... .. 0 10 6
	<b>Total..... £46 18 6</b>

It will be observed that the above does not include any of the deeds of exchange, conveyance, or endowment, which were prepared by the respective solicitors of the parties giving the site and endowing, and chiefly at their cost; and that the only item besides the expenses attendant on all other consecrations, is the Registrar's fee for registering one additional deed—viz., the deed of exchange, which was required by the building committee having found a site more convenient than that which had been given by the late Earl of Plymouth, which last they consequently exchanged for it.

I am, sir, your obedient servant,

ARCHER CLIVE,  
Rector of Solihull, Co. Warwick.

## BLAYNEY'S BIBLE.

SIR,—It is by no means my intention to revive the controversy respecting the comparative accuracy of the Bibles printed at the press of our two Universities. That question has been for ever set at rest by Drs. Turton and Cardwell; and the mis-statements (I wish to use the mildest word) of Messrs. Curtis and Offor have floated far and irrecoverably down the stream of oblivion. My design is merely to shew, that the edition of the Bible published at Oxford, in folio and quarto, in the year 1769, has no pretensions to be called the “standard edition,” and sells, when it can be procured, at a price much beyond its real merits. There is a copy of the quarto edition in a bookseller’s catalogue of the present year, marked at 7*l.* 7*s.*, and I have known twenty guineas given for a copy in folio. If these prices are given on account of the *rarity* of the work, I have no objection: in such a case the caprice of the book-fancier alone apportions the value. The folio copies are indeed *very rare*, as a fire consumed the greater part of the impression. But, if these sums are to indicate the *real worth* of the work, I must say that the estimate is formed very erroneously.

I do not, however, mean to involve Dr. Blayney’s edition in one sweeping clause of condemnation. Far from it. Much of what he professed to do he has done well, and much he has done erroneously, or *left undone*. It is not, then, with any invidious intention that I notice a few points where his edition has been corrected by subsequent editors. 1. Inconsistencies in orthography:—“*Yern*,” Gen. xliii. 30; “*yearned*,” 1 Kings iii. 26; — “*floats*,” 1 Kings v. 9; “*flotes*,” 2 Chron. ii. 16; — “*vail*,” Exod. xxvi. 31; “*veil*,” Mark xv. 38. 2. Want of uniformity in printing LORD or Lord, according as the Hebrew text has יהוה or אֲדֹנָי. Whenever in the Hebrew the word יהוה occurs, “our English translation always renders it the LORD, in capital, or great letters, and wherever we read the LORD in such letters, it answers to JEHOVAH.”—(Bishop Beveridge). But in Blayney’s edition, at Gen. xviii. 27, 30—32, we have LORD in capitals, where the Hebrew has אֲדֹנָי; and again at Mal. iii. 1, where the original has יהוה.

Dr. Blayney professed more than he performed. He tells us, in his letter to the “Vice-chancellor, and the other delegates of the Clarendon press,” (See Gentleman’s Magazine for November 1769): “when the quarto sheets were printed off, the forms were lengthened out to make up the folio edition; in doing which, the parts were often so jumbled together, and such confusion introduced by misplacing the references, and mistaking the chronology, that nothing else would suffice *than a fresh collation of the whole with the quarto copy, and a repetition of almost the same trouble and care in the revision*—as had been used before.” I cannot think this assertion to be correct. In Judges iii. 15, we have in the quarto copy, as a different rendering of “a Benjamite,” in the margin, “the son of Gemini.” The same ludicrous error occurs in the folio. The correct text of Revelation xviii. 22, is:—“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more *at all* in thee; and no craftsman, of whatsoever craft he

*be, shall be found any more in thee*; and the sound of a milstone shall be heard no more at all in thee." The words in italic are omitted in Blayney's quarto copy: they are omitted likewise in the folio. Now I would ask any person versed in correcting the press, whether it is probable that a revisal took place when the quarto was overrun into folio? or what are the chances that these two errors should remain? "Ne'er count the turns: once, and a million."

But very great credit is due to Dr. Blayney for his accurate punctuation, and his judicious improvement of the contents of the chapters, as well as for additions to the marginal references.

I am, sir, yours &c., SCRUTATOR.

#### RELIGIOUS INSTRUCTION OF CHILDREN IN THE MIDDLE AND UPPER CLASSES.

SIR,—I have frequently been interested and instructed by remarks in your Magazine on the subject of Sunday Schools. I consider them and Infant schools as being, with God's blessing, the most efficient means of improvement that our country possesses; the first in a spiritual, and the other in a mechanical light. Children who are properly instructed on Sundays, by teachers whose aim it is to bring home to the hearts of their class those truths which they have been taught to read, would often, by their knowledge, put to shame those children who, from being born in a higher grade of society, are prevented from partaking of these advantages. It is therefore to that higher order that I would earnestly desire to call the attention of your clerical readers.

There can be no doubt that every parish having a conscientious minister possesses all the usual means of improvement, so lavishly bestowed upon the poor inhabitants; how comes it then, that, with such ardour for doing good, the same minister may devote himself to this part of his flock, and neglect another? Yet is it not true, that we are too apt to take for granted, that the children of the tradespeople and farmers are properly instructed at home, and that we actually know little of their progress, except it may be from an examination before confirmation, which can occur but once, and may have been got through by a little previous cramming? Perhaps we should be astonished and dismayed were we aware of the positive ignorance in doctrinal matters which exists among those children and young persons who are too high and proud to condescend to attend Sunday schools. Would it then be an unnecessary or hopeless matter to pay them greater attention? Would it be impossible to institute Sunday schools expressly for the higher orders, to be entirely under the superintendence of the minister and appointed *gentlemen and ladies* of the parish? This is a system I believe actually pursued in America, and it seems to me to be one well worth imitating. One great advantage to be expected from it would be the supply of efficient teachers for the poor's Sunday school; for no doubt, after having been instructed themselves, many of the farmers' sons and daughters would



not only feel it their pleasure and duty to assist others, but, what is most important, they would understand how to do so.

I am aware of many objections that might be raised against this plan, but I would anxiously desire it might be considered and attempted. But surely there can be nothing objected against a system of instruction to *the children of the rich*, which I believe many clergymen have long been in the habit of conducting. In several parishes, the minister has an appointed evening in every week, when he assembles the young people of his parish at tea; on which occasion he converses with them familiarly on the truths and privileges of the gospel, reads to them, answers questions, explains difficulties, and concludes with a short prayer. There is one parish where I know this plan to have been crowned with eminent success, and where these meetings were conducted with so little formality, and the young people found themselves so completely at their ease, that the most timid were encouraged to ask for particular explanations, and the most heartless found themselves unexpectedly interested. The effect was, that the parents made a request to be admitted to the same privileges, and I believe it was complied with. There is nothing in this admirable system to prevent its being followed in every parish in the kingdom; and where there is a desire to do good, I imagine that few attempts would realize so much. A most desirable result would be the establishing a spiritual intercourse between the clergyman and his rich parishioners, for I never can understand why they are to be deprived of private exhortation because it is taken for granted that they learn enough at home and on Sundays, though worldly-mindedness is conspicuous in their characters. That great spiritual ignorance prevails among many who are highly instructed in all learning that is not religious, is but too evident, from the observations occasionally heard; and this ignorance is not likely to be remedied if it be suspected by neither the parties themselves nor their spiritual pastor. Though much more might be added, I must apologize for having already trespassed too long; and am,

Sir, yours &c.,

S\_\_\_\_\_

#### WANT OF CHURCHES IN THE SUBURBS OF LONDON.

MR. EDITOR,—The deficiency of churches and chapels in the neighbourhood of the metropolis has been recently more than once brought before the notice of the public. In no spot, however, is this evil so apparent as in a portion of the southern suburbs, which, for reasons I shall notice hereafter, requires a more than ordinary degree of attention. The part I allude to is that portion of the Kent-road which is situated between the Bricklayers' Arms Inn, and the Broadway, Deptford. Without the assistance of a map it will be a matter of some difficulty to bring this matter before your notice as plainly as it appears to the writer of this communication. The road to which I allude, it is necessary to add, (for the information at least of such of your readers as do not reside near the metropolis,) is lined with buildings on each side, without scarcely an intermission during the entire extent, and the

neighbourhood is rapidly increasing; yet it can scarcely be credited that in an extent of three miles of road such as I have described, no episcopal place of worship exists at anything like a convenient distance from the houses. Nearly the whole of the first mile is included within the parish of St. George, Southwark; it is a long and narrow slip running between Bermondsey and Newington, and bounded at its extremity by the ancient St. Thomas & Watering, (now a mere ditch, only distinguished by a stone marking the extent of the civic jurisdiction.) The parish church is situated in a neighbourhood quite away from the spot I mention. Beyond St. Thomas & Watering, Camberwell commences, and runs along the road until it meets that part of St. Paul's, Deptford, which is in Surrey. Camberwell new church and Peckham chapel are situated at about a mile on the right hand of the road, and each has its own neighbourhood, and are likely to be but little resorted to by the inhabitants of the Kent-road. On the other hand, Bermondsey new church is seen; but, although the distance in a straight line from the high road is, perhaps, not so great as either of the others, the approaches to it are very tortuous, and the distance far too great for any settled congregation to pursue for a constancy. From the boundary of Deptford parish to the town the road includes the hamlet of Hatcham, which once had a church, and New Cross, from which either Deptford Lee or Lewisham are about equal in their distances and convenience. Enough, I think, has been urged to shew the absolute want of church accommodation; and an additional argument may be drawn from the paucity of dissenting meetings, although I should judge that a great proportion of the population would be very unlikely to attend there if they existed. The attention of the Commissioners for building new churches would not be drawn to this spot from the circumstances of the road being situated at the extremities of so many parishes, and the consequent difficulty of ascertaining the state of the population. I therefore take this opportunity of bringing the subject before your notice, in the hopes that your publication, so widely circulated among the friends of the church, may be the means of providing a remedy. I would venture to suggest that, at least, two churches are necessary; one of which should be situated at a short distance eastward of St. Thomas & Watering, having for a district the eastern portion of St. George's parish, with a contribution from the adjacent ones; the other at the hamlet of Hatcham, which should have for its district the whole of Deptford parish, which is comprehended in Surrey, and including Hatcham, (now I believe extra parochial,) New Cross, and such part of Camberwell as might be requisite; and, as a preliminary measure, it might be very desirable to engage some building as a temporary place of worship, an experiment which would soon demonstrate the propriety of the measure I wish to advocate. The site to which I refer may not be so well known to many of your friends as to myself, but if any one will personally inspect the same, this statement will be found not to be overcharged. From the canal bridge, all the neighbouring churches, or at least their steeples, may be seen, and a correct idea formed of their distances, but not of the length of the roads

leading to them. Trusting you will deem this notice worthy insertion in your miscellany, I subscribe myself, yours obediently, E. I. C.\*

### CHURCH BUILDING.

I THANK you, Mr. Editor, for your prompt attention to my letter on church building; since which, I have observed the remarks of your Correspondents, G. and N. C., in your 34th and 36th Numbers.

My present purpose is merely to beg that your Correspondent, N. C., will be kind enough to finish the subject he has so satisfactorily begun, and especially as the part of it which remains involves, I think, the only difficulty with which we have to contend.

I feel the greatest pleasure in being able to say, that the incumbent of our parish will give us his hearty co-operation.

The amount of probable donations, mentioned in my last, will, I feel certain, now be fulfilled; and these, together with the allowance we may expect from the Church Building Society, will, I have no doubt, be sufficient for the building.—Our great difficulty is, the endowment.

Assuring your Correspondent, N. C., that his communications are too highly, and, I may add, too properly appreciated, to be attributed to a 'desire of vain glory,' I remain, Mr. Editor, yours,

A LAY SUBSCRIBER.

### OFFICE OF DEACON.

SIR,—The following account of the duties of a deacon, in the ancient church, during the celebration of the Lord's supper, may not be altogether unprofitable, nor unacceptable, to many of your clerical readers. Their office principally consisted in directing and regulating the devotions of the people,—at one time demanding their attention,

\* The state of the neighbourhood is as follows :—

*St. George, Southwark*—Population, 39,769; one church and a proprietary chapel; accommodation for 2300, besides the chapels belonging to the Magdalene and Philanthropic Institutions, which are strictly private.

*Newington*—Population, 44,526; three churches; accommodation for 5600.

*Bermondsey*—Population, 29,741; two churches; accommodation for 3000.

*Camberwell*—An extensive parish; population, 28,231; two churches, two proprietary chapels; accommodation for 4000.

The two chapels at *Dulwich* are not included; they may accommodate about 1500.

*Deptford*—Population, 19,795; two churches; accommodation for 2500.

I have taken the population from the last returns. The extent of church accommodation I have overrated rather than otherwise.

[The Editor gladly inserts this letter, and hopes soon to bring this great subject before the public. Of all the crying sins of this nation, the shameful or rather shameless destitution of the means of grace in which it leaves its people in great cities, and the carelessness with which they who are amassing great wealth in large cities leave the very instruments by which they amass it to live and die without God in the world, contented, if they get the labour of their bodies, to leave their souls wholly neglected,—these things are what may well be expected, even more than others, to draw down fearful judgments on us. What can even they expect who think religion useful only as teaching morality? expect from leaving hundreds of thousands without the slightest notion of morality, as far as any efforts on their part are concerned? What will become soon of their two great idols, *Property and Society*?—*Ed.*]

and imposing silence; at another, proclaiming the prayer and posture which was to be observed. The Bidding Prayers were read by them, and some others, to which the people joined their common responses. It was their office to collect the offerings of the people, and to deliver them to the priest, who presented them to God at the altar. When this had been accomplished, the deacon read aloud the names of those who had offered. Their next business was to carry to the bishop, at the altar, the elements, the bread and wine, which were taken out of the people's offerings, and set apart for the eucharist. When the bishop or priest had consecrated the bread and wine, the deacons distributed them to the people who were present; and were commissioned also to carry them to those whose attendance was by circumstances prevented. Further, to them was entrusted the general care and superintendence of the vessels &c. used at the celebration of the Lord's supper.

There seems no reasonable doubt as to the competency of the deacon to administer the elements in both kinds. In the 18th Nicene canon it is indeed laid down, "neither canon nor custom permits, that deacons who have not power to make the oblation, *should administer the body of Christ* to priests who have that power." But it is to be observed, that this canon was framed to put a stop to the practice and absurdity of the presbyters sitting idle, and receiving the eucharist from the hands of a deacon. And the 2nd canon of Ancyra, which prohibits deacons from offering the bread or cup, in terms alludes to those who had been guilty of sacrificing (to idols).

Doubts have arisen with respect to the deacon's power to consecrate the elements; but the better opinion is clearly against the power. It is true that in the beginning of the fourth century, some deacons did affect to consecrate, but the presumption was noticed by the council of Arles, and a canon made to restrain the practice. These doubts have partly arisen from the phrase in the canon of Ancyra, quoted above, "*offering &c.*;" some being of opinion that *consecration* was thereby intended; but the words seem plainly to refer to the offering the bread and wine to the communicants. The Nicene canon, above quoted, expressly mentions "deacons who have not power to make the oblation." The well known story of Laurentius the deacon is also cited in support of this power, who is made thus to address Sixtus, his bishop, as he was going to his martyrdom:—"Quo, sacerdos sancte, sine diacono properas? nunquam sacrificium sine ministro offerre consueveras. Cui commisisti Dominici sanguinis consecrationem, cui consummandorum consortium sacramentorum, huic consortium tui sanguinis negas?" Now these words cannot be considered to refer to the primary consecration, which was performed by the bishop himself, who, it is stated, was always present. The deacon's consecrating is inconsistent with the presence of the bishop. This consecration must therefore be of some other kind, and may relate to the part he took, as it is here expressed, in consummating the mysteries, that is, in offering the cup, with the usual form of words, to the people; which act, in the language of the times, was called a ministerial consecration, or consumption of the sacrament, forasmuch as the

receivers were hereby consecrated with the blood of Christ, and also consummated or made perfect partakers of the sacrament, having now received it in both kinds. St. Hilary assures us, that there could be no consecration of the eucharist without a presbyter. And St. Jerome, speaking of Hilary, a deacon, observes, that he, being a deacon, could not consecrate, and that the eucharist could not be accomplished without bishop and presbyter; and the reason of this was, the high estimation in which the eucharist was held, as the prime Christian sacrifice, and one of the highest offices of the Christian priesthood; and deacons being reckoned, if priests at all, of the lowest degree, were therefore forbidden to offer or consecrate the sacrifice at the altar.

A. O. R.

#### THE CHRISTIAN MINISTRY TRULY A PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK.

MY DEAR——,—The statement of Waterland, cited by E. B., in the note at page 170 of the February number, only furnishes another instance of the inaccuracies of which the best writers are sometimes guilty. He says, according to E. B.'s quotation, "The fathers of the two first centuries and a half say nothing expressly of his" (Melchisedek's) "*offering to God* any thing, (whether in a *spiritual* way or otherwise,) but only of his *feasting* Abraham and his family." Of the few fathers of that date whose writings have come down to us, there are, I believe, only three who touch upon the point in question. These three are *Clement of Alexandria*, and *Tertullian*, who both flourished in the second century, and *Cyprian*, who was born in the second, and attained the episcopate before the middle of the third. In the January number, (p. 47,) two passages from *Cyprian's* sixty-third epistle were given, in which the material sacrifice of Melchisedek is distinctly asserted: in the same number, (p. 46,) *Tertullian* was quoted, asking, "Unde Melchisedek, sacerdos Dei summi nuncupatus, si non ante Leviticæ legis sacerdotium Levitæ fuerunt, qui sacrificia Deo offerebant?" (adv. Judæos, §. 2.) There only remains *Clement of Alexandria*, who speaks thus of Melchisedek, "ὁ τὸν οἶνον καὶ τὸν ἄρον τὴν ἡγιασμένην ὁδοῦ τροφήν, εἰς τὸν οὐρανὸν εὐχαριστίας."—(Strom. IV. §. 25.) Nor is it easy to see the force of Waterland's observation, even if it were correct. For if Melchisedek was really a priest of God, the silence of all the fathers would not avail to shake the fact that he did offer sacrifice to God: this being the very essential and necessary duty of his office as a priest, according to St. Paul's argument on this point as regards our Lord:—"For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer."—(Heb. viii. 3.)

I do not like to close my letter without assuring E. B. that whatever sense of injustice had been conveyed by his first letter, has been totally effaced by his second.

I am, yours very truly, A. P. P.

## ONE CATHOLIC AND APOSTOLIC CHURCH.

MY DEAR —,—"A Scottish Catholic Deacon" will, I hope, forgive me if I venture to call in question one of his positions. In the February number, (p. 177,) he asks, "If the Roman church be catholic, why did we, at the Reformation, break off from her communion? To break off from the communion of any branch of the catholic church is to be guilty of schism. If she is catholic now, she was so then; and we, by separating, decatholicized ourselves."

The paragraph, as far as it concerns the church in England, is, I apprehend, founded in mistake. At least, I am not aware that our church ever did break off from the communion of the continental churches which adhere to the Bishop of Rome. *The separation was not our act, but theirs.* The usurped supremacy of the Bishop of Rome we did indeed reject, just as we should reject the supremacy of the Scottish Primus, if he were to lay claim to it. And if that venerable prelate should, thereupon, forbid the Scottish episcopalians to communicate in our churches in England, and should put forth a new and unwarranted creed, and refuse to admit the members of the English church to communicate in Scotland, unless they subscribed that creed, we should have, I believe, a very exact repetition of what took place, *in point of separation*, between the church of England and the church of Rome, at the time of the Reformation. For these were precisely the steps which were taken by the Pope, while the English church did nothing of the kind. The Romanists in England communicated in our churches in the reign of Edward the Sixth, and for the first fifteen years of that of Elizabeth; and when they ceased to do so, it was *by command of the Pope*, and not by prohibition from us. Nor does the church of England forbid her members to communicate in the churches of those countries where the authorized pastors adhere to the Roman communion. And if we do not so, it is because *they will not admit us* unless we comply with the unwarranted terms of communion which the Pope has put forth. Let those terms of communion be withdrawn, and neither their defective administration of the eucharist, nor the speculative errors which many of them hold in regard to it, will, I conceive, warrant us in refusing to communicate with them when we are in those countries.

The whole burthen of justifying the separation must rest upon the party who caused it; and the church of England, who had no hand in it, ought not to be called upon to defend a course which she never pursued.

ALPHA.

## MISS EDGORTH'S "HELEN."

MR. EDITOR,—May I be permitted to ask why some of your correspondents, whose opinions in general are sufficiently in accord with your own, have not expressed their grave disapprobation of such books as "Helen," by Miss Edgworth?

The tenor of "Helen" is precisely that of the world; and there is not one warning fact or word to draw the reader's attention to

the fate of those who "forget God." Whatever is justly said of the evils of the world may justly be urged against the class of seductive books which set before us the devil and his works, the pomps and vanity of the age we live in, and all the sinful lusts of the flesh, with a false glory around them and a lying spirit within them. The reader, and especially the warm-hearted unsuspecting reader, is gradually absorbed in such stories, when ably written, and, forgetting what he has undertaken to do, soon forgets what he has undertaken to renounce. The false and feverish excitement of the reader on the one hand, and the enchantment of the writer on the other, complete the mischief; a fatal absence of settled principles in his conduct will soon betray to others, if not to himself, that such a reader has learnt to deny the difference between good and evil, and become godless in a world upon which the Sun of Righteousness can alone throw a trust-worthy light and a wholesome warmth. It has been said, that every father, every husband, and every brother must feel thankful to the author of the Scotch novels, for the great supply of pure and refreshing food wherewith he hath supplied their daughters, and wives, and sisters. There is a page to the same effect in "Helen." I do not share in any such feeling, or admit any such fact. Sir Walter Scott is dead, but the evil of his books lives on; being dead, he yet speaks, and speaks that which will be much abused, and can hardly be used. Without any comparison between him and other writers of the same class, the class itself is to be censured, and the ground of the censure is, that they first turn the reader away from God, and then lead him to the broad way of destruction; and from the superior interest and execution of these books, it becomes more necessary to protest against them, and to protest against them on account of their ill effect on religion. Of course, they are further liable to the general charge of dissipating into sentimentalism and sofa chit-chat feelings which were given us to be expanded when our nature was changed, and to be transformed into principles, and bear us, on many-coloured wings, off the earth to heaven itself. It may be advisable to add, that by religion is meant a strict bond of love, whereby man is held close to his Creator, his Redeemer, and his Sanctifier, and rejoices to obey his Bible, until the will of God becomes his rule of life, and the Spirit of God his only strength. It is often declared from our pulpits, that sins of omission are more fatal and more frequent than sins of commission. Would that this truth, unquestioned in theory, were admitted in practice by every Christian, who is, by profession, bound to make his religion the business of his life and the spring of all his actions.

If any one object to this strong language, as being stronger than men may be warranted in using, it is too true that we none of us live up to our privileges; if it be objected that it is the mere language of enthusiasm, it has been well replied to some such an objection, then were the apostles of the Lord Jesus the greatest enthusiasts the world ever saw.

It is taken for granted, that the readers of the British Magazine will consider that every author who writes a book should make his book

such as to promote Christian knowledge and conduct to the utmost of his power and the capabilities of his subject. Undoubtedly some subjects are less capable of being treated in a religious way than others; arithmetic, for instance, than chemistry, and mechanics than anatomy; and, in consequence, where what is miscalled natural science forms the main study of a given period of life, a closer attention to religion becomes, during that period, absolutely essential. But all subjects are capable of being learnt in a religious way, and all are capable of being taught in a way which becomes, by comparison with other ways, more or less religious; e. g. it is the business of all Christians to try their best that books of arithmetic contain no wrong remarks—a case which has happened—and do contain right remarks in the instances given for the student's application of each rule. The same principle requires a far better selection of passages for illustrating syntax than many—it had almost been any—grammars contain for English boys. As to the common distinction between books which are directly or indirectly religious, it is, when true, a mere abuse of words, and when false, a very mischievous sophism. If any language should ever become perfect, each word would have but one meaning, and the speakers would not be the children of Adam. Many of these remarks are thrown out to shew that the difficulties which embarrass the question may, perhaps, be met on fair ground; at present, it need only be observed, that Miss Edgworth's book might assuredly have been religious, and that the epithet religious might be applicable to books on such a subject, with directly or indirectly before it or not before it. But her book is not either directly or indirectly religious, is irreligious in the sense of being without religion, and is anti-Christian in the sense of recommending, by example, wrong motives, and leaving its readers, most likely, to gather from its story what is called worldly wisdom, meaning thereby principles of conduct which contradict what the Saviour teaches. There might be a volume written now, containing a fictitious history of some imaginary heroine in this our day, which should be directly religious—for its whole purpose might be to bring out, on every page, the glory of God—yet the same might not be directly religious, for it need not be a sermon, and does record the adventures of some Christian "Helen." The same book might also be indirectly religious—for its Christian effect is produced by example rather than precept—and it might not be indirectly religious, for the Spirit of truth might tip the tongue of some speaker in it, so as to light up the whole book, and to give each fact the right construction, and each example its proper persuasiveness to Christianity. This may, and to many must, appear trifling with words, for what is not religious, is not so; and what is religious is so, whether directly or indirectly. But there is an old saying, "what is not, is: because what is not, is not." By an absurdity of this kind, men prefer books "indirectly" religious till they get rid of religion altogether; and, while it is unquestionable that the distinction between directly and indirectly religious may be justly made, it is equally unquestionable that it is not correctly expressed by those words, and is so seldom correctly felt and intended, that it is far better avoided entirely.



Perhaps, in conclusion, you will allow me to add, that your strictures on this subject are not the less wanted because the book is a novel, nor the less justifiable because the writer is a lady.

In this our day we have more writers than readers, if by readers be meant students of solid and useful learning, yet we have more readers than writers of novels, and more readers of novels and of books which are of that character than of any other books. Now though the spirit of the age is never to be flattered or indulged merely as such, yet it will mostly be found that it is to be opposed and censured as such, and is generally but another name for the reigning form of selfishness, dressed up in its best colours by the arch enemy of man. And when ladies bring themselves forward before the public, reviewers are not at liberty to consider them in any other character than that of authors. An *authoress* is a modern noun substantive, which ought not to be found in any grammar or dictionary. Ladies, of course, may write, and publish too, whatever their inclination may command and their sense of modesty permit; but what is so written and published may not be treated with the same courtesy that would have been gladly shewn had it been said at home by a quiet fire side. It has been my misfortune to see something of riots, and where there has been most mischief done, there women have always been in the front ranks, and the requisite measures for restoring peace have been too long delayed out of consideration for them. Had they worn men's clothes, however, this would not have been the case; and so when ladies turn authors—in other words, when they put on men's clothes they must make up their minds to consider the riot act as read, and let the law have its course.

In "Helen," as in most novels, and particularly in Sir Walter Scott's, much is left undone which ought to have been done; but in "Helen" there is also a further evil from the selection of the (subject, it might almost be written) moral, and the mode in which that moral is left to work. The deficiency of sterling principles is such as will most naturally be supplied by counters; and maxims will be gradually and imperceptibly worked into the reader, such as will have a show of reality until the hour of adequate temptation; then the reeds break sharp off and pierce the side they had seemed likely to support. "Helen" desires to inculcate the necessity of a strict adherence to truth; yet is there too much reason to fear "she has turned aside out of the way which God commanded her, to make for herself a molten image." If it were possible that morality, as it is called, could now exist in England apart from and independent of religion, that reason without religion could be sound, and such morality and sound reason could secure good conduct, still each character so admitted to exist for the occasion, (as the centaurs in ancient fable,) so assumed to be moral and well behaved, would probably thereby be led further from the only Lord God that taught him, and learn to "say in his heart, my power, and the might of my hand, have gotten me this wealth."

Every book should rather turn its readers "to remember the Lord their God: it is He that giveth us power to get wealth, that he may establish his covenant." with us and our children. "If we do at all forget the Lord our God, and walk after other gods, and serve

them, and worship them, we shall surely perish. As the nations which the Lord hath destroyed before our face, so shall we perish because we would not be obedient unto the voice of the Lord our God." According to the pages of many a modern philosopher, when our deeds are such as might seem to imply an obedience to the gospel, that obedience is expressly to be disclaimed, and the name and power of the idol to which we are bowing down, be it what it will—honour, or expediency, or liberality—must be hallowed and blazoned abroad to the open disparagement of Almighty God, and the denial of his love in Jesus Christ for helpless sinners. Let us beware of any approximation to such philosophy which substitutes idols of the intellect for idols of the senses, and is worse than the heathenism which raised temples to Venus and Bacchus in the regions of ancient Greece. Let us guard our thoughts even on such subjects; the worst sin that ever was committed, was in its origin an idle thought.

Yours, very respectfully, A CHURCHMAN.

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#### SABBATH.

SIR,—Indifferent health must be my apology for not sending an earlier reply to the last communication of your valuable correspondent, "H.," on the subject of the Sabbath. I certainly ought to have quoted his *words* with more accuracy; but I cannot think that my expressions misrepresent his *meaning*—at least if I rightly understand it. I conceive he intends to say, that although the Sunday was, in point of fact, honoured with religious observance immediately after the resurrection, yet the strict observance of the Saturday as the Sabbath was obligatory (I am not quite sure whether he means on all mankind, or merely on all persons of Jewish origin) until the destruction of the temple; but that thenceforward, by apostolical authority, the rest and sanctity of the Sabbath was transferred to the first day of the week. In alluding as I did to this opinion, I did not intend to enter into the discussion of the general question, but simply to take the opportunity of bringing into notice a very important statement of so eminent a person as Justin Martyr, which appeared to me not to have met with the attention it merited. I am very well aware that the early fathers are an "uncritical" race, and I should, therefore, hesitate to take their opinions on many subjects—for instance, on the mystical interpretation of a passage of Scripture; but still I think they may be valuable witnesses of a tradition, especially when they had the means of communicating with those who lived in the time of the apostles. I should not, therefore, attach any *great* weight to the reason Justin gives for the observance of the Sunday, unless it appeared probable in itself; but I do think that his assertion, that Jesus, on the day of the resurrection, instructed his disciples to honour that day with certain religious ordinances, is worthy of grave consideration. And I may, perhaps, be allowed to say, that as there is confessedly no *proof* of any sort that the Sabbath was transferred from the seventh to the first day of the week at the destruction of Jerusalem, it may be worth inquiry whether the statement of Justin, who died (according to the Table at the end of Professor Burton's "Lectures on the Ec-

clesiastical History of the First Three Centuries") no later than A.D. 165, and who had resided in Palestine up to 132, is not, to say the least, extremely worthy of belief; and, if so, whether Christ's having appointed the religious observance of the Sunday was not in reality transferring the Sabbath to that day. I am aware that this notion militates against "H.'s" opinion, that not only the Sabbath, but the whole Jewish law, continued in force as long as the temple stood. But I cannot avoid agreeing with those who think that St. Paul (Coloss. ii. 16) plainly implies that Christians, as Christians, were absolved from the duty of keeping the Mosaic Sabbath; and if so, there is no need of the "incredible supposition," as "H." styles it, of the Lord's-day Sabbath "having been superadded" to the Jewish, and "of the primitive Jewish believers having but five work days in their week." For if, as I conceive, the whole frame of the Mosaic law was deprived of its religious obligation immediately upon the institution of the Christian church, (which took place, at the latest, on the day of Pentecost,) if, consequently, the legal Sabbath from that time forward became part of an obsolete ceremonial, the observance or non-observance of which was a matter of indifference, so long as men did not regard it as a means of procuring acceptance with God, then of course there remained to the Jewish believers only one day of obligation. And, indeed, as Christianity is a religion of the spirit, and not of the letter, they would be left to their Christian "liberty" as to the manner of observing the Lord's-day, so that they did really make it a day set apart for spiritual improvement, for the public worship of God, and the enjoyment of the communion of Saints.

But although the Jewish Christians might be at liberty to discontinue the observance of the Mosaic Sabbath, it does not appear that they did so; but, on the contrary, it seems evident that they did actually observe both Saturday and Sunday as days of Divine Worship. Mosheim, in his "Ecclesiastical History, (Cont. i. part 2, chap. iv. p. 4,) asserts it distinctly respecting the churches which were composed principally of Jewish converts. Bingham, in his "Antiquities," xx. iii. 1, states it respecting the oriental churches in general, and some of the western—Milan, for instance; and Professor Burton, in the work which I have already quoted, (Lecture viii. A.D. 53,) appears to agree with him. It is true that Bingham's authorities—Athanasius, Augustin, Basil, and Ambrose—all belong to the fourth century; but it appears extremely improbable that the keeping of the Saturday as a festival, by the oriental churches in general, should have had any other origin than the general custom of the church of Jerusalem. In confirmation of this idea we find Theodoret, as quoted by Bingham, (xx. iii. 4,) charging the Ebionites, who derived many of their peculiarities from the Jewish Christians, (See Burton, lecture xi. A.D. 66—100,) "with joining the observation of the Sabbath according to the law of the Jews with the observation of the Lord's-day after the manner of the Christians." And this may explain in what sense Ignatius and Justin Martyr condemn the observance of the Sabbath—namely, the keeping it with Judaical strictness.

J. B. L.

Leigh, Feb. 12th, 1835.

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## DISTRICT VISITING SOCIETY.

DEAR SIR,—Attached to the number of the “British Magazine” for December, is the authorized statement of the objects and rules of the General Society for Promoting District Visiting in connexion with the Established Church.

The perusal of this notification has again excited in me an anxious desire of more distinct information as to the rules by which this society does actually, in practice, guide its proceedings. Comparing this new edition of their exposé with that which appeared in their Fourth Annual Report, when the sermon before the society was preached in Portman Chapel, Baker Street, in 1832, by the Bishop of Chester, I feel convinced that your readers will agree with me, that there is ground, on the part of the parochial clergy, for directly requesting a distinct avowal of the views and practices of the society.

Under “the plan of operation” stands, I. “Communication with the clergy. The central committee feeling the importance of having the sanction and co-operation of the parochial clergy, make it a preliminary step to the establishment of any local society, that a *communication shall be held with the clergyman of the parish* where its formation is contemplated.” To which, in the Fourth Annual Report, is added, “It is, however, to be distinctly understood, that even should the sanction of the clergyman be withheld, a society may still be formed where circumstances render it expedient.”

Again—“It is advisable that the clergyman should be its president.”

It will afford satisfaction, I doubt not, to many of the parochial clergy to be informed, that the rules of the society have been so modified as to render the *consent* at least, if not the co-operation, of the incumbent, or resident minister, an indispensable preliminary to the formation of a district visiting society in any parish. I am inclined to hope that this is the fact; for it can scarcely be conceived that the bishops and dignitaries of the church would countenance, in the general society, a principle which would justify the Bishop of Bangor in holding a confirmation in Chester, or the Bishop of Durham at York. You, Sir, I am certain, will be ready to adopt and to circulate the opinion, that it *never can be expedient* for persons not having any official authority in a parish, to assist in forming there any society contrary to the wishes of the resident minister. I will go farther, and declare that, with regard to a district visiting society, it is not only *advisable*, but *indispensable* to the maintenance of parochial unity and ministerial influence, that the resident minister should be president, or have the absolute direction of the operations of the society, especially in sanctioning the tracts to be distributed by them, and in the choice of visitors. All who are conversant with large towns will agree with me, that the zeal which may be found there is not always according to knowledge, and that a love of church unity is not always joined with it. I am quite alive to the difficulties which are continually presenting themselves to the parochial clergy of large towns; but how-

ever great and perplexing they may occasionally be, I am convinced that good will result from the open and firm, but temperate assertion of the privilege of the parochial clergy to retain the superintendence of the spiritual concerns of the people committed to their charge, and of their consequent claim to direct the operations of all societies, the members of which may, in any way, interfere with the religious state of the parish. That this is the principal object of the District Visiting Society is avowed in the authentic document to which I have called the attention of your readers. I will not intrude on your valuable pages by quoting more passages, but conclude with the assurance that

I remain, dear Sir, yours very faithfully,

RECHAB.

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#### STEPHENS'S TEXT.

SIR,—The manner in which Mr. Huyshe has endeavoured to establish his hypothesis of two sets of Greek MSS. is so intricate and obscure, that if any one of your learned readers were to be asked the questions, how many arguments Mr. Huyshe has collected in support of his hypothesis?—what they are?—and where each is to be found fully stated and corroborated?—he would be at a loss for an answer. The whole scheme, notwithstanding the respect due to the character of its originator, I cannot but consider as a futile attempt to draw the reader into a belief, that there still exists some forthcoming evidence for the disputed passage, where there can be none in reality.

That the *Docti et Prudentes* have all agreed to censure the Stephanic text in many places, as founded neither on the faith of MSS. nor on the just principles of sacred criticism, is perfectly true; but that in so doing they were actuated by envy, rivalry, or selfish motives of any kind, is a surmise which has nothing to support it. The *Docti et Prudentes* were not all editors of the Greek Testament; and if such even had been the fact, that circumstance ought by no means to render the unanimity of their censure suspected, when bottomed, as it expressly is, on grave and solid arguments, which cannot be refuted. The long array of the most eminent critics and editors against the authority of the Stephanic text, notwithstanding the exertions of your correspondent to support its credit, threatens to be still further augmented by fresh accessions to the list. To the names of Dr. Griesbach and of other learned editors who preceded him in the same department of sacred criticism, must now be added that of Dr. Schottz, who, in the *Prolegomena* to his critical edition of the Four Gospels, has thus dealt out his meed of praise to the early editors of the Greek Testament, and, amongst the rest, to Robert Stephens, with a very sparing hand: *Quam parum præstiterint primi N. T. editores, Erasmus, Complutensis, et Stephanus in accuratiore textus recensione, inter eruditos constat.—Proleg. xxv.* Speaking of the Codex Bezae, and of its identity with the Codex  $\beta$  of Stephanus, he thus taxes him, as usual, with a general negligence in the collation of that and all his other MSS.: *Codex hic certo intelligendus est, quoties Stephanus  $\beta$  memorat; sed et Codice hoc et*

reliquis, quorum lectionis varietatem enotatam adiecit, satis negligente usus est.—*Prol.* xxxix. Now all this Mr. Huyshe may choose to term editorial craft, professional tricks, a conspiracy, malice, and what not; but the learned and sober inquirer will not hesitate to follow that light which the most laborious and best criticism can afford. If, with all this contempt expressed for the *Docti et Prudentes*, Mr. Huyshe had been able to add one single fact to their accumulated store of critical research; had collated or examined one single MS. which they had not seen; or had followed them in their own tracks, and had been able to correct any one serious and important mistake into which they had fallen, respecting the state of the MSS. which they had seen and made use of,—he would have merited the thanks of the biblical scholar, and the flippancy with which he treats the whole body of sacred critics might have been more patiently endured. But instead of having any claim to praise of that sort, he assumes their statements as he finds them; and then, drawing his requisite materials from such passages of their works as may seem to involve a contradiction or an inconsistency, he spins a cabinet of sophistry, which neither is, nor can be, grounded on any thing except surmises and gratuitous assertion. He professes, indeed, to be extravagantly charmed with the inimitable skill, the felicitous tact, the acuteness, and the management of Professor Porson, as displayed in his part of the controversy; but when we find that this admiration, so unbounded, and so little short of idolatry, always rises the highest when he thinks he has detected him in some act of critical astuteness, or of deep and consummate dissimulation, it must be needless to say, that the soul of Porson would have spurned such admiration.

The questions, whether Henry Stephens was the sole collator of the MSS., or had other coadjutors? whether the expression *ἐν πᾶσι* ought to be rendered, *In all the MSS. which he had*, or, *In all the MSS. which he took* for the margin of that division of the New Testament?—questions on which Mr. Huyshe has written whole pages—are, in the highest degree, frivolous and uninteresting. If he did not use the collation of all the Greek MSS. which he had in his possession, and which happened to contain that division of the text, the more highly reprehensible and unaccountable his conduct. If he did make use of them, then what difference can there be, whether we understand *ἐν πᾶσι* to mean *All the MSS. which he had*, or *All the MSS. which he took*, since he took what he had for that division of the New Testament? But whether we apply it to the vindication of the character of Robert Stephens, or to that of the disputed passage, the argument itself, even when stretched to the utmost, is not worth a straw.

In commenting on the words of Stephanus, that he had not suffered a letter to be printed but what the greater part of the better MSS. from the royal library unanimously approved, Mr. Huyshe subjoins the remark, that Mr. Porson does not undertake to shew that this boast is utterly false. There could have been no need, however, either for Mr. Porson, or any other individual critic to undertake the com-

pletion of such a task. The lapse of nearly three hundred years, during which period not a single Greek MS. belonging either to the royal library at Paris or to any other library, has been produced or reported by any man, to authenticate the passage of the *heavenly witnesses*, as it now stands in the Stephanic text, at once demonstrates that the boast of Robert Stephens was utterly false, and that he himself must have been conscious of the falsehood, at the time that he made it. The admission of your correspondent, that the greatest part of these said royal MSS. are still most probably existing in some of the European libraries, corroborates the accusation; in that, if they all probably still exist, they all probably have been long since examined respecting the disputed passage, and found not to contain it.

Mr. Huyshe himself, indeed, appears to entertain some little misgivings about the validity of this boast when, in the *British Magazine*, he tells us that, notwithstanding it cannot be said that the text does not contain a letter which the majority of the royal MSS. does not warrant, he shall still believe that Stephanus adopted no reading in the edition of 1550, any more than in that of 1546, which was not supported by good authority. Now, my complaint against the editor is not that he allowed the spurious passage to be inserted in the text without being supported by adequate authority; but, that he caused it to be inserted without any manuscript authority whatever. Had there been the least manuscript authority, however worthless, for the form of the passage as printed in his text, his own bigotry, or his fear of suffering from the bigotry of others, might have been candidly admitted as an excuse for the deficiency; but when there is no forthcoming voucher whatever, he is left without an apology, and stands justly chargeable with an act of the most audacious and unpardonable temerity.

It is true, says Mr. Huyshe, that the critics making the third part the object of their attack have pretty sturdy declarations, that Stephanus had no more MSS. of it than those seven which furnished the opposing readings to the folio in that division. He then demonstrates from the statements of the *Docti et Prudentes* themselves, that besides the seven marked MSS. which appear on the margin of the text of 1 John, v. 7, there was at least another MS. in his possession, marked *u*, which contained the epistle, though not the passage; and so he concludes that, as the editor is known to have had *one marked MS.*, so might he have had *five unmarked MSS.* containing the catholic epistles, without being noticed in the margin. This, certainly, is to turn the information derived from the *Docti et Prudentes* to a most admirable account; nor could the author have consumed his ink to better purpose than by stating and re-stating the fact, that Stephanus had, at least, one more manuscript authority, which he might have employed for the margin of the catholic epistles, but had omitted to do so. The inference which your correspondent attempts to draw from the fact is that, as the editor is acknowledged to have had one, so may he have had many other MSS. which he did not use for opposing the text in the margin; but my inference drawn from the same fact is, that, as he had one MS. opposed to his text of the *heavenly witnesses* more than he had the honesty to avow in the

margin, so, on the supposition of his possessing still more, he would have equally withheld them in the same manner, and for the very same reason. He made à show of having only *seven*, whilst in reality he had *eight*, if not more, MSS. which contradicted his printed text of the *heavenly witnesses*. Nothing, surely, can more clearly demonstrate his unfitness to become the editor of the word of God than this suppression of critical evidence, the publicity of which was due to the consideration of every Christian reader.

Instead of probabilities, which other critics are always glad to press into their service when they have nothing better, Mr. Huyshe seems to content himself with *possibilities*. I hold it to be *possible*, says he, for the first collation to have been so perfect, that the O mirificam might not have a letter that was not warranted by the best MSS. from the royal library. I hold it to be *possible*, also, for the third collation, when the original *copia* was augmented to *plusquam triginta*, to have been such as to secure a corresponding alteration in the text of the folio, wheresoever the balance of the whole authority, ultimately acquired, went against the readings that the royal MSS. gave at first, notwithstanding that the after work of collating with the new text of the folio for the margin may have been hurried over in a slovenly and imperfect manner. In thus admitting the possibility of the after-work having been done in a slovenly and imperfect manner, there is something calculated to excite a smile. Doubtless, the apologist for Robert Stephens would have been extremely happy to have had the chance of maintaining that the after work, no less than the preceding work, had been executed in a complete and satisfactory manner. But, being met by the unanimous censure of the *Docti et Prudentes*, who had examined the marginal collation, he found himself embarrassed in this part of the defence, and had no other alternative than candidly to allow the truth of their accusation. From such premises, however, the only argument to be drawn is, that, as the editor stands convicted of negligence and dishonesty in the one collation, so ought he to be suspected of negligence and dishonesty in the other collation; and that, as the after work, so also the preceding work was most probably performed in a slovenly and imperfect manner. To talk of his balancing authorities, and altering the text of the folio according to the preponderance of his evidence, is ridiculous. In that case, since he had *eight* MSS. which opposed his printed text of the *Heavenly Witnesses*, he must have had at least *nine* MSS. which gave every letter of it as it now stands; a supposition, which, if it can serve no other purpose, may doubtless create an additional fund of laughter for the *Docti et Prudentes*.

The main question may always be disposed of in a very few words. The disputed passage, in the form in which we now have it, rests entirely on the authority of the Stephanic text. For three hundred years, or thereabouts, the advocates of that text have been called upon to produce a single Greek MS. containing the passage as now printed and received; but though challenged and importuned to the utmost, they have never been able to do it: whilst, on the other hand, one hundred and fifty MSS. of all ages and countries have been inspected,



with a view to that particular passage; and they are found not to contain it in any form, much less in the form in which we now have it. Could the printed text have been supported by one single Greek MS., however humble its pretensions to antiquity,—no matter whether it were the Montfortian, or the Pavian, or the Ottobonian,—we should have been compelled to blush less when required to say whence we have that passage. As it is, we have no other answer to give than that it so pleased Robert Stevens, for reasons only known to himself, to make it a part and parcel of the Greek original of the Word of God. If the scriptures are thus to be corrupted at the caprice of an editor, and then to be defended in that state by the prejudices of the orthodox, they will very soon lose their authority, and cease to be an infallible guide in matters of faith.

I have now brought to a close the few remarks which I proposed to make on the critical hypothesis of Mr. Huyshe, and on the manner in which it is sustained. There yet remains to be noticed the paper of Dr. Wiseman, to which some importance has been attached; together with a few personal allusions to myself. In the interim I have the honour to remain, &c.

JOHN OXLEE.

*Stonegrave, Jan. 10th, 1835.*

[Errata in the Number for January.—In p. 62, l. 3, for *sections*, read *lections*. Page 63, l. 2, for *interpretation*, read *interpolation*.]

#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS FROM THE CHARGES OF MR. OXLEE.

“Behold two kings stood not before him; how then shall we stand?”  
2 Kings, x. 4.

MY DEAR SIR,—I wish to express my high sense of the good that will be done by what you say in your note, at p. 60 of the Magazine for January, respecting the importance of the inquiry in which I have been engaged, and of the honour which is there done to the author. The note, however, reflects still more honour on yourself and the principles upon which the Magazine is conducted; and I am still more obliged to you for your admission of Mr. Oxlee's objections, p. 60—63. The handsome manner in which you desire me not to consider myself pledged to write no more on the subject in the British Magazine, emboldens me to ask for the admission of the following reply, which I am inclined to hope may be of use, as I have always observed that the truth is most strongly impressed by the refutation of the arguments of an acute objector.

Mr. Oxlee begins with begging to avow that it forms no part of his design to argue the general merits of Stephanus or of any of his editions, but solely the authenticity or spuriousness of his text at the passage of the heavenly witnesses. Now, I would request the reader to observe that, with this, he proceeds instantly to attack a discussion which is strictly confined to the vindication of the honesty of Stephanus, in general, as an editor, and avowedly avoids all consideration of the disputed passage, except as forming a part of the third division—viz., the Acts and Cath. Ep.,—and to observe also that Mr. O. rests his attack upon a principle which, if it were just, affects every particle of the N. T. as much as the passage which he is so anxious to expunge; so that he is actually and effectually supporting the cause of the Rev. Robert Taylor and the Christian Evidence Society to the full as much as any

one of those who have openly conspired to blast the character of Stephanus, "atque emergere ex ista nebula typographica."

At p. 61, Mr. O. gives a fair account of the first O mirificam, as I had extracted it from the preface to this edition, from that to the folio, and from the Responsio, laying the three statements together.

Let the reader now be pleased to compare this with the monstrous fiction substituted by Crito Cantabrigiensis in the statement of the theory of the Specimen, which he thought fit to give in his work, p. 391, and again, p. 393; and to remember that Mr. O. took his word for it—(Letters to the Bishop of Salisbury, p. 118;) and also that it was upon this substitution that both of them and the rest of the critics pronounced sentence on the Specimen.

Mr. O. then proceeds to give, as my deduction "detailed by myself," that as Stephanus "has solemnly declared that he had not admitted into the text a single letter which was not sanctioned by the better part of his MSS., we are bound to believe, if we can rely on his veracity, that the disputed text also had the sanction of the better part of his MSS., at least of those which contained that portion of the Cath. Ep." Now, the reader will be so good as to observe that all this is purely the invention of Mr. O. Nothing like such a deduction has ever before appeared in the British Magazine, nor yet in the Specimen. No inference whatever, respecting the two disputed verses of St. John, can be found in the vindication of Stephanus; for I have repeatedly observed that I was shut up by Crito from the direct examination of them; and Mr. O. himself proceeds immediately to state the whole that the Specimen contended for. Let the reader also remark well, that in the words—"the better part of his MSS., at least of those MSS. which contained—," Mr. O. puts into my mouth two directly contrary interpretations of the "*ad litteram sequeretur plures et meliores e Regiis.*" (Mill, 1177.) If Mr. Oxlee, or any others of the Docti et Prudentes, should be desirous to hear me speak out, upon Stephanus's text, at the controverted verses, they now see that they may secure it, by helping to make up the one hundred purchasers of the proposed reprint. Their names will be received with great satisfaction and gratitude.

The charges against the received text are all founded on the "*Quindecim tantum*" of the D. et P. They assume that it was not possible for Stephanus to have any MSS. for the formation of the text, either of his folio or his preceding editions, but those that he took, after he had settled the new text of the folio, to furnish opposing readings to it, in the margin. If a passage that is to be expunged was in none of the MSS. that he cited in the division where it occurs, they instantly conclude that "he must have inserted it without MS. authority," (Crito, 391) or, as the bishop is told, p. 9, "contrary to the authority of all his Greek Manuscripts." If the passage that is to be expunged is supported by western recensions, they make a fresh assumption of a marginal note in some unheard of Latin MS., without even an attempt to shew the possibility of such a note as they want, and then tell you that "the present reading got into the text—first, by inserting the marginal gloss into the body of some of the Latin manuscripts; and then by the Greek editors translating and re-translating the words from the Latin Vulgate, and inserting them into the printed Greek text." (See Letters, &c., p. 5, bot.) Such statements, in my opinion, do not speak very much for "the general merits of Robert Stephens, as a critic or as a printer, nor yet of any one of his three editions;" and in this opinion I have the Rev. Robert Taylor decidedly with me. I meet them then, and vindicate Stephanus, by shewing that, so far from the cited MSS. being all that he had, there were two even of the marked MSS. which were not cited, except in very few places of the two first divisions,—viz., the Gospels and St. Paul,—and not once in the third; so that if two of the first thirteen marked MSS. had contained the Revelations, Nos. 15 and 16 would never have appeared in the margin of the folio;—and, again, that so far from the whole fifteen marked MSS., that were taken first and last to give opposing readings, being all that Stephanus had for forming

his different texts, they contained only half of the original materials for the first O mirificam, and were altogether not half of the ultimate acquirement to furnish the new text of the folio. This statement rests upon quotations of the "Alii," the "*plures Stephani codices*," that are recorded by the Docti et Prudentes themselves in all the divisions of the sacred text,—twenty-six times in the Acts of the Apostles, a part of that division which they make the grand object of their attack,—six times even in Acts, xiv. 13—25, three being the lowest number of copies in any of those six places,—in other divisions, three and even four times in one single page of their works. Upon this foundation I reared what Mr. O. (p. 61, 2nd par.) calls my "critical hypothesis," that Stephanus had seventeen, if not nineteen, MSS. of the Gospels; sixteen of St. Paul; thirteen, if not fourteen, of the Acts and Cath. Ep.; and four, if not five, of the Revelations—instead of what the Docti et Prudentes, going on their "*Quindecim tantum*," declare to have been the utmost of his acquisition, —viz., "*Evangeliorum decem, Actorum octo, Epist. Paul. octo, Epist. Cath. septem, Apocalypseo denique duo*." (Griesbach, xvi., Lond. xxviii.) Mr. O. can easily imagine me taking many anxious peeps at its giddy altitude, and careful to provide the necessary buttresses to prevent its being overturned by the very first assault that should put its strength to the test; but he cannot so easily give any reference that should lead the reader to join him in this fancy of his, nor can he point out any of the buttresses that he has dreamt of. If the reader prefers fact to fiction, he may meet with plenty of passages in which Mr. Orme would have discovered the most insolent "*vapouring*"—triumphant the frowning altitude of the "critical hypothesis," and defiance to the Docti et Prudentes—"Papists, Critics, Infidels, come one—come all." Mr. Oxlee does come into the field. He says, "I shall now proceed, with your permission, to explore its foundations." As he can "easily imagine" me quailing, so it seems he can, with equal facility, imagine himself to be examining the foundations of my account of Stephanus's editions; but this is, if possible, a still more extraordinary fancy than the other. Not one of the quotations by the Docti et Prudentes, against themselves, does Mr. O. question; not one of the facts that form the foundation of the "critical hypothesis" does he impugn. I say then, now, as I was early taught, that "facts are stubborn things." If Mr. O. cannot attempt to controvert that the Docti et Prudentes have themselves given the actual reading of these unmarked MSS. of Stephanus, these "Alii," these "*plures Stephani codd.*," let him say what he will, I shall hold, with dogged pertinacity, that seventeen is more than ten, and sixteen more than eight; and perhaps may even go so far as to assert, what gives Mr. O. such dire offence, that twelve, or rather fourteen, is more than seven. Having my foundations left untouched, I think I may laugh at any argument of Mr. O's. to prove that Stephanus could have "*quindecim tantum*" for all the four divisions of the N. T., whether I be able to detect the fallacy of it or not.

I have ever admired the skill of the Docti et Prudentes in assuming, as an indisputable principle, that if an editor gives opposing readings to his text, he must, of necessity, take the whole of his documents for that purpose. The reader has my reasons for not admitting this axiom of theirs, with respect to Stephanus, and I have contended, in direct opposition to it, that the documents taken to furnish various readings to the text of an edition, have not necessarily any connection with the MS. from which the text that they are to oppose has been drawn—much less with the widely different text of a previous edition. I have contended that Stephanus might have taken versions to furnish opposing readings, as the Marquess Velez actually did take the Vulgate for that very purpose, in his MS. collation, in a copy of the folio,—that he might have taken all print, if he chose, or all MS., or some of both,—using for this purpose both print and MS., he might take what he liked of both,—with respect to MSS., he might have taken all of one sort, he might have taken none but those which he had from the first, those which were

"in regis Gallie bibliotheca," or none but those which were "in Italicis," and which he acquired afterwards; determining to give a fair sample of the readings of both sorts, he might have taken six or eight of the private MSS., seven or nine of the royal; and taking, as he did in all, seven of the private and eight of the royal MSS., he might have taken the whole fifteen from the first, or, as was actually the case, the number selected at first might be only six of the private and seven of the royal MSS.; and one of each might be resorted to afterwards to furnish opposing readings to the text of the Revelation, where the former thirteen all of them failed. Mr. Oxlee is the champion who is to do "things unattempted yet." He is to prove what all the Docti et Prudentes before took for granted, and is to demonstrate that Stephanus could not possibly have in all more than fifteen; viz., the amount of the two selections.

"First of all," says Mr. O., "it is to be observed, that neither Robert Stephens himself, nor his son Henry, nor Beza, nor any other voucher has thrown out the least hint whatever about a selection for the margin of the folio." (p. 61, last par.) Whatever might be imagined of me, I could never have imagined that this could be said by any man who professed to have looked at the whole of what has been said, in such a triumphant tone, in the British Magazine, respecting these three *tormentors* of the Docti et Prudentes. As, however, Mr. Oxlee has thought fit to assert, that neither of the three "has thrown out the least hint whatever" of any MSS., besides those that were marked for the margin, I think the reader may take a hint of Mr. O.'s own conviction, that if either Robert, or Henry, or Beza has spoken of the "Alii," the "plures Stephani codices," none but errant Clotens could actually themselves believe that the marked MSS. were the whole of his stock. And let it be well observed, that you have nothing but Mr. O.'s naked assertion, that these men never made such declarations; he has not "thrown out the least hint whatever" of my having mis-apprehended or mis-represented them, in the whole of the "vapouring" dissertation, as Mr. Orme would have called it. I should depend, therefore, notwithstanding Mr. Oxlee's assertion, on their independent but concurrent testimony, even if they stood unsupported by the facts on which the "critical hypothesis" is founded. So I repeat, with increased audacity, that Henry and Beza did throw out some strong hints that the marked MSS. were not the whole of what had been collated for the three editions of Robert; and that Wetsten admitted this by his celebrated confession of their having kept him such a length of time upon the rack. I shall continue to think, till I am corrected in my notion of sixteen being more than fifteen, that when Robert said he had "*vetustissima sedecim scripta exemplaria*" to begin with, he threw out a hint of his having had more than fifteen, after all his own and his son's exertions. And if the plain sense of his words did not convey such a hint, would the learned and acute translator of Michaelis have had to make the admission, "We [Docti et Prudentes] sometimes say, the number of *manuscripts* quoted by Stephens amounted to sixteen, at other times we say that they amounted only to fifteen," and to have accounted for this gross self-contradiction, by that most contemptible of all contemptible juggles, the reckoning at one time a newly printed edition, as *vetustissimum scriptum*—or, according to the ingenious mode of reckoning now used, sixteen very old MSS. "*with the understanding* that the first, *a*, in fact" was a newly printed edition; and at others, fairly telling the truth? Again, if the hint was not pretty strong, would Michaelis himself have admitted, "that if we abide by this expression alone, the inference . . . is very natural." We, however, have not "this expression *alone*."—To use the words of one of my learned castigators, "there is the evidence of Robert Stephens himself that" he had fifteen MSS. from the library of the King of France; namely, *eight* adduced in the margin, and *seven* which he omitted to use for that purpose" in any of the divisions of the text; and this, as I have so strenuously contended, and still do contend, does convey a hint "about a

*selection* having been made of the MSS. for the margin of the folio." Mr. Porson too, I repeat, was of the same opinion, for I think he would not otherwise have set up his knowledge of the number of MSS. that Stephanus had from the royal library, above that of the man himself, and talked of a "slight mistake"—"a small inaccuracy in his account" of them. And if the learned editors of the Monthly Repository had not felt that Stephanus's statement of his having had fifteen MSS. from the royal library, did give a hint of the eight royal MSS. of the margin being a selection, and not the whole of what he had received from thence, they would not have given room for my exultation over them, when in all the exquisite agonies of Wetsten's "*me diu torserant*," they were unable to say a word against Stephanus's own distinct confutation of their slander "he professes to have received only eight from it," and could say nothing but "that it is difficult to reconcile with one another all the statements which Robert Stephens made respecting his MSS. is true." Again, with respect to Beza, I must still say, in spite of Mr. Oxlee's contradiction, that his calculating the number of the MSS. collated in the book that Robert gave him, at twenty-five, does convey a hint of his having more than fifteen, "*tantum non duplicato numero*," to use Wetsten's words. And if Wetsten had not felt that this was a proof that the number of those used for giving opposing readings in the margin was not the "*verus numerus*" of what Stephanus had for forming the text of the folio, he would hardly have resorted to the expedient of giving Beza the lie upon it, and saying, "*esse hyperbolica*," first ed. 142, Prol. 143, Seml. 370. He would hardly have come, after all his long and painful deliberation, to cry out, "*verba hyperbolica Bezae esse commodâ interpretatione mollienda*,"—(145, Seml. 373.)—if the words, in their plain obvious meaning, had not been as hard as adamant, for the xv. of the margin being only a selection. Also, with respect to Henry, as the man declared in the preface to his second edition of the N. T., that in his examinations in the royal collections at Paris, and in the various libraries in Italy, he had found the same summaries in more than thirty MSS., and actually gave the metrical summaries of one besides, I shall still contend that he did give a hint of the xv. of the margin not being the whole stock; unless Mr. Oxlee can allege something more than his own hardy assertion, that he never threw out the least hint whatever about it: and unless the Docti et Prudentes, from Wetsten down to Crito Cantabrigiensis inclusive, had been of the same opinion with me, I certainly think that they would not have resorted to the scheme of curtailing the man's words, and cutting off so much of them as will make him merely say that he had seen the outside of the MSS. without examining their contents. I think, too, that Crito would never have vented the new slander against Henry, of "swelling the number of his MSS.," if the actual amount of what he collated for his father's folio, which we learn from this hint of Henry's, did not considerably increase the difficulty of making "a pretty good defence" for those who have been teaching the world to profess their belief, that Robert had but one single set of *manuscripts*, consisting of sixteen copies, [*print* and MS.] for his various readings as well as for the [*widely varying*] text of his three editions.

But it may be urged, that when Mr. Oxlee so positively asserts, that there is no *voucher* who has given "a hint about a *selection* having been made of the MSS. for the margin," he may be understood to mean only that I am the first who has used that phrase. But here, too, he is wrong; as he might have seen if he could have condescended to allow the "*fas ab hoste doceri*." Mr. Porson admitted Beza's testimony noticed above, which Wetsten, as we have seen, was pleased to designate as "*hyperbolica*," viz., "*ea quæ de xxv. plus minus codicibus MSS., tantum non vero duplicato numero dixerat*." The professor, accordingly, strongly enforces it at p. 56, where Wetsten, of course, had omitted it; and so "*tantum non duplicato numero*" in the book of collations, he very properly lays down at p. 55, 3, "that it certainly was not published entire." The Specimen, at p. 8, says

upon this, "most certainly. As Semler says, note 281, on Wetsten's Prolegomena, p. 373, "Robertus ipse maxime *elegit* ea quæ voluit typis exhibere, cæteris interea sepositis, quibus postea, cum Henricus [Robertus] communicaret, usus est Beza."

Well, then, what has Mr. Oxlee to say, when we have such wonderfully strong testimony from three such *vouchers* as the editor himself, the man whom he employed for so long a time in making the collations, and the man to whom he gave the book that contained them; each shewing in such a decisive manner, that only a portion of the MSS. was "*adduced in the margin*," and that Stephanus "*omitted to use*" the rest "*for that purpose*."—(p. 63, bot.) When the singular but *vapouring* dissertation, as Mr. Orme would have called it, produces these in such a triumphant tone, does Mr. O. venture to contend that either of them is strained beyond its plain obvious meaning, or that each of them is not sufficient to prove the point for which it is vouched? No: the reader is left with Mr. O.'s hardy assertion, "that neither Robert Stephens, nor his son Henry, nor Beza, nor any other voucher, has thrown out the least hint whatever about a *selection* having been made of the MSS. for the margin of the folio."

And when this wonderfully strong testimony, as I must call it, is corroborated by the *facts* that form the foundation of the "critical hypothesis," and we have the actual readings from the "cæteris sepositis, quibus postea usus est Beza"—readings (blessed be the overruling providence of Almighty God!) recorded by Stephanus's most virulent slanderers, in all the divisions of scripture, and to such an amount,—what has Mr. O. to say against those *facts*? Why, to use Mill's words "*ne γὰρ quidem*," they are left, as we have seen, in respectful and total silence. Mr. Oxlee, however, in conclusion, (p. 63,) boldly staking his own character against that of Stephanus, can say, "how far the published specimen of Mr. Hayshe's efforts can conduce to vindicate the veracity of Robert Stephens, I have briefly demonstrated, and others can judge." Let them judge, then, taking with them what Crito Cantab. so well lays down, p. 399—"Mere reasoning ought never to be admitted in opposition to direct testimony, when the testimony is above suspicion. There is, amongst speculative men, a too frequent propensity to tamper with their own understandings, [the understandings of *others*,] and to affect a superiority to what is sufficient to convince an ordinary mind."

My *speculative* castigatō proceeds, (61, last par.,) "So important a fact in the history of that edition could never have been left to be discovered, for the first time, by the sagacity of Mr. Hayshe, in the middle of the 19th century." No; most certainly. If the *important fact* had not been perfectly well known, it would not merely have been extraordinary, as Bishop Marsh admits, (Lect. vi. p. 108,) but utterly impossible that credit could ever have been "attached to the pretensions of the editor on the formation of the text," Turn to the men who did attach such high credit to those pretensions, as they stand appealed to by Hottinger, in the quotation given by Wetsten himself, (147, Seml. 378,) and say whether it could have been "left to be *discovered*" in the 19th century. "The sagacity of Mr. Hayshe," or, as I must say, not venturing to receive the compliment, my "*labor improbus*," has done nothing more than recovering the long-lost truth that lay overwhelmed by the efforts of the Docti et Prudentes, who have agreed together to make Stephanus's boasts utterly false (Porson 57) by their "*glaring evidence*," from (their father) father Morin, who began the attack upon his "*veracity*," down to the latest efforts "*emergere ex ista nebula typographica*." I can only be represented with truth, like Bengel (Wetsten 144, Seml. 372), "*ad veterem cantilenam rediens*."

Mr. O. proceeds, "If on publishing the folio the editor had possessed, besides the sixteen specified, other seven MSS. from the royal library, he would never have limited his remarks to the sixteen, but have boasted of the twenty-three —." The reader must observe, that what Mr. O. refers to here, are not the "*vetustissima sedecim scripta exemplaria*," from which

the editor had selected his first text, "*superioribus diebus*," but the sixteen marked documents of the margin, as Mr. O. was pleased to express it above,—"sixteen manuscripts or Greek authorities of which the various lections were collated and placed in the margin of the folio." Now, if Mr. O. would only have been so kind as to make the distinction that I have so earnestly pressed on my readers, and which I fancy to myself is tolerably evident between one of these sixteen "Greek authorities," and the rest, and of which Mr. O. seems to have had some feeling afterwards, when he said, "the whole *fifteen or sixteen* MSS. must frequently have stood opposed," (p. 62,) I am confident that his "*sagacity*" would have made him see, as clearly as Hottinger or Heinsius, or Casaubon himself could, that a *selection was made* of "Greek authorities" for the *margin of the folio*. The Docti et Prudentes now tell us of the various readings being derived from sixteen *manuscripts* designated by the Greek numerals, with the understanding that the first (*a*) in fact represented the Complutensian *edition*; but Stephanus never did thus "tamper with the *understanding of others*." He distinctly described the first document that he took to oppose to the text of his folio, as *editio*, and "*quæ fuit excusa*," which leads me to say, that he gave it with the clear *understanding* that it was not written, but print; and we vulgar and unlearned invariably call manuscript, manuscript; and print, print. Let Mr. Oxlee condescend, then, for one moment to join with him and us, to consider the Complutensian N. T. as a printed book, with the *understanding* that it was *not* written, and then let him say, whether Stephanus had not more than one *such* "Greek authority" as that. If it be admitted that he had, Mr. O. will find it not quite an impossibility that "Robert Stephens should be induced to make a partial selection to furnish opposing readings to the margin of the folio," (p. 62, 2nd par.) whether I may, or may not, be able to "assign a reason why he determined to select only one." He may learn, that in the year 1550, an editor, in his sober senses, might have neglected to enhance the value of his impression, by furnishing the various lections of *Greek authorities* that were in his possession, whatever might be the opinion of some learned *speculative* gentlemen in 1834. (P. 62, 2nd par.)

If Mr. O. should remain unconvinced, I shall request him to turn his *arms* against those who are pleased to assert that the folio is a mere reprint of Erasmus. As "*the sixteen specified*" contained one of those "*Greek authorities*" which the Docti et Prudentes, upon proper occasions, can de denominate *print*, and Stephanus and the unlearned always do, your slander, gentlemen, is rebutted—Mr. Oxlee has demonstrated it to be impossible. "If the editor had possessed" the fifth of Erasmus, or any other printed N. T., "he would never have limited his remarks to" the Complutensian.

"Boasted of the twenty-three."—Mr. Oxlee has joined issue with me on the number of royal MSS. that Stephanus had for his first O mirificam. Mr. O. says he had only the eight "*adduced in the margin*" of the folio; I say that, besides these eight, "he had other seven MSS. from the royal library," which he omitted to use for that purpose." (63, bot.) Now, when Mr. O. uses the words "*boasted of the twenty-three*," if he means merely that Stephanus must have boasted of the whole number that he received from the royal library, I shall readily admit that the criterion which he applies is the fairest possible. It is clear, that if Stephanus had to justify his assuming "*Ex bibliotheca regia*," in his title, and were called upon to produce the MS. from which he had taken his text, he must then decide the point at issue between Mr. O. and me. He must then declare that he had not followed any one MS., but had selected his text from the whole "*copia*" which the "*bibliotheca regia facile suppetitavit*;" and if he would justify his text where all the eight of the margin varied from it, he must declare the whole of its amount. Here, then, I agree with Mr. Oxlee, and think that Professor Porson was reduced to the last extremity for supporting his accusation against Stephanus, when, with his consummate judgment, and unrivaled genius, he could

contend that it was enough, under such circumstances, to tell the Sorbonne "in general terms, that he was unable to comply with their demand, that the MSS. were gone out of his hands;" and when he saw that Stephanus, in fact, did mention the number that he had received, could venture to call it a small mistake—a slight inaccuracy; and consequently to pass it as not worth noticing. But should Mr. O. hold firm to his twenty-three, and contend that Stephanus must have boasted of that number, then he must be told that, being aware how his appeal must terminate if he stated the case fairly, he has been pleased to involve it by two assumptions, in two fallacies;—1st, in requiring that Stephanus should boast of the Complutensian as a very old written copy; and 2ndly, that he should declare that his son's exertions in Italy had acquired only seven private MSS., when by his son's own statement, he must at least have had seventeen private MSS. Taking, however, Mr. O. honestly to appeal to what Stephanus actually did say, whatever it might be, the question is decided. No one will hereafter contend that Stephanus did not actually declare before the Sorbonne, that he had been furnished with fifteen MSS. from the king's library; and this he declared at the very moment when he presented his folio, the preface of which shews that eight only were adduced in the margin. If this proof of his having MSS. "which he omitted to use for that purpose" could *want*—I might say, if it could *admit of* corroboration—it is supported by Stephanus's advertisement at the end of the first edition of Beza's Annotations, which quote, not merely the eight of the margin, but the other seven. He marks this by saying, "*ex omnis quæ in regis Galliarum bibliotheca extant.*" The title that he assumed, "*ex bibliotheca regia,*" might serve to shew that "*ea omnia*" must have nearly amounted to the number that he boasted, whilst it requires either the utter thoughtlessness of our "march of intellect," or the inconceivable hallucination of Mill, to read the preface to the O mirificam, and substitute the seven private MSS. adduced in the margin of the folio, for the seven royal MSS. "which he omitted to use for that purpose," when Stephanus, having spoken of "*ex omnia,*" the "*copia*" that the royal library so easily supplied, adds, "*ex his, ita hunc nostrum recensuimus* —" And what does Mr. Oxlee say to this declaration in the O mirificam thus supported? Look at p. 62, second par. and admire.

"Robert Stephens should seem to pretend that his text of the Greek Testament was based, not on that of any previous edition, but entirely on the authority of his own MSS." But if you consult Mr. O. alone, he does not even "*seem to pretend*" that these MSS. were the *copia* that the royal library easily supplied. This first boast of Stephanus is twice referred to by Mr. O. before, and three times afterwards,—six in all; and he has not "thrown out the least hint whatever" of their being the "*quindecim relata in bibliothecam regiam quæ ei precario data fuerant.*" And I certainly am not astonished at this, after the wonderful self-contradiction of Mill had been exposed. But let the reader observe, it is by these means that Mr. O. has demonstrated (such is his expression) the futility of attempting "to vindicate the veracity of Robert Stephens." If I may venture to say so without giving offence (and I intend nothing but my own exculpation for having read to my flock the authorized version of the N. T. as the word of God,)—I would say to Mr. O. vindicate, Sir, your own veracity, for I am myself utterly unable to guess how it can be done.

Mr. O. lays down in this paragraph, with great judgment, a second criterion, which every man of sense must admit, for deciding the question whether the MSS. of the margin were a selection or not. He argues most justly, that if there really were, as I stated from Henry's preface to his second edition, between thirty and forty MSS. for the formation of the text of the folio, it must have been often in opposition to the whole of the selection for the margin. "In either case," says Mr. O. [either of the text being taken almost entirely from one single MS., or being eclectic], the whole fifteen or



sixteen MSS. must frequently have stood opposed to the printed text." I am bound to admit this criterion, only venturing to protest against "the statement of the *whole* fifteen or sixteen manuscripts," as the learned and skilful speculatists denominate the *printed* and written documents of the margin. Mr. O. ought to have said for the three first divisions of the text, those of the first thirteen MSS. that happened to have the division concerned, and for the Revelation the two others that were taken when the first thirteen failed. Now, if Mr. O. will look at the margin of the folio, he will find a sufficient number of instances for his test. There are, if I err not, 118 places in the three first divisions, where the margin tells us, that there was not one of the thirteen MSS. or the printed edition that supported the text of the folio; and in the last division, he will, I believe, find above sixty places in which both the opposing MSS. that were taken on the failure of all the others, are against the text. Every one of these does what Mr. O. requires. To a man who does not proceed on the assumption, that the editor would be "*felo de se*," each of these protests that he had MSS. for the text "which he omitted to use" for the margin.

In the conclusion of this paragraph (p. 62, 2nd.) we have Mr. O.'s palmarian argument for proving the impossibility of a selection for the margin. The MSS. which Stephanus adduced there must be better or worse than those "which he omitted to use for that purpose," or they must be, as he says, "all much alike." Let us grant that he has proved that the selected MSS. could be neither better nor worse. What says he to the third supposition? "But if they were all much alike, and the one set quite as good as the other, then why should the editor have been led to make so arbitrary a selection?" Whether I am able to answer this question or not, it is a fact that Stephanus did make selection of "Greek authorities," and that of both sorts. For MSS. *with the understanding* that they are printed editions, we may appeal to the Complutensian which was taken, and the others left. For MSS. which the Docti et Prudentes always call MSS., we may appeal to the first thirteen, which he "adduced in the margin" through the three first divisions, and his "omitting to use for that purpose" the two last. And I am still so far from being able to see the obligation under which he lay to give the opposing readings of all the "Greek authorities" that came within his reach, that I think it was a most fair proceeding to give a sample of all—to take some one "*ex omnibus pæne impressis*," which he had collated; to take seven out of the fifteen royal MSS. that he had, "*superioribus diebus*," for his *O mirificam*, and six of the private MSS. that he had acquired since; and as he was obliged to make a fresh selection for the Revelations, owing to the failure of every one of these, to take again one from each set, royal and private, to oppose the fourth division. But when facts are overlooked, observe how "speculative men" can decide. "Surely either the hypothesis or the conduct of Robert Stevens must have been a little foolish." How great soever may be the claims both of Stephanus and his vindicator for this honour, the hypothesis and the conduct of R. S. must yield the prize to a third competitor,—viz., to the decision of a gentleman sitting calmly in his library in 1834, made without one thought of the overwhelming troubles which were then driving the editor from his situation and his country. But whoever considers this, and sees the marks of haste in the afterwork of the folio for giving opposing readings, so obvious in the printed part, might be led to suspect that there was not time for the whole of what is required by Mr. O. But there is a fact which I should have thought the most careless would have seen, and the most speculative might have taken into consideration. The inner margin of the folio, occasionally overflowing with the collation of one printed book, and the thirteen MSS. first selected, might say whether "the conduct of Robert Stephens" was quite so foolish as Mr. O. would induce you to believe, in not attempting to give the opposing readings to his text, from between thirty and forty MSS., and "*omnibus pæne impressis*;"—and again, whether the hypothesis is at once to

be rejected for its absurdity in saying, that under the necessity of the case he made a selection that gave a fair sample of the whole.

I would, then, again beg my brother *Indocti et Imprudentes* to use a little of that *συμψυγαν ἀπὸ τῶν* so strongly recommended by Mr. Porson, p. 163. I again entreat them not to throw away their New Testaments upon the assurance that it contains "forgeries and lies." When the *Docti et Prudentes* tell you that Stephanus had the same fifteen MSS. for the widely-varying text of his editions, and for the margin which so often shews you that the text must have been selected from other MSS. "which he omitted to use for that purpose," remember that they themselves quote those manuscripts in all parts of the N. T., and to an immense amount. When, being bearded with these quotations, they still undertake to demonstrate that Stephanus must have "adduced in the margin" all the "Greek authorities" that he had, and laugh at that man as a fool who can believe that Stephanus could have thought of giving the readings of any thing less than the whole of them,—remember that they are demanding of him what they know to have been impossible.

P. 62, last par., we have the following words:—"Now of his unmarked MSS. we cannot reckon more than seven." As Mr. O. chooses to take only the royal MSS. he most certainly "cannot reckon more than seven"; but if he had thought fit to take the private MSS. as well as the royal, according to the collator's own statement (*viz.*, more than thirty with the same summaries, one with them in metre—besides all those that had different summaries in prose), he must have reckoned seventeen at least, as we have noticed above. But this would not do: Mr. O. is struggling here to make out his charge, that Stephanus was a liar and a forger, in the two disputed verses of St. John, and is stating what MSS. the man had that might contain the text that he gave; so "we cannot reckon" any but royal MSS.,—*viz.*, those that he had "*superioribus diebus*." But when Mr. O. comes to state those that omitted it, we can reckon private as well as royal, *viz.* the whole that had been acquired at last, whether in Italy or in France. In the same spirit, Mr. O. proceeds to say, "Mr. Huyshe himself talks of five." When Mr. Huyshe talked of five, it was distinctly said that these were five unmarked MSS., quoted for one single reading in the Catholic epistles. "Others," then, as Mr. O. himself says, "can judge" which fails in "*veracity*," Stephanus or his accuser.

But I hasten to the words which the reader has so often had quoted; let him now contemplate them as they stand in the original. At the bottom of p. 62, Mr. O. says, "but there is the evidence of Robert Stephens himself, that eight of his MSS.—namely, seven adduced in the margin, and another which he omitted to use for that purpose—gave the context without the passage, and so bare witness to the interpretation [interpolation]."

I have a preliminary question—whether Mr. O. had really the evidence of Robert Stephens himself, that this marked MS. "*gave the context without the passage*"? Oh, yes; it must have been from Stephanus himself, for "if, on publishing the folio, the editor had possessed, besides the *four* specified, *another* MS. from the royal library, he would never have limited his remarks to the *four*." (62, bott.) But then, reader, observe what Mr. O. must have concealed from you, by not letting you see the place where he had "the evidence of Robert Stephens *himself*." When Stephanus told Mr. O. that he had another royal MS. besides the four that are quoted in this division, which contained it, he must "have assigned some reason why he had determined to select only "four of them." To have publicly acknowledged that he had the use "of this royal MS. in that division, would have been no more than an act of justice due to his own editorial fame; and to have given the reason why he had been induced to make such a selection, would have been only an act of common courtesy due to the consideration of the Christian reader" (62, top). But whether Mr. O. had the fact from "the evidence of Robert Stephens himself," or learnt it from his vindicator,

it is an indisputable fact, now admitted by the man's enemies, that in the very division which they have singled out as the grand object of their attacks, he did "limit his remarks" to seven of his MSS., four of which were from the royal library, though he had another which contained that division, and that, too, a marked MS., and one that came from the royal library. Why, this is even superior to the confutation which Bishop Marsh gives to those gentlemen who would lead others to profess a belief, that Stephanus had the same fifteen MSS., and those fifteen MSS. only "for his various readings, as well as for his three editions"—when his lordship says (Michaelis ii., p. 856, note 37), "we must except at least the codex β." How hard it is to kick against the pricks! My "speculative" censor, who, in the close of the preceding paragraph, derided me as a fool for thinking it possible that Stephanus should "have been led to make an arbitrary selection" out of the whole body of "Greek authorities," to give opposing readings to his text, is unable to apply his doctrine even to that one passage, for the expulsion of which alone he avows that he makes his accusations, without himself acknowledging a selection so arbitrary, as even to exclude α, one of the royal marked MSS. Yes, I humbly bless the Almighty Disposer of all events for thus bringing the critic who has spoken with the greatest acerbity, thus himself "to give publicity to the fraud." (Christ. Rememb., Feb. 1822, p. 69, repeated in Letters to Nolan, 132, 1st par.) Besides all the MSS. that are cited in that division, or, as he himself states it, "besides the seven adduced in the margin," he can himself find one which the man "omitted to use for that purpose;" why then, if there had been this one only, Robertus ipse maxime elegit ea, quæ voluit typis exhibere—and there was this one, "interea sepositum." It was possible, then, for him to have "omitted to use for that purpose" any or all of those that the three *vouchers* tell you appeared in his book of collations above the marked fifteen. The principle that Stephanus could have no MSS. for the formation of the widely-varying text of his three editions but what were adduced in the margin, is gone, the moment that the docti et prudentes are compelled to admit that there is one MS. which he "omitted to use for that purpose," whether that principle is to be "*demonstrated*" by Mr. O. or assumed as a self-evident axiom by his learned and acute predecessors. This being the case, the testimony of Robert to the whole of the royal MSS. being nearly double the number of those that are adduced in the margin, and the testimony of Henry and Beza to the excess of the whole number of royal and private MSS. above the fifteen adduced first and last in the margin, stands as high, in point of the "*veracity*" of the relaters, as that of their calumniators to their "*quindecim tantum*," and their knowledge of what they testify not very much inferior. And I must still add to this, the fact that the readings of these very MSS., the existence of which the calumniators deny, are cited by them themselves in all parts of the N. T., and are given by them upon the faith of the three men accused. This fact, as we have noticed above, is the foundation of the "critical hypothesis," and although it be passed by wholly unnoticed by Mr. Oxlee, I still think, is more in favour of the three *vouchers* than of their slanderers. But to adhere to what Mr. Oxlee has now found out—that "there is the evidence of Robert Stephens himself, that eight of his MSS., namely seven adduced in the margin, and another which he omitted to use for that purpose, gave the context without the passage"—what does he think then of learned critics who knew as well as he does now, that Stephanus omitted to use for the margin even one of the royal marked MSS., and yet could assert "*extra omnem dubitationem positam jam est, Stephanum non habuisse codices epistolarum catholicarum manuscriptos plures quam septem illos*"? What does he think of that great man, who could upon this ground, and this ground only, declare Stephanus to be guilty? "Mr. Porson," as his vindicator has himself so truly told us, "infers that, as the MSS. cited by Robert Stephens did not contain the verse

[the disputed part of the two verses], he must have inserted it without MSS. authority. What does he think of a gentleman who, upon the strength of this hopeful inference, could pronounce sentence upon Stephanus; and, joining in the charge of "forgeries and lies," would tell the Bishop of Salisbury that for the original text of the heavenly witnesses, no other authority can be alleged but that of a printer of the sixteenth century, who must have translated it from the corrupted Latin version" &c. (p. 36.)

I have yet to notice a declaration at p. 63, where Mr. O., referring to my claim, in the opening of the Specimen, to the authority of one of Stephanus's unmarked MSS. for the disputed text, is pleased to say, "he does not condescend to tell us which of these MSS. it was, nor where it is now, nor who ever has seen it." This bears date Oct. 25, 1834; and let the reader observe that the Magazine of that very month had just placed before the assessor's eyes the retort upon Mr. Porson's sarcasm—"they are lost"—which is so constantly repeated by his idolaters; that it upbraids the professor as a lagger in love, when he talks of "the coyness of the Grecian beauties"—tells him of the description of their charms by the happy Beza—intimates where they may be found, viz. in the Paris library—in what state they may be expected to be found, "*hoc nostro loco mutilandos aut laceros*"—points out the hand that may be supposed to have performed the necessary operation upon them, viz. that of the critic, who said, "*J'assure seulement icy, qu'il n'est dans aucun des MSS., dont Ro. Estienne s'est servi*" (Emlyn ii. 273); and distinctly lays down the means of ascertaining the MSS., "*dont Ro. Estienne s'est servi*," notwithstanding what Mr. Porson calls "Dr. Ovid's advice" (156) had been so strictly followed. I expected some censure upon this, but I confess I was not prepared for that which it has received from Mr. Oxlee.

Mr. O., in conclusion, promises remarks on the manner in which I have conducted the argument; and I fear he will not be better pleased with the manner in which his own attacks are rebutted. I can assure him, however, that he will be perfectly satisfied with my manner in what he shall say hereafter concerning me. I shall submit in respectful silence to all that he shall lay upon me, being perhaps culpably indifferent as to what may be thought of my manner, if my labour in producing facts shall entitle me to the character of the Vindicator of Stephanus, and consequently of the received text and of the authorized version of the New Testament.

FRANCIS HUYSEN.

## NOTICES AND REVIEWS.

*History of the Reformed Religion in France.* By the Rev. Edward Smedley. Vol. III. London: Rivingtons.

A ~~very~~ strong opinion was expressed in favour of the two former volumes of this history, and as this third and concluding volume is entitled to all the commendation bestowed upon its predecessors, nothing need be added to what was before said, except to announce the fact that the work is now brought to a conclusion. This history fills up a gap in our historical library which cannot be supplied by any single work either in our own or any other language; and the manner in which Mr. Smedley has performed his task is above all praise. The judgment of an historian is principally exercised in the choice of his facts, and his taste in selecting such details as are more characteristic either of the actors themselves or the manners of the age. In these qualities of an historian, Mr. Smedley is not surpassed. It would be difficult to mention any writer whose narrative style is more perfect. There

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is not the least doubt but that the work will take its place as a standard production in that department of our historical literature to which it belongs.

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*Russell's History of the Church in Scotland.* Vols. I. and II. London: Rivingtons.

THOUGH the subject of this work be not in itself a subject of as general or enduring an interest as that of Mr. Smedley's, yet it does scarcely less credit to the talents of its author. It would not be easy to name any writing to which one could more advantageously direct the reader who wishes to obtain, in a short compass, and in an agreeable form, correct notions of the true principles of church government. The nature of the subject as well as the events of the times in which we live have combined to fix our author's attention principally upon those parts of his materials which throw a light upon the various questions relating to the institution of episcopacy. This may perhaps detract from the popularity of the work, considered merely as an historical narrative, but it adds greatly to its value as an accession to church history. We here see the movement of all the smaller wheels upon which the operations of the great machine of church government so materially depends, much more clearly done than in those more general histories which, as they embrace a wider field and a larger space, are necessarily compelled to deal only with results. The limits of space do not allow entering upon a critical examination of Dr. Russell's History; but the name of its accomplished author, already so advantageously known to the learned world, will be sufficient to secure to it that attention which is all that it requires to obtain for it a place in the library of every theological student.

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*Discourses on Elijah and John the Baptist.* By the Rev. J. S. M. Anderson, M.A., Chaplain to the Queen. London: Rivingtons. 8vo. 1835.

THESE will doubtless be very popular discourses, and deserve to be so. They are quite sound in principle, and are written in a spirited, flowing, and affectionate style. Mr. Anderson presses home on the conscience of his audience the great practical truths of the gospel in a manner highly creditable to his own heart and feelings, and calculated to make a deep impression on them. It were much to be wished that all popular preachers preached as soundly and as usefully.

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*Ten Discourses on the Life of Moses.* By the Rev. M. Anderson, M.A., of East Dulwich Chapel. London: Rivingtons. 12mo. 1834.

MR. ANDERSON is a strong and animated writer, with a good deal of vigorous thought, and much of earnestness and affection in his style. His volume is one of much present interest and future promise. In pp. 256 and 257, may it be suggested to him, that the modes by which the heart is brought to God are *not* uniform—that, although deep repentance for sin must always be a part of the Christian character, circumstances may produce it sooner or later in the Christian course; in short, that we cannot foretel, as uniform in order, all the steps of the Christian life?

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*A Summary View and Explanation of the Writings of the Prophets.* By J. Smith, D.D., Minister of the Gospel at Campbelton. *A New Edition,* by the Rev. P. Hall. London: Leslie. 1835. 12mo.

THIS book is an analysis of each chapter of the Books of the Prophets, so as to give the bearing and scope of each, and thus of the whole book. It is respectably executed, and has been already popular. The preliminary observations on the style of prophecy are very common-place, and lay down very

decidedly several points not decided on, as to *double senses*, &c. The author says in p. 1, that "*many prophecies* are somewhat dark till events explain them." Others would say that *all* are so; but Dr. Smith says in p. 3, that we can understand in *general* those which relate to the future, and that the Jews would not have been blamed had not this been so. This is anything but true. The Jews were blamed for not believing when *events* made the prophecy clear.

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*Chronological and Geographical Chart of the Gospels, with a Key.* By R. Mimpriss.

THIS is a cheaper form of Mr. Mimpriss's very useful and well-executed Pictorial Chart, which will be very acceptable to many whose pockets do not enable them to purchase the larger one.

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*A Second Letter to the Rev. H. J. Rose, containing Strictures on Milner's Church History.* By J. R. Maitland. London: Rivingtons.

MR. MAITLAND has more than redeemed the promise made in the *Notices to Correspondents* of last Number, and has shewn that patience of labour and diligence of research which are qualities of the highest value in a church historian. It is to be hoped that persons interested in this discussion will give up their unjust complaints about the inquiry into Milner's book being a reflexion on the dead. If it is not free to discuss the historical value of such a book without such imputations, what is free? The question now is, is Milner an accurate or trustworthy historian? Will any one who reads Mr. Maitland's pamphlet, and adduction of passages, say that he is? Will it be right in Mr. Raikes, or any other persons, to go on recommending Milner *without* examining these *chapter-and-verse* charges, which have nothing to do with *party or feeling*, but with Milner's general character as an historian?

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*Italy, with Sketches of Spain and Portugal.* By the Author of "VATHEK."

THIS publication is noticed simply for the reason, that the writer of these lines having seen it extravagantly lauded in Reviews, and not having formed exactly the same opinion of it which some other persons seem to have done, would caution others against considering it as a *family book*, or supposing that it may be placed with impunity upon the shelves to which more approved travellers of the present or past times may be consigned. He admits that it is written in an easy, brilliant, and pointed style; that, without displaying scholarship, it exhibits, what is better, the fruits of scholarship in the perfect command of the English language; that it possesses both humour and graphic power; that here and there are scattered, at random, principles of an exquisite taste in the fine arts; and, lastly, that it describes, with apparent faithfulness, though not perhaps without some exaggeration, the state of manners amongst the higher orders in Italy, &c., about fifty years since, just before the great concussion which overwhelmed the few elements of good, and shook up all the dregs of evil in continental society. Still it is a book from which little valuable information can be acquired, and which a parent would do well to keep from the eyes of his children.

The first tour bears the date of 1780. Every one delights in being the companion of a traveller, and becoming acquainted with his habits. In this instance, the author is by no means backward in making himself the hero of his own tale; but so intangible a character was scarcely ever represented—a mystic youth, highly accomplished, and capable of adding to his knowledge in no trifling degree, but living anywhere rather than in the scenes before him; lost in reveries, the object of which he does not attempt to convey to his reader, if indeed he does not hide them from himself. Wherever he goes

he drops, as it were by magic, into the best society; and far from being overgrateful for the attention paid to him, forthwith he rushes out of it to live in a world of his own creation, jotting down occasionally a few clever notices of the parties which he deserts or despises, and devoting pages, without end, to the admiration of his favourite day-dreams.

One always suspects these day-dreams. An education, of a severer character perhaps than that of the author of "Vathek," has taught the lesson that a contemplative life is not always an innocent one, and that there are "*mala mentis gaudia*" which are to be carefully avoided by those who would learn, what even a Pagan instructor may teach them, "*Χαίρειν και λυπείσθαι δεξ Δει.*" Most septuagint gentlemen place little value on the romantic effusions of their early years, but these have been corked up for half a century, and are now steamed forth upon the public. It is only to be regretted that there are persons who applaud this conservatism.

But what is particularly objectionable, is the language employed in speaking of matters that touch upon religious subjects; as, for instance, in describing the celebrated picture of "The Marriage of Cana," by Paul Veronese, our author, after dwelling with rapture upon the gorgeous wedding garments of every plait and hue worn by the company, proceeds farther to describe them as a genteel assemblage, acquainted with the modes of the time, and *accustomed to miracles*. One can pardon a hit at Romish superstitions from a volatile young protestant, but this is a Gibbonian sneer at the Bible. In the same way he talks of the comfort he derived from finding out a priest who was of the same *faith* with himself. And what do our readers suppose that this faith was? Why, they both *believed in one Paisiello*; and so he goes on applying the most serious phrases that can be selected to this happy union of sentiment with respect to the merits of a public singer.

In the second tour, in 1787, there is not so much reverie as in the former tour, but the natural effect of such indulgences is evident enough in a more decided development of a prurient imagination.

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*Biblical Cabinet*, Vol. VII. *Plank's Introduction to Sacred Philology*. Clark, Edinburgh. 1834.

SOME approbation was expressed on a former occasion of the plan of this work, and it is, therefore, necessary to look to the *execution* of the plan, on which everything will depend. An observation which occurs at once is, that there is no use in having so many treatises on interpretation. A great part of them tell us only what plain common sense would suggest as rules of interpretation, and reading these is so much lost time. There seems, to be sure, in most of them, a portion which is false and mischievous; and there is a long list of books, good and bad, without any warning as to their nature. One thing which is very provoking is to find so much stress laid on what is called the Grammatico-Historical Interpretation, as if, in as far as it is true, it were anything new to us.\* In its extent, indeed, it is *new*, and long may it be so. For what the German school seeks to do by it is, to exclude *inspiration* altogether. If the Bible is *entirely* like any other book, and to be read *exactly* in the same way, what becomes of the exercise of God's Spirit on the writer or the reader? Do the advocates of this style of interpretation wish to go this length? The Germans did. But do they who give us so many of their works, and praise them so much, wish this, and wish to accept the theory of *accommodation* in the German fashion? Do they wish to chain down our Lord himself, and, by their rules, to prevent his words from ever rising above the most common and every-day meaning which can be attached to them?

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\* Mr. Coneybeare, and Dr. French, and Mr. Skinner, seem to consider it as a novelty to the English church. What ground is there for this?

In the case before us, the translator evidently feels this, and tells us, in his notes, (see pp. 149—152, note vii. in the Appendix,) that he thinks that Plank would push the thing too far, that he has been obliged to *alter, modify, and omit*. Now this is a serious objection to this publication. Why give us mischief perpetually? Why make it necessary, as in the case of Ammon's most silly and miserable trash, to have an antidote in the note by having poison in the text? There are two more treatises on interpretation coming out in this work. They are *not* wanted, and, in as far as they partake of this spirit, will be mischievous, and will tend, as far as they have any effect at all, to lower our reverence for scripture. It may be said that this particular book seeks to correct some of the German extravagances. This is very true. It was written forty years ago, when the accommodation-madness was at its height; and the seeking to correct the height of that madness, was making so many steps *backwards* towards a sound faith. But, as the *principle* is admitted in this book, while it has never been so among us, with us it is making so many steps forward to a false and degraded view. Men's standard will be lowered, even where they do not admit the evil principles themselves.

What, again, is the use of the long lists of books? Be it remembered that most of these are *forgotten in Germany*; that these new lights have long ago been extinguished there, because the Neologists have *newer*, and that the critical authority of such of these books as ever had any is gone. But if they were not so, would not the Leipsic fair list be just as useful to English students, since no remarks, admonition, or direction about these books is given? It is on such long lists as these, however, that the fame of German learning in *divinity* mostly rests. The writer has always looked in vain for real scholarship among the German divines, except in three or four cases, and they who are perpetually repeating, parrot-like, *without examination*, this note of *German learning*, are doing very serious harm to *English learning*.

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*Essay on Church Patronage; or, a Brief Inquiry, on the ground of Scripture and Antiquity, into the people's right of choosing their own Ministers.* Blackwood: Edinburgh. 1835.

THE subject of church patronage is continually rising in importance throughout England as well as Scotland. The dissenters find that the people's "right divine and indefeasible" of choosing their own minister, is the stronghold of what is termed the *voluntary system*, and are urging the claim everywhere with indefatigable zeal. They are much assisted in their pernicious labours by the unguarded concessions made by Bingham, Bilson, Field, Rattray, Father Paul, and other eminent ecclesiastical antiquaries, from whom sounder views might have been expected. It is absolutely necessary to put down this popular pretension, for the people never will be satisfied if what they conceive to be their *right* is not conceded to them. It is matter of surprise that no writer on either side of the Tweed has attempted, since the establishment of the Voluntary Church Association, to take up the question on the grounds of scripture and antiquity. This service is, however, now performed in a pamphlet of no common learning, research, and ability, and the subject is so handled, that, if argument were of much use in these days, we should not hear much more of the people's right to choose their own minister.

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*Charges, &c., delivered to the Clergy of the Diocese of Barbados.* By the Right Rev. W. H. Coleridge, D.D., Bishop of Barbados, &c. London: Rivingtons. 1835. 8vo. pp. 350.

THIS volume "exhibits fully the peculiar character of a West-Indian diocese, the nature and increasing extent of the wants of the people," and commends them to the faithful zeal and abundant liberality "of the members of



out pure and apostolic church," as its admirable author states. Anything more interesting or more important than such a statement, from such a source, it is difficult to imagine. The truly pastoral character of the charges, the eloquence and piety of the sermons, and the importance of the statistics at the close, make this one of the most valuable books which have come from the press for a very long time. The public will learn from it, not only the wants of the diocese of Barbados, but the inestimable blessing which it enjoys in such a head as Bishop Coleridge.

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*The Book of the Heart; or, Plain Meditations.* By the Rev. James Jones, M.A., of New Church. Oxford: Talboys. 12mo.

A PLEASING volume of really *Christian and practical meditations*.

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*An Exposition of Romans IX. ; with the Banner of Justification Displayed.* By J. Goodwin, M.A. To which is added, *Ειρηνομαχία*, with a Preface. By T. Jackson. London: Baynes and Son. 1835. 8vo. pp. 530.

THE public owes some gratitude to Mr. Jackson (the eminent Wesleyan) for the republication, in so very handsome a form, of this standard work of Goodwin's, in which the Arminian doctrine is most ably advocated. Goodwin's ironical preface to the lord mayor and aldermen, as a theological council, is first-rate in its way.

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*New England and her Institutions.* By one of her Sons. Seeley and Burnside. 1835.

THIS is a very amusing portrait of New England, by a New Englander, a clever, coarse man, sketching, with deep interest, scenes to which he has been long familiar. The religious sketches are *most curious*, and are, certainly, anything but favourable to the voluntary system. The English editor has put in some very valuable remarks. Among other things he shews, that a table of the Religious in America, given in the work (from an American periodical), makes the Christians there more than seventeen millions, while the *whole* population, in 1830, was *under thirteen!* The chapter called "The Church," and the perfect insensibility of the author to the flat contradiction between his *facts and inferences* is very amusing. The History of the Village Choir is as odd as anything can well be.

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*Delineations, Graphical and Descriptive, of Fountain Abbey.* By J. and H. S. Storer. *With Historical Notices.* Quarto. pp. 158. Longman and Co., London; Stevenson, Cambridge; Langdale, Ripon.

THIS volume will be a source of great pleasure and interest to all who delight in seeing the architectural remains of our country beautifully illustrated by the art of engraving. The "Graphical Delineations" consist of sixteen fine engravings, and two vignettes; whilst the "Descriptive and Historical Notices," which accompany them, furnish very interesting details respecting this beautiful ruin and its former denizens. The Appendix gives, among other matter, some curious extracts from John de Wageby's poem, called, "Clavis Scientiæ." John de Wageby was a monk of Fountain's Abbey in the fourteenth century; and these extracts are taken from the selections, published by Mr. Walker, from the MS. of the late Mr. Heber.

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*Sermons; by the Rev. H. Gauntlett. With a Memoir of the Author.* In 2 vols. London: Seeley and Burnside. 1835.

NO one can read the account of Mr. Gauntlett, by his daughter, without being impressed with a complete belief that he was a very excellent man,

though they may not agree in his views, nor approve of the way in which his biographer speaks of many persons and things. Mr. Gauntlett writes clearly and pleasantly, and these volumes will doubtless be very acceptable to those who agree in his views. Miss Gauntlett has added some letters of the poet Cowper, for the purpose of shewing that religion was not the cause of his melancholy. There can be no doubt that there was derangement about him from an early period, and, consequently, it would be extremely unjust to impute his sufferings to religion. But these letters prove nothing, one way or the other. They are as painful letters as can be imagined—an account of the feelings of a man of high genius believing himself irrecoverably lost, and beyond God's power to retrieve. They are full of genius and of beauty, but such melancholy exhibitions of human infirmity should never be published.

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*Sermons on the Gospels.* By the Rev. James Wheeler. 2 vols. London: Keating.

THESE are sermons by a Roman catholic clergyman, and consequently it will not be expected that anything should be said as to their doctrine. But they deserve most honourable and respectful mention for their classical and scholar-like composition, for their gentle and Christian feeling, and for their true and genuine piety.

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*An Address to the Curates of the Church of England on Church Reform.* By a Clergyman of the Establishment. Norwich: Printed for Simpkin and Marshall. 1833.

If any one likes to waste half-a-crown in seeing a clergyman (if he be one) exhibit his Christian temper by abusing his brethren—his veracity and charity, by representing a large mass of them as mere idlers, hunters, and card-players—his wisdom, by representing all incumbents as revelling in riches, &c., or his judgment by repeating, as novelties, in the dullest way, all the old thousand times-repeated tales about the offences caused by the phrases “most religious,” and the rest of the regular list of sins of the liturgy, he had better buy this pamphlet. Or if a dissenter likes to see the Christian way in which this clergyman ridicules the *twang* and *cant* of the conventicle, and his exceeding reprobation of such vulgar persons as dissenting ministers thinking of taking orders, he too had better expend his money on this work. The writer's sovereign remedy for all evil is, the popular election of all clergy. But, with the true Puritan feeling, after denouncing all prelates, and potentates, and all their riches, he is inclined to keep a very fast grasp of the tithes. He could find at least 500 better pamphlets than his own, written by the presbyterian ministers in King Charles's time—better (bad as they are) in sense and in Christian temper. As to wasting time in refuting propositions for popular elections of clergy—or, in other words, for getting rid of the gospel, by inventing a system in which that only shall be preached which the corrupt heart of man will receive with pleasure—it would be too idle. And everything else in this pamphlet has been said and answered so often, that it would be equally idle to undertake that part. Indeed, it is so precisely like twenty or thirty which came out three or four years ago, that it may very likely be one of them with a new title-page. They went on till every one was weary, and the authors found that publishing their wisdom cost and lost them some 30*l.* or 40*l.* a-piece, and that nobody read it after all. This gentleman is trying his fortune now that the swarm of similar productions has passed away.

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*The Voluntary System.* Parts III., IV., and V. Rivingtons.

It is to be hoped that this short, amusing, curious, and instructive work is as widely read as it ought to be. It is a complete exposure of the minutiae of the

voluntary system, by one who knows it well, in a perfectly Christian temper. They would be strange persons who could deliberately leave the "compulsory" for the "voluntary" system after reading these pamphlets.

*Speeches delivered at a Meeting held to present a Bible, &c., to the Rev. Hammered Roberson, of Heald's Hall.*

MR. ROBBERSON is a gentleman whose talents, high character, and munificent sacrifices of money and time to the church, deservedly command the respect and gratitude of all who know them. The neighbouring clergy did themselves the honour of shewing their sense of his services by a present of splendid books, and held a meeting to present them. The speeches of Mr. Atkinson and Mr. Roberson will be read with sincere pleasure by all who desire to uphold high principles. And Mr. Gathercole will, if he will control his expressions, be able to render signal service to the church. Altogether, the occasion, the meeting, and the sentiments, do the highest honour to all the parties concerned.

*The Morning and Evening Prayers of the Church of England in Hebrew.*  
London: Duncan and Co.

THIS translation comes from the London Society for Promoting Christianity among the Jews, and is highly creditable to them in every way. Their object is to obtain the criticisms of Hebraists *before* the publication of the entire prayer-book, in order to avoid errors, and they hope in every successive edition to get more and more corrections. This is the plan dictated by good sense, and the only one which will answer. They state that many of the foreign Jews consider Christianity as an idolatrous system and without any public prayers. The Jews, again, think that no prayer should be offered except in Hebrew. If, therefore, we wish them to read our liturgy, it must be in Hebrew.

*Memoir of Bishop Heber.* By Thomas Taylor, Author of "The Life of Cowper." London: Hatchards. 12mo. pp. 512.

MR. TAYLOR, just as in his Life of Cowper, has given, in a *compendious* form, most of the interesting details of the life of the admirable Bishop Heber. He has great good feeling, and an earnest wish to avoid giving offence. Before another edition he should get some friend to read the work, and free it from a few vulgarisms and errors, such as *writing him, taking up his degree, inducted* (for *presented*), the constant use of *the doctor* and *his lordship*, &c. &c.

OF three works published in Numbers, and spoken of with the praise which is their full due, one (Billington's Architectural Director) is just finished, and a very useful work it is; while the others, Beattie's Switzerland, and the Memorials of Oxford, are going on with their usual beauty.

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## MISCELLANEA.

### DIOCESAN SOCIETIES FOR BUILDING CHURCHES AND CHAPELS.

It may be right to call the attention of those who are anxious to promote that most important object, the building churches and chapels, to the views on which the Church Building Society has proceeded—namely, to give no assistance to the building of any church or chapel which either has not a district attached to it, or, if that is not the case, where the minister is not dependent

on the incumbent of the parish. They who desire to uphold our *parochial system*, in which the cure of souls is committed to *one* person in chief, who believe that to be a wise and beneficial system, and who dread the setting up altar against altar—i. e., the placing one clergyman in another's parish, but in a condition of entire independence—will take care that their contributions to diocesan societies are devoted to cases which fall within one or other of these two descriptions—viz., churches with a specific district cut off from the mother parish and committed to the minister of the new church, or churches, the minister of which is dependent on the parish minister. There is a great tendency just now to build churches, the patronage of which is placed in certain trustees, who will appoint incumbents wholly without reference to the parish priest, and who, consequently, will not act with him.

It should be noticed as a curious fact, that the two dioceses of Chester and Lichfield and Coventry, have alone received *above one-fourth* of the whole sum expended by the Church Building Society. It may surely be doubted whether other dioceses would not do well to direct their efforts to replenish the treasury of the London Society. It was stated in one of the meetings of the Lichfield Diocesan Society, that the London Society's rules allowed them, only to give one-fourth of the expense to be incurred in each case, and that this was a reason for the formation of the Diocesan Society, as the parishes were so poor that this aid is not enough. But on coming to figures, it appears that the London Society has given more than *one-third* to the cases in Lichfield: How is this?

#### A SMALL HARVEST OF REFORM PLANS.

THE "Times" has in one day's paper, from various correspondents, the following:—

"A Friend to the Church" recommends that the principle of not touching vested interests shall be rigorously adhered to, but that all large incomes shall, nevertheless, be immediately touched—that, besides all the ministerial reforms, church patronage should be reformed, and the people be allowed to have great influence in electing their ministers. Then this kind writer advises that the *incomes of all church sinecures*, and the *overplus of all redundant church sinecures*, and of all unnecessary chapter situations, shall be thrown into a fund for effecting the leading object of ministerial reform—that impropriations should be made to contribute—that 'the best application of Queen Anne's bounty should be a part of the preparation of the church reform.'

Oh! happy we! who have such clear and wise heads busy about us.

Then "W. H. E.," Oxon, states, with most unblushing falsehood, that the curate's stipend is fixed by law at 80*l.* per annum, and demands that it shall be increased according to the benefice and population; the said "W. H. E." knowing full well that this is the *lowest* salary which the law allows, and in parishes only where the population is under 300, and that in all other cases it rises progressively with the population, and that the curate has *the whole living*, if it does not amount (as may often be the case) to the sum which the law allots to the curate. "W. H. E." wishes to see the imperiousness of the higher clergy restrained, (by law, doubtless,) and the curate better paid.

"H. R." wishes translation of bishops to be done away, except to London, York, and Canterbury.

A "Conservative" says, that no reform will be satisfactory unless two-thirds of the parish approve the appointment. Indeed reform will be a farce without this. All church property should be thrown into one fund; the bishops turned out of the House of Lords, and allowed 3000*l.* a year each; Deans and chapters done away with, and their money used for general church purposes. Then church rates should be done away, &c. &c.

"Orthodox" thinks fewer stalls would be wanted, and that 600*l.* a year would be enough for each (an opinion in which very many prebendaries would most gladly concur); that no stall should ever be given to the incumbent of a living; and that pluralities should be done away; while "A Constant Reader" contents himself with the great suggestion of doing away *pews* instead of deans and chapters.

When persons of such unity of purpose, such accuracy of information, and such clearness of view, form the *pressure without*, we have every prospect of a sound, sweeping, and sensible reform. Another gentleman proposes, on another day, that, to provide church-room, we should have three or four short services on the Sundays instead of our feast days.

"Amicus Ecclesie" deals in generals, and only wishes the English clergy to be more like a "college of fishermen" than a "college of cardinals." (It is to be hoped he did not see the scarlet dresses worn at the opening of Convocation.)

But, for good sense and practical views, the "Morning Advertiser" itself beats all these gentlemen at once. Thus speaks that ingenuous and sensible paper:—

"Do justice to the working clergy—equalize the incomes as far as, consistently with the discharge of duties and the proper reward of genius and talent, they can be equalized—let talent in the church be rewarded as talent is rewarded in all other professions—let every clergyman of the church have, as he ought to have, the income which befits a gentleman who has expended a large sum upon his education—put an end to church-rates and all other burdens which bear upon those who do not belong to the church; and what more does the country want? What more does it require? What more do the great body of the clergy wish for? To talk of the building of more churches in the present day, when those already built are not half filled, is to return to the age of darkness, and to raise enemies to the church where enemies did not previously exist."

That is to say, do at once what is impossible—viz., the whole income of the church being now known to be such that (taking the *gross* amount, with hardly any deduction, and at a valuation of three or four years ago) each clergyman could not have more than 280*l.*, take care to let each clergyman have the income of a gentleman who has had an expensive education, and then reward talent by much higher incomes, &c., &c.

"If the "Morning Advertiser," however, bears the bell for good sense, the "Globe" has it for veracity very decidedly, and is not much behind in accuracy of information:—

"We do not admit that the numbers of the clergy are insufficient to afford religious instruction to their flocks; and we contend that, even if additional labourers should be necessary, the revenues of the church, if properly distributed and applied, are already abundantly sufficient to supply the deficiency. The truth is, that it is not so much in the number of its ministers that the establishment is defective, as in the number of those who actually perform service for the remuneration they receive. There is seldom a deficiency of churches; but how often does the church stand empty while the congregation flock to the dissenting chapel! If the population of London has increased, so also have its churches. The eye of the spectator is bewildered by the multitude of steeples which surround him on every side. And the same holds good in proportion of the provincial cities and towns. Where is the village that has not its church? Yet where is the one in which the dissenting chapel does not wean away from its more exalted competitor a large proportion of its congregation? It is not in the want of churches or of ministers, therefore, that we are to look for the cause of the progress of the dissent. It is in the want of suitable habits and strict discipline in the established clergy. *In nine instances out of ten the established clergyman is not the pastor of his flock.*"

Now, out of 10,560 parishes (noticed in the returns of two or three years ago) 6333 incumbents do their own duty. (Probably many more, for there were 81 recent presentations, 115 vacancies, and 595 returns not come in.) We find, too, that 2080 are non-resident on other benefices *because they are resident on these*, and that there are 2837 *resident* curates. A man cannot be in two places at once; and if you charge him with being a pluralist, do not make him guilty of a *double* crime by charging him with not accomplishing this impossibility. Yes, the "Globe" will say, but we complain, then, of this vast accumulation of preferment. Figures are awkward things. Out of all the curates employed, 2548 are employed on livings below 300*l.* a year, while there are only 1139 employed on livings above that value. So that it is the *poverty*, not the *riches*, of the livings which causes non-residence and pluralities. But see the veracity of the "Globe." There being 8970 parishes with resident incumbents or curates, and 770 served by non-resident curates—i. e., 9740 parishes accounted for, and in them 6333 being served by the incumbents—i. e., *two-thirds*,—the "Globe" says there is only *one-tenth* so served.

It is curious that these two papers are equally apprehensive of the building of *new churches*. With equal veracity they declare that they are not wanted, that those at present are empty, and the dissenting chapels full.

### CHURCH PROPERTY.

(From the "Christian Advocate.")

"It is not a little singular that in this country alone so much difficulty should be experienced as to the right of Parliament to resume the property of the Church, and to apply its proceeds to secular purposes. On the continent no such difficulty exists. Within the last twelvemonth, in Greece and in Portugal, church lands have been sequestrated, convents suppressed, and their property sold by public auction. By this means Portugal has been enabled not only to liquidate its national debt, but even to deposit a surplus sum in the state coffers; while, at the same time, the seats of monastic seclusion have been transformed to hospitable villas. In France and Germany the whole ecclesiastical establishment has repeatedly been remodelled, and it is impossible to refrain from wondering how an antiquated prejudice, *exploded in all civilized Europe*, should have found shelter in this island. *Perhaps* some explanation of this surprising appearance may be gathered from the checkered and eventful history of those continental countries. *Repeatedly the theatre of war during the last half century, the property of both church and state has repeatedly changed its owners. Cathedrals were occasionally converted into magazines of ammunition, University halls were garrisoned by the outposts of Napoleon; and foreign jurists, seeing these great changes realized in the way of fact and event, became habituated to the notion that the supreme power of the state could dispose at pleasure of institutions, before which antiquity would otherwise have placed its shield.* Whether these circumstances can be regarded as fully explaining the continental and insular divergence of opinion we have just alluded to, certain it is, that even in elementary treatises of law, the doctrine has long been recognised, that institutions designed for perpetuity, such as entails, hospitals, or churches, are revocable at the option of the state. And yet this doctrine, commonly received abroad, *is so unknown, or at least so unacceptable, to Lord Stanley and his friends, that on Mr. Ward's motion they seceded from the Ministry, thereby disowning a principle which all Europe besides has been forward to embrace.*"—*Caledonian Mercury*.

This paragraph is recommended to particular notice. Surely it must be written by a Tory churchman, assuming Radicalism as a veil. Is Radicalism so honest as this?—or so simple? Strange, indeed, that a notion which has

arisen from the property of both Church and State constantly changing hands, from the country being the theatre of war, and churches turned into magazines, should be unacceptable to any one! Such things are so pleasant that every one must wish to see the same causes followed by the same results in England!

### WELSH CLERGY.

(From the "Morning Chronicle.")

"A Rev. Gentleman who distinguishes himself as an active partisan of the Tory candidate, in the late election for the Carnarvonshire boroughs, the Rev. J. W. Trevor, Vicar of Carnarvon, a Rural Dean, Treasurer of the diocese, and examining Chaplain to the Bishop of Bangor, has, since the publicity given to the ministerial views of Church Reform, been presented by that Right Reverend Father in God to a rectory in Anglesey, worth 900*l.* a year. Now, the parish is large and populous, and the people understand only Welsh, while the Rev. J. W. Trevor, on the other hand, only understands English; for a month has not passed since he refused the Chairmanship of the Carnarvonshire Quarter Sessions, 'because he considered himself incompetent for the office, as he did not understand the Welsh language.'"

It is not possible at this moment to consult Mr. Trevor as to the exact terms in which he couched his refusal as to the office of Chairman. But so false is the declaration that he does not know Welsh, that when presented to the vicarage of Carnarvon, sixteen or eighteen years ago, he was not allowed to take possession of it till he had satisfied the proper persons in the parish of his perfect competency to officiate in Welsh, and of his wide knowledge of the language.

### VOLUNTARY SYSTEM.

(To the Editor of the British Magazine.)

SIR,—You wish to collect facts, and I send you the following as a specimen of the working of the Voluntary System, and of the truly independent and affluent state in which the ministers of religion must be placed, by being left to the "*liberality*" of the people. A parishioner, in comfortable circumstances, and to whom, on all occasions, I had shewn every kindness in my power, being taken dangerously ill, I visited him; he appeared to be deeply affected with my ministrations, and frequently, with abundant tears, exclaimed, that he *never could be sufficiently grateful* for the attention I had paid him, and the comfort I had afforded him. He recovered. About three months after this my collector came to him for certain dues which (though generally paid through the parish) some had refused, and which he *knew* I was deterred from enforcing, not from any doubt of their legality, but because expense and other inconvenience would follow to a great extent. The *grateful* man refused the payment. His portion was *two-shillings-and-eight-pence*.

I am, Sir, &c. PASTOR.

(From the Christian Advocate.)

GENTLEMEN,—I am one of the unfortunate trustees of the Coventry chapel, whom the preachers, with their usual good faith, have left to shift for themselves. The old chapel not being genteel enough, either in form, furniture, or situation, they must have a new one, let the trustees suffer as they might. Nevertheless, they have no objection to use those trustees as a stalking-horse, as the following simple statement of the case will shew:—

There is 620*l.* debt on the old chapel. The trustees have had to pay the

interest out of their own pockets for the last two or three years, not being informed thereof till 500*l.* of the debt was called in, with the interest due thereon. Part of this 500*l.* the trustees have had to borrow of bankers at Coventry on their own bond. The chapel wanted repairs; but rather than the preachers would, by the desire of the trustees, have it put in repair, and continue at it, they left it, and hired the Lancasterian school at 10*l.* a-year, with this determination, that the trustees should pay the debt on the old chapel, and do as they could with it. The preachers got leave from Conference to beg through the Connexion, which was done, ostensibly for the double purpose of paying the debt on the old chapel and building the new. The result is not known to the trustees of the Society; because, according to usage, the superintendent of Coventry, and Mr. Mason, of London, are the receivers. But there was a bazaar at Coventry that produced more than 133*l.*, and several individuals subscribed 116*l.*; the trustees, however, have to pay 620*l.*, with the interest thereon, the preacher and his party allowing 75*l.* for the furniture of the old chapel, which cost 400*l.*, and 150*l.* towards the liquidation of the debt. We have had the chapel put up to auction, and would have sold it for 250*l.*, but could get no bidder, owing to the depression of trade. It cost about 1,600*l.* It is remarkable that no ground suitable can be got to build on, and that only one trustee (and he a poor man) has been obtained for the new chapel. The inhabitants of Coventry generally think the old place the most suitable. The trustees were willing to give 100*l.* to be rid of all responsibility, and they were led to believe that the preachers had agreed to it; but no. It is well known that the old chapel might be put in good repair for 200*l.*; besides taking out of it space for a Sunday-school capable of holding two hundred children. Some of the trustees are dead; some have left England; some are very poor, not having a shilling to give. The burthen, therefore, falls oppressively on the very few that are left. We fondly imagined that the money collected was for the liquidation of the debt upon the old chapel, as well as for the building of the new, and that honesty would require the payment of the debt on the old chapel before the erection of the new building was begun; but it appears we were in both respects mistaken. For my part, I ventured to think that it would be but just, rather than the trustees should have to pay money out of their own pockets, which must be a great inconvenience to some, and—if each must pay his share—productive of loss and, perhaps, ruin to others, to adopt the plan acted upon in the case of the Theological Institution, and out of so much collected for the cause of Missions, the Contingent Fund, and the profits resulting from an extraordinary demand for the *Watchman*, appropriate some portion to our relief, rather than make the trustees unjustly suffer for their rashness in becoming such. Instead of this, however, I have now a letter before me calling for my share of more interest now due, and also requiring me to sign a bond for the payment of the remainder of the debt on the chapel, at the same time that Messrs. Stevenson and Mason have money (to what amount I cannot say) that has been collected professedly for our relief. All having been done with the sanction of Conference, there is no reason why we should be thus deprived of what belongs to us. I have therefore no alternative but to accuse the preachers of obtaining money under false pretences. In fact, I am completely disgusted with their unchristian and unjust conduct; and hardly less so with the people, for being their dupes and slaves.

GEORGE STANLEY, Trustee of Coventry Chapel.

London, Feb. 9, 1835.

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(From the "Christian Advocate.")

THE first stone of another large chapel was laid by the Wesleyan Methodists in the Leeds West Circuit, on Wednesday week, in the presence of an immense concourse of people, in the lower part of the estate of the late John Blayds,



Esq., bounded by Park-lane on the south, and by Oxford-row on the west. The chapel is to be 100 feet long by 78 in width. Upwards of 8,000l. have already been subscribed. *The debt on the existing Leeds chapel is tremendous.* (11)

The Chapel Fund Collection was made last Sunday in the Kingsley and Norley Chapels (Northwich Circuit). *In the one 2s. 9d., and in the other 2s. 5d. were collected.*—(11)—*From a Correspondent.*

### POLITICAL DISSENT.

(*From the Record.*)

THE following is a letter which has lately been addressed to the minister and deacons of the Independent Meeting at Bury St. Edmunds. It comes from a gentleman of considerable and deserved influence, as well on account of his station in society, as of his piety and general worth.

It confirms the opinion that we have already expressed, that the truly pious, sound-thinking, and right-minded among our nonconformist brethren, are beginning to feel disgusted with the conduct of their political leaders, and will no longer tamely consent to be dragged through the mire of Radicalism, for the purpose of aggrandising a few individuals who are emulating the conduct of O'Connell and the Popish agitators.

We earnestly recommend the following letter to the attention of our dissenting readers:—

"To the Church of God worshipping at W—— Street, B——,  
and the Minister and Deacons.

"CHRISTIAN BRETHREN,—The experience of the last year having convinced me of the painful truth, that the spirit of dissent is inconsistent with the mind of a good subject, I am compelled to come to the conclusion that a longer continuance of our spiritual connection can be productive of no mutual benefit to us. The hostility of dissenters against every Administration that refuses immediate compliance with all their demands, their readiness to make common cause with infidels and radicals, and to support ungodly men who hold out to them the bait of the grant of their wishes, a fearless avowal of destructive principles,—these and many other signs of the latter times are so opposite to my feelings, that I am hopeless of any longer taking sweet counsel together with them. While your ministers opposed these evil tendencies, I cherished the thought that my presence might aid them in promoting the cause of godliness, but when I see *them* also forsaking the good part, I retire in despair. With every feeling, therefore, of spiritual regard for you with whom I have been so pleasantly connected—with thanks for your love, and earnest prayers for the prosperity of your minister and your whole body, I withdraw, with much regret, my name from your congregation, and retire to the bosom of a Church which, with all its faults, real or imputed, yet remains the asylum of peace, and the foundation of good order, loyalty, and pious submission to the powers that be.

"I am, Christian Brethren, your sincere friend,

"R. B. ST. EDMUNDS."

### THE RELIGIOUS PRESS IN AMERICA.

(*From the Christian Advocate.*)

WE often hear the multitude of religious newspapers published in the United States spoken of as a very commendable feature in the moral aspect of that country. The following extracts from an article in the *New York Evangelist*

will shew that our American brethren have been lauded in a strain too little qualified :—

At the Baptist Convention in Cincinnati, one of the topics of discussion related to the periodical press, and, especially, to the error of multiplying religious newspapers, without an adequate support. The history of the religious press in this country would be a TALE OF WOE ON THE PART OF PUBLISHERS.

The following facts were reported respecting Baptist papers :—The *Christian Watchman* was for many years a losing concern. It costs thousands of dollars beyond its income. The *Lowell Evangelist* is dead for want of support. A Baptist paper started in Rhode Island became bankrupt. The Baptists of Connecticut raised 2,000 dollars, as a gratuity for a religious paper, but it failed for want of support. *Zion's Advocate* is a losing concern. The *Vermont Telegraph* has not a support. The *New York Baptist Register*, which has vastly more subscribers than any other paper among Baptists, cost an immense sum for years in the outset, and now only yields a profit of 300 dollars. The *Baptist Repository*, of New York, has already ruined the property of four brethren who published it. In Pennsylvania, Baptist brethren have laid out more than 5,000 dollars in two papers, neither of which has ever paid its way.

Dr. Going, of New York, said the report had his hearty concurrence. One large, well edited religious paper was enough for Baptists in the west. The Methodists had had more wisdom than Baptists and Presbyterians in these matters. Look at their *New York Christian Advocate*, with its 30,000 subscribers, and all their ministers pushing it forward. Publishing religious newspapers was generally a losing business :—Because such publishers seldom got their pay. Scattered in small sums over the country, their money was seldom collected. Their paper cost money; their ink cost money; their type-setters must have money every Saturday night: but, alas! their subscribers had little conscience on the subject. They would dodge off to some new place, after taking the paper for years, and that was the last they heard of them. Indeed they treated the publishers of religious newspapers much as they did the ministers of the Gospel. They paid such debts last, if at all.\* Whether such subscribers could ever get to heaven, even with the help of a religious newspaper, the doctor left very doubtful. He urged the propriety of subscribers to newspapers paying in advance, or certainly at the end of the year, and then THEY WOULD READ THEIR OWN PAPERS.

The Rev. Mr. Peck, of Illinois, said, one great reason why publishers of religious newspapers failed was, that such papers had little advertising patronage. This patronage in other papers would amount, sometimes, to thousands of dollars in a year. Office-holders and office-seekers would sustain political papers of their own liking at a great sacrifice. They often furnished gratuities of 500 or 1,000 dollars, to sustain their favourite paper, and in this way a little political paper could be kept up in any large place. But the effort to establish religious papers in such places, and rely upon local patronage, would certainly fail. Politics first, then religion. Could such persons be Christians? To attempt to multiply religious papers in the west, was folly. Let them have one large, well-conducted paper, at a central point, and throw their whole strength into it, and then it would be sustained; for it would be worth sustaining.

To the above abstract of the Baptist Convention, the editor of the *Cincinnati Journal* adds the following notices respecting Presbyterian papers :—The dismal tale might be much extended. The Presbyterian and Congregational churches furnish abundant specimens of the same thing. We will not go over the mountains to take from their ashes the *Rochester Observer*, the *Utica Christian Journal*, the *Albany Telegraph*, the *New England Christian Herald*,

\* These are the *Christian Advocate's* own Italics.

&c. &c. &c., which have lived piously and usefully, but *died of starvation*. We wish not to speak of the *Presbyterian*, which devotes its profits to the "Board of Education," but in five years' existence has had no profits to devote; nor of the *Philadelphian*, which, ably conducted as it is, furnishes no compensation to its able editor, and involves its publisher in debt.

The *Presbyterian* press in the great Valley is all we have to remark upon now. And we begin with the *Pittsburgh Christian Herald*, which, the editor says, has less than 1,500 nominal, and not less than 1,000 paying subscribers.

The *Ohio Observer* has about 1,600 or 1,700 paying subscribers, and lives on from week to week as healthy as could be expected with such a support. Paying a small salary to its editor, it has a lean subsistence.

The *Western Luminary*, with 1,500 subscribers, probably sustains itself, but it can afford no competent support to an editor without involving the interests of the publisher beyond his receipts.

The *Standard*, of Cincinnati, cost its publishing committee 1,000 dollars out of pocket, and finally was sent away to live cheaper in Indiana.

The *Millennial Trumpeter*, of Maryville, Tenn., has between 400 and 500 subscribers. Its existence is a constant loss to the publishers; and in a late exposé, they avowed themselves almost ready to give up in despair. If they fail, they will have companions in misfortune.

The *St. Louis Observer* is still doubtful whether it will be able to pass its infancy without fatal disease.

The *Youth's Magazine*, of Cincinnati, has nearly 1,500 subscribers, but thus far it has yielded no profit to the publishers. The editor has never yet received a cent for his services. It lives, and only lives.

The *Cincinnati Journal* has much the largest circulation of any Presbyterian paper of the great valley; but leaving out of view between 4,000 and 5,000 dollars lost in getting the paper started, it even now does not yield ONE CENT OF PROFIT to the publishers.

The editor of the *New York Evangelist* does not tell us what his circulation is.

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#### THE "PATRIOT" AND "CHRISTIAN ADVOCATE."

It is rather curious to find how the "Patriot" is maintained. By a pamphlet of Mr. Winter's (the late Secretary to the Committee of Deputies of the Dissenters) it appears that it is made their organ, as one item in one of his bills to the committee, is for 3,500 copies of the "Patriot!" Doubtless, such substantial patronage fully accounts for the perfect carelessness of the managers of the "Patriot," as to decency, veracity, or charity. The character of this paper, however, had better be given by a dissenter, and not only a dissenter, but an eminent dissenting minister. It will be remembered that Sir Robert Peel sent for Dr. Smith, Mr. Clayton, and another gentleman, some weeks ago, to confer with them. The following are Mr. Clayton's remarks on the account of this conference in the "Patriot." "There is an extremely defective, a contradictory, and an unfair statement of the interview referred to above, in the "Patriot" newspaper; defective, as it does not report what took place at the Meeting which it proposes to describe; contradictory, as it asserts, in italics, that no other subjects but that of the Marriage Bill was adverted to, and in the same paragraph declares, that Dr. Smith delivered his opinion upon the comparative characters of the former and present Administration in his esteem; and unfair, as it leaves the reader to conclude that though the Editor had held no communication with Dr. Smith and myself, (though both of us were easily accessible, and charged with no vicious secrets,) yet that he had received intelligence from Mr. Edgar Taylor, which was not the fact. I had intended to write a line to the conductor of the paper, but as the animus of the whole paragraph is so distinctly apparent, I content myself with appealing to my respected com-

panions on the occasion, whether the interview was not conducted, on the part of Sir Robert Peel, in the most frank, manly, and Christian-like spirit, and whether any thing was uttered or implied which in the slightest degree compromised our principles as Protestant Dissenters, or as the avowed ministers of the Prince of righteousness and peace."

Nothing can be more complimentary to the "Patriot," both as to its good sense and its honesty. Having a reason for mis-statement, it goes to its work so wisely as to contradict itself, and so honestly as to insinuate what is not the fact! This is the accredited organ of dissent! The paper of which 3,500 copies are bought by the Committee of Dissenters for distribution!

Its politics are, if possible, more furious every day. Indeed, the exhibitions made by the dissenting organs on political matters just now are tremendous. The following is one of many of a similar kind:—

"The days of our years, says the Psalmist; are three-score-years-and-ten. Our King has therefore entered on the last year of the ordinary term of human existence. The rumour of the Queen's pregnancy has been denied as by authority. *It is consequently highly probable that the throne will shortly be filled by the Princess Victoria.* To this event we cannot look forward without recognising the goodness of Providence, in the class of advisers by which there is every reason to expect the youthful sovereign will be surrounded: Woe to the country were she likely to have for her Prime Minister a proud, heartless, ambitious, desperate despiser of the people! Woe, perhaps, in such a case, to herself! Instead of this, however, *there will preside in her councils a man who has always been the friend of his country, a man who, knowing, as he has himself declared, that the industrious classes are the sinews of the state, will act on the persuasion, that, in protecting their interests, he is best consulting the safety, honour, and welfare of his sovereign and her dominions. That man is the patriotic Durham.*"—*Christian Advocate.*

This declaration as to Lord Durham is constantly repeated just at present, and the King's death anticipated with that satisfaction which so clearly evinces the loyalty of these dissenting organs. They are very busy also just now with proclaiming the infamous character of the clergy. The "Patriot" (after its bitter complaints about Mr. Gathercole) accuses many of them of making the farmers drunk at their tithe feasts, in order to cheat them; and the "Christian Advocate" represents them as regular fox-hunters! Really, it is hard to say which of these papers does most discredit to dissent by its tone, style, and spirit. How can dissenters complain of being mis-understood when they allow their organs to be so shameless?

#### ROYAL BIBLES.

In the manuscript department of the King's library, at Paris, a case containing several interesting autographs has much excited the attention of visitors. They are written in a manuscript Bible, on two pages at the end, as follows:—1. "This Bible is ours, Charles, the Vth of our name, King of France. It is in 11 volumes, and we caused it to be made. Signed, Charles."—2. "This Bible is ours, Henry, IIIrd of the name, King of France and Poland. Signed, Henry."—3. "This is our Bible. Signed, Louis XIII."—4. "This is our Bible. Signed, Louis XIV."—*Record.*

#### EXTRACT FROM REV. G. TOWNSEND'S SPEECH AT DURHAM.

"Let me say one word on the subject of the great inequality which occurs among the clergy. When Christianity was first established in England, the owners of estates endowed the parishes—which were generally co-extensive

with those estates—and nobles, great men, and princes endowed the cathedrals with lands for the perpetual maintenance of daily worship. The consequence was, that both parishes and cathedrals were always unequally endowed, and some of the clergy were always comparatively poor, while others were more enriched. This difference was greatly increased in the reign of Henry VIII. and his immediate successors, who plundered, without mercy, both parishes and cathedrals, and bestowed the ecclesiastical revenues on those whom they pleased among the laity, or otherwise disposed of them. Therefore, we are no more responsible for the supposed largeness of our revenue than Sir James Graham is responsible to the mob which may envy Netherby, or than Mr. Lambton is responsible to the Spenceans who may long for the division of the lands at Lambton. (Loud applause.) Let us now return, however, to the question of the blessings which have hitherto attended the establishment of the two classes of the clergy to which I have alluded. I boldly declare that the property of the church is the property of the people of England, and that the poorest person in the land who can send his son to the lowest and to the cheapest school where a competent education may be acquired is entitled to hope for a share of that property, and to anticipate the possibility that his own old age may be relieved or be benefited by the success of his child. All the landed property of the country, by a fiction of the ancient law, belonged to the King—that is, to the State. The King and the State have ordered that the greatest portion of that property should be appropriated to various individual noblemen or gentlemen, and that it may pass from one person to another by descent, by will, or by purchase. Another large portion of the landed property is permitted by the state to be functionary property—to pass from one person to another, neither by descent, by will, nor by purchase; but to be granted, by appointment, to such individuals who, by their education, their character, their virtue, their wisdom, their perseverance, or their clerical qualifications, generally considered, may be deemed worthy of possessing it. Such is the church property of which we are speaking, and one great benefit of this tenure of a large mass of landed property is to maintain among the people the hope, the happy, the endearing hope, that their families may obtain a portion of this property, and while their sons are useful to their country by the right discharge of the duties of an honourable station, they shall not be dependent upon the alms and contributions of their congregations, but shall depend upon their share of the functionary property set apart for that purpose. (Loud applause.) I again, therefore, say to the people—I speak to you—I beg of you not to surrender your own hope of sharing in the common good. Let the poor man who has a large family of sons, and who, in the declining of commerce or the failing of agriculture, sees but a small prospect of success to his children, and therefore of comfort in his old age to himself—let this, or any poor man, go down to the beautiful domain in which the gentleman who insults the church of Durham is an inhabitant—let the poor man go to Lambton Castle, and there let him gaze at the rich woods and the pleasant valleys—let him mark the lovely landscape of that enhancing spot, with all its wide-spread variety of field, and water, and garden, and then let him remember that no virtue, no wisdom, no knowledge, no political, no religious merit can by any possibility give his child a share of the magnificent inheritance. It is the property of another, and God grant that the laws of property may long continue undisturbed, and that the Earl of Durham, his family, and his brothers, may receive no interruption to their lawful and honourable possession. Let the same poor man, when he turns away in the midst of his admiration, with a sigh of regret that he is not so wealthy as his noble neighbour, come to Durham, and climb the tower of our splendid cathedral, and there gaze upon a domain quite as lovely and more extensive than the domain of Lambton; and then let him think and reason, and say, “Oh, if I give to the child of my love a learned and a Christian education, if I so train up my son that he become a useful and good man, it is possible that one share at least of this wide-spreading property

may be his. My son may take his portion, and contribute to the support and bless the old age of his father." (Applause.) And is it nothing, my lords and gentlemen, is it not a real blessing to the nation, that hope should thus animate the breasts of the poor, and that some prizes should exist, whatever be the extent of our proposed reforms, which should encourage such feelings as these?"

### EMIGRATION TO CANADA.

MR. EDITOR,—I am induced, from the interest that you appear to take in the emigration of some of our redundant working population to Upper Canada, to transmit to you an outline of a plan which is now in agitation from the same quarter and in furtherance of the same design. Owing to the favourable accounts of the undertaking, as mentioned in your last Number, the Earl of Egremont feels sufficient encouragement to induce him to purchase a large tract of land in Upper Canada, with the intention of making clearances, and letting it out into farms to such of the younger sons of his tenantry, or industrious labourers of a superior description, as may be disposed to try their fortunes in that colony.

A gentleman, highly qualified in every respect for such a task, is to have the superintendence of the proposed settlement. I cannot forbear mentioning, on this occasion, a circumstance which will, I am sure, rejoice many of your readers. My allusion is to the *first* object which will engage the attention of the managers of the proposed scheme, which is no other than the building of a church and school annexed.

This serves to take off the bitterness of our losing from our parishes some of the most valuable of our labouring population, which was strikingly felt on the occasion of the last emigration, when, owing to the attachment which had prevailed between the clergyman and his parishioners, who were on the point of leaving their native country for ever, they expressed the deepest regret that they should see their pastor's face no more. Now, however, they will no longer be looked upon as sheep without a shepherd. We have the satisfaction of knowing that no step will be taken in this expedition without a security being made for the enjoyment of the services of the temple by our countrymen; and, in addition to this, that all human means will be taken to carry into effect a sound and religious education.

SENEX.

### CLERICAL SLAVERY.

GREAT blame has often been cast on those who believe that there is the least disposition to deal illiberally with the clergy. Perhaps the following extracts, from an account of a meeting of the Sussex magistrates, to consider of the appointment of a chaplain to Horsham Gaol, may shew that such suspicions are not altogether without grounds. The following are the speeches of a Mr. Seymour, and of the Duke of Richmond.

THE DUKE OF RICHMOND—"I think that the Chaplain should have no other duty to perform than the important functions of his sacred office in the gaol, which, if duly executed, will engross the greater part of the Sabbath day, and that his Sunday evenings *should be devoted to catechize this his family. As he will be well paid for the task required of him, he will have no occasion to undertake other duties.*"

MR. SEYMOUR "had' no intention of adverting particularly to what was done at Horsham gaol, but he merely stated what he thought ought to be the duties of a new Chaplain. If they thought the duty ought not to be increased, then he would say, diminish the salary. He thought 160*l.* a year a *very*

*handsome salary.* Out of 5000 curacies in England, 4000 were under 150*l.* a year; and it was a curious circumstance, that while at Horsham the prisoners numbered about 300, and the chaplain had 160*l.* a year,—at Lewes, where the prisoners numbered 900, the chaplain had only 100*l.* a year. But what did they do at the Lewes House of Correction? They did not increase the salary and diminish the duty, but arranged that there should be morning and evening prayers, and that, including those duties, an *average of four hours per day should be given for instruction.* The chaplain should hold no other office, but devote his whole time and attention to the moral condition of the prisoners. There should be two full services every Sunday, and he should devote three hours a day throughout the year; for *he could not devote his time better.* It might be said that it was an irksome duty to instruct prisoners: *no such thing*—they were clean and humble, and the chaplain had never to encounter intemperance. He believed the curate here had not more than 100*l.* a year; and what had he to do? To attend marriages and births; to visit the sick, and various other things (hear, hear); but the duties of a chaplain to a prison were not half so irksome; in fact, they were not irksome at all. There was nothing to counteract the efforts of a chaplain: and if the prisoners turned out well, the chaplain had the gratification of saying—‘This is my work.’ But if they gave him other duties to perform, he could not attend sufficiently to the prisoners.”

It would be very easy to comment on the speech of Mr. Seymour, if it were worth it. The logic of a person who says, that because one set of persons is exceedingly ill paid, a salary exceeding them by 10*l.* a year must be a very handsome one, and that, because the curate of Brighton has only 100*l.* a year, it is quite clear that the chaplain of Horsham should have only 160*l.*, might afford some amusement. And his exquisite conception of the duties and the feelings of a clergyman—his notion that visiting the sick was a dreadful duty, while there is nothing at all irksome in having nothing but *felons* to deal with, because they are not allowed to get drunk, is well worthy of his logic. But this is all *nihil ad rem.* There will of course always be magistrates who are unable to reason, and who are very ill-informed. But this is not the question. What are we to say of persons in the station of magistrates, and of a nobleman of high distinction, who think that 160*l.* is a very handsome sum for the whole and sole maintenance of a man just as much a gentleman in his feelings and education as they are, and in all human probability very far their superior in every possible particular, except that of rank and fortune. At Lewes, too, this liberal nobleman and gentleman expect the chaplain to give his services for 100*l.* a year. Those services are four hours attendance for 365 days in the year, in communication with felons, and two full services on the Sunday! The Duke of Richmond says, that after the two full services, he is to spend the evening in *catechizing his his family!* This—his family! If there is one situation under heaven more painful and weary to a minister of the gospel than another, it need hardly be said that it is that of a gaol chaplain. Every member of his congregation is accused or convicted of a crime—most of them are hardened criminals—most of them are under his care for a time so short as to preclude all reasonable hope of benefit. Then, worst of all, it is his sad task to do what can be done with those who are appointed to die—to see the struggles of sin, and ignorance, and fear, at the approach of a violent death,—and to attend the miserable culprit to the close. If there is one man on earth who is unfitted by his painful and most irksome duties from any other pleasure or refreshment than those of domestic life, it is the poor gaol chaplain. Common society can have little pleasure for the heart worn and weighed down with the constant intercourse with guilt and misery. The only refreshment for his spirit must be the indulgence of the calm, quiet, wholesome pleasures of domestic life. But these, says the Duke of Richmond, he should never enjoy. £160 is a very handsome salary! He is to have nothing else! As to *family*—his family, says the

Duke, are the felons; and, if he wishes for anything to refresh the spirits, at the close of a day of heavy duty, let him go and catechize *them*. Now the Duke of Richmond is quite right in saying that a gaol chaplain should have no other duty. But then they who say so are bound to see that he has a competence. They need not shew their utter contempt for the condition of a minister of God, by assigning 160*l.* as a *very handsome* remuneration for years spent in hopeless toil.

But this is not all. It is not only that Mr. Seymour and the Duke of Richmond wish to make the gaol chaplain's situation one of destitution—they wish to make him a *slave*. They prescribe *the exact hours of service, and the exact number of hours which he is to spend every day in the gaol*. They begin, in short, with shewing him, that they will not trust him; and then think that he can discharge his spiritual duties faithfully!

It may safely be put to the country at large, dissenters included, whether this is the way to deal with men who are to discharge spiritual duties—whether they who think so are qualified to have a voice in the matter?

After the debate, the Duke of Richmond and Mr. Seymour retired, of course, to their carriages, their fine houses, and their luxuries, having sentenced one, probably their superior in every way, to slavery, toil, and destitution. What spirit can such persons expect such proceedings to inspire?

#### FEELINGS OF RESPECTABLE DISSENTERS.

(From the *Evangelical Register*; or *Magazine for the Conversion of the late Countess of Huntingdon*.)

"THERE are certain things which a large and respectable body of the dissenters call '*grievances*,' and which they desire to see removed. Let us not, however, class among these, 'Admission to the Universities:' they who object to the constitution of the establishment—they who have withdrawn themselves from her on doctrinal grounds—can surely have no claim to share in the instruction, which that church, as a church, bestows on those who, in after life, are to be the pastors of her flocks, the spiritual guides of her people.

"THERE are some, however, who call themselves dissenters, and who, therefore, in the eyes of the world, are one and the same with those who are really and truly upright and sincere Christians, though less hasty in their modes of expression, but not less firm in the performance of their duties—there are some, we say, calling themselves dissenters, who, not content with the excitement which a general election naturally produces, seek to add fuel to the flame by intemperate addresses to the legislature: we are referring to the document presented to Sir Robert Peel from 'the Dissenting Deputies' at Birmingham, bearing the signature of the Rev. (*the Reverend*!) TIMOTHY EAST. What must be the principles of such a deputy as this? Be what they may, they are an insult to the body of dissenters, who, we hesitate not to pronounce, are as intelligent, well-educated, and gentlemanly in their conduct and deportment as any class of his Majesty's subjects. The language of this address is that of a spoiled child, who will consent to receive an orange at the hands of its nurse, but spurns at the same gift when presented by an affectionate mother.

"BUT should the dissenters consider that inertness on their part, on the present occasion, might be construed into carelessness, then let them come forward, as one man, with loyal addresses to the throne and the parliament, stating in *respectful*, yet firm language, like honest men, as they are, what they would have. Let them declare that they are not inimical to a church whose existence in connexion with the state is the best charter for their own; let them resolutely set their faces against all crafty and designing partizans and politicians; let '*loyalty to our King*,' '*attachment to our constitution*,' '*the preservation of rights, civil and political*,' be their mottoes, and they shall



prosper; yea, and not they only, but, more than all, the church of God shall prosper; peace and happiness shall be the lot of the nation, as we trust an inheritance incorruptible, undefiled, and that fadeth not away, shall be hereafter to every individual in it.

"Follow not the multitude to do evil!" is a motto which should have as much weight and authority with Christians now as when it was first uttered. Let us not be misunderstood: it does not follow that the most numerous party in any question is the 'multitude' whom we ought not to follow; else would there be no truth in the declaration—"in the multitude of counsellors there is wisdom." But when we hear of threats and intimidation—when, as in Ireland now, we have a 'death's head and cross-bones' at the door of every one who acts contrary to the wishes of some great mischief-maker—when force, not argument, is the order of the day, then that multitude follow not; and if you ask us why, we think we have already said sufficient to shew that only misery, in its utmost extent, can be the consequence. But it should ever be borne in mind, that this very anarchy and confusion is the sole object at which *Destructives* aim: they, we know, exclaim loudly against the charge, but their noise resembles more the clashing and the fury of the battlefield than of men seeking after truth for the truth's sake: they want equality, and they thus want an impossibility."

It ought likewise to be mentioned, that Mr. John Clayton, jun., has addressed a letter to the "Record," declaring, in terms highly creditable to himself, his own repugnance to a great portion of the language and proceedings of many persons who undertake to lead and represent the dissenting interest in public, and his conviction, from his correspondence with many dissenting ministers, that they generally reprobate the violent political proceedings, and unchristian attacks on the church, of the would-be leaders of the party. The "Record" justly says, however, that after all which has been said and done by so many public bodies of the dissenters, they who do not like Mr. Clayton *openly* express their reprobation of these proceedings, must expect to be included in the number of those who approve of them. This, perhaps, has become even more necessary than ever lately. For one of the most eminent and learned of the dissenting ministers—Dr. Pye Smith—who has usually maintained a tone of Christian feeling towards the church, has been goaded by the violent leaders of the party into the expression of sentiments almost as violent as any which have disgraced the hustings, or the "Morning Chronicle," or the "Patriot" and "Christian Advocate." No one can dwell without severe pain on the remembrance that a person like Dr. Pye Smith should have allowed himself to be driven into saying, that among the English clergy ungodliness is the rule, and godliness the exception,—into actually calculating the exact number of respectable men among them, and other statements equally unchristian and unjustifiable. The only way to account for this is, that he could not go on, in any comfort, without freeing himself from the imputation under which he laboured, of being too charitably inclined to the church, and of being guilty of the crime of friendly intercourse with some of its members and ministers.

It is only fair to the dissenters to mention the important fact, that Mr. Robert Winter, for many years the secretary of the Committee of Dissenting Deputies, has resigned his situation, and has stated as one of the express grounds of his doing so, his objection to the line of policy pursued by the committee—his inability to be their instrument in carrying on measures which he thinks NOT CONSISTENT WITH CHRISTIAN OBLIGATIONS—his fears that these measures are sinking the dissenters into a MERE POLITICAL PARTY—his conviction that the unwillingness of the committee to oppose the violence and imprudence of certain dissenting leaders has *delayed their cause, and injured their friends*—and his belief that that violence is opposed to the wishes of a large majority of respectable dissenters both in town and country. Still this violence continues, and the authorized body—this committee—does not

oppose it. Consequently, it is impossible to give this large majority credit for sentiments which it will not express.

Mr. James, of Birmingham, has, on the part of his congregation, disclaimed Mr. East and his proceedings.

## AUSTRIAN STATISTICS.

(From the "Times," Feb. 4, 1835.)

In the year 1833, the number of deaths in the whole Austrian monarchy was 665,731, which is 76,917 fewer than in the preceding year. The number of births was 815,293. Among the deaths were—by suicide, 724; hydrophobia, 35; by casualties, 5003; murdered, 422, (in the preceding year, 466;) executed, 36, (fewer by 17 than in the preceding year.) There were 450 persons who were above 100 years of age. The greatest number of murders was in Galicia—viz., 105; those in Lombardy, 89; Dalmatia, 50; Venice, 46; Moravia, 30; Bohemia, 30, &c. &c.—*Frankfort Paper.*

## DOCUMENTS.

## PATRONS OF BENEFICES.

<i>Patrons.</i>	<i>Benefices.</i>	<i>Patrons.</i>	<i>Benefices.</i>
The King ... ..	93	Oxford ... ..	432
As Prince of Wales ... ..	35	Cambridge ... ..	312
Duke of Lancaster ... ..	52	Eton ... ..	42
The King, by the Lord Chancellor	824	Winchester ... ..	15
	<u>1004</u>	St. David's ... ..	4
			<u>805</u>
Bishops ... ..	1298	Royal ... ..	1004
Deans ... ..	70	Clerical ... ..	2353
Chapters ... ..	694	Collegiate ... ..	805
Dignitaries and Prebendaries...	291		<u>4162</u>
	<u>2253</u>		

Total in England and Wales ... .. 10,711

Royal, Clerical, and Collegiate ... .. 4162

Private Patrons and Lay Corporations 6549

This may be differently stated thus, as is more commonly the case:—

Clerical ... .. 2353

Collegiate ... .. 805

3158

Total ... .. 10,711

Clerical and Collegiate . ... .. 3158

Lay Patrons ... .. 7553

## DISSENTERS' SUBSCRIPTIONS TO CHARITIES.

"WHILE it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence which are not of a sectarian, but of a general character."—("Case of the Dissenters.")

Names of the several Charitable Institutions at Chester, with the Dates of the Reports from which the subjoined statement is collected.	Classification of Subscribers.				Subscriptions of		Subscriptions of	
	Clergymen.	Dissenting Ministers.	Churchmen.	Dissenters.	Clergymen.	Dissenting Ministers.	Churchmen.	Dissenters.
Infirmary, 1833-4.....	61	...	243	29	£. s. d. 143 7 0	Nil	£. s. d. 712 1 0	£. s. d. 91 9 0
March Charity,* 1834.....	18	...	121	11	23 2 0	Nil	129 1 0	11 0 6
Lying-in Charity,† 1834.....	...	...	55	5	...	...	38 6 6	3 3 0
Lancasterian Boys' Sch., } 1834 .....	3	...	33	17	3 3 0	Nil	53 11 0	22 1 0
Ditto Girls' School, 1834.....	...	...	22	14	...	...	28 1 0	15 4 6
National Boys' and Girls' } 1834 .....	28	...	103	1	48 6 0	...	140 2 6	0 10 6
Committee of Christian Knowledge Society, 1834.....	67	...	112	...	86 2 0	...	100 16 6	...
Do. of Bible Society, 1834.....	7	1	40	10	7 7 0	1 1 0	47 12 6	8 2 6
Do. of Society for Propagating the Gospel, 1834.....	19	...	17	...	26 5 0	...	28 7 0	...
Do. Church Missionary, 1834.....	13	...	70	1	15 14 6	...	69 10 8	1 1 0
	216	1	816	88	£53 6 6	1 1 0	1347 9 8	152 12 0

### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 16th of February; his Grace the Archbishop of Canterbury in the chair. There were present the Bishops of London, Lincoln, Lichfield and Coventry, St. Asaph, Gloucester, Hereford, and Bristol; the Right Hon. Sir John Nicholl, M.P.; Sir R. H. Inglis, Bart., M.P.; Rev. Archdeacon Cambridge, Rev. Dr. D'Oyly, H. J. Barchard, Esq., George Bramwell, Esq., J. S. Salt, Esq., Samuel Bosanquet, Esq., Joshua Watson, Esq., George Gipps, Esq., Rev. H. H. Norris, Wm. Davis, Esq., Rev. Dr. Shepherd, Wm. Cotton, Esq., Rev. John Lonsdale, and others of the Committee.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards rebuilding the church at Much Birch, in the county of Hereford; building a chapel at Shotley, in the county of Northumberland; building a chapel at Brereton, in the parish of Rugeley, and county of Stafford; enlarging the church at Tarrington, in the county of Hereford; erecting a gallery, and re-arranging the pews in the church at Beyton, in the county of Suffolk; enlarging the chapel at Meltham, in the

\* The object of the *March Charity* is to relieve the sick poor with domestic comforts.

† Of the sixty subscribers to the *Lying-in Charity* (all of whom are ladies) fourteen are members of clergymen's families.

parish of Almondbury, and county of York; building galleries in the church of St. Saviour, in the city of York; enlarging, by rebuilding, the church at Stayleybridge, in the county of Lancaster; enlarging the church at East Farleigh, in the county of Kent; building a church at Newport, in the county of Monmouth; enlarging, by rebuilding, the church at Upton-cum-Chalvey, in the county of Bucks; building a gallery in the church at Basingbourne, in the county of Cambridge; fitting up, with pews and seats, the chapel lately rebuilt at Spytty Cenfyn, in the county of Cardigan; building a chapel at Bridgend, in the county of Glamorgan.

### CLERGY ORPHAN SOCIETY.

THE annual General Court of the Governors of the Incorporated Society for Clothing, Maintaining, and Educating poor Orphans of the Clergymen of the Established Church, was held on Tuesday, February 10th, at the Freemasons' Tavern, Great Queen-street.

The Right Rev. the Lord Bishop of London presided.

There were also present, the Bishop of Lichfield and Coventry, the Lord Chief Baron of the Exchequer, Mr. Justice Gazeles, Mr. Baron Gurney, Lord Kenyon, Sir Robert Inglis, the Rev. Dr. Russell, of the Charter-house, W. Wilson, Esq., &c.

The Report stated that this Society was established in consequence of the inadequate provision made for the married parochial clergy, nearly one-half of whom, notwithstanding Queen Anne's bounty and the occasional grants subsequently made by the Legislature, are not receiving an income sufficient to enable them to provide for their children after their decease. This Society steps in to rescue the younger orphans of clergymen from the evils of poverty and a neglected education. It was founded in the year 1749, incorporated in 1809, and in 1812 a new school-house was erected at St. John's Wood, in which there are now upwards of 130 children, making a total of more than 1,000 who have enjoyed its benefits.

The Rev. Dr. Shepherd, Treasurer, read a statement of accounts, from which it appeared that the receipts of the past year were—subscriptions, 1,501*l.* 17*s.*; donations, 645*l.* 12*s.* 6*d.*; dividends, 2,582*l.* 5*s.* 8*d.*; patrons of charity schools, 70*l.* 18*s.* 11*d.*; making, including legacies, a total of 6,038*l.* 9*s.* 1*d.* The disbursements were—for the maintenance of the children, 3,445*l.* 6*s.* 2*d.*; investments, 1,601*l.* 11*s.* 3*d.*; repairs, 448*l.* 16*s.*, which, with the other charges, left a balance of 46*l.* only in the Treasurer's hands.

A special fund for apprenticing children had recently been established, towards which there had been subscribed during the year, 1,022*l.* 14*s.* 11*d.*; of which, 831*l.* 5*s.* had been funded, and a balance of 95*l.* remained in hand.

This fund having been hitherto exclusively devoted to the girls, it was agreed that in future it should be available to the boys.

Six male and eight female candidates were then elected, after which the officers for the ensuing year were chosen, and thanks voted to the Right Rev. Chairman.

The Bishop of London, in acknowledging the compliment, expressed his regret that he was unable to pay more attention to this valuable Society, but he should always endeavour to promote its welfare to the utmost of his power. (Applause.)—The Court then adjourned.—*Record.*

## CHURCH MATTERS.

## PART I.—IRELAND.

It has been long a matter of deep regret that no clear and brief statement existed from which the exact bearing of the various legislative measures as to the Irish church or the clergy could be gathered. That regret is now obviated by the following paper, drawn up by one on whom *the fullest reliance* may be placed, and calculated by its clear, simple, and touching exposition of the shameful robbery of the Irish church to produce more effect than the most eloquent and highly-wrought appeal in their favour.

*To the Editor of the British Magazines.*

\*SIR,—It appears to me probable that it might not be uninteresting to the British public to learn what changes have been made in the nominal incomes of the parochial clergy in Ireland, and under that impression I have, as briefly as I could, put together the different enactments which have regulated their property.

It may be deemed unnecessary to mention the tithe of agistment, as it has not been enjoyed by the clergy for a century; yet, be it remembered, that the act depriving the Irish clergy of so large a portion of their income did not pass till the last session of the Irish parliament.

But there has been a gradual diminution of clerical incomes, for which I am sure the British public are wholly unprepared, and which has now been established by the joint effects of insolent assumption and open violence in every part of Ireland. No fees of any kind are paid to the clergy of the established church, except in the cities of Dublin and Cork. The fees for burials, marriages, registrations of baptisms, &c., have been, year after year, gradually withheld, and are now not even claimed; Easter dues are no longer heard of; and it is unnecessary for me to remark how considerable is the diminution of income thus effected. Let me now proceed to point out what legal changes have been effected.

When the insurrection in the south of Ireland, during the years 1821 and 1822, which had been excited entirely by the mismanagement of the extensive estates held by an absentee nobleman in the county of Limerick, had been turned, like all its predecessors, by the ingenuity of the ill-disposed, into an attack upon tithes, the government thought themselves obliged, in the spirit of conciliation, to legislate about this species of property, and in 1823 the first act for the composition of tithes passed. Whether it was wise to change the nature of that property need not now be discussed; but it should be remarked, that the fears so strongly expressed by a distinguished prelate, and echoed by others who knew Ireland well, have been fully justified. They warned the government that the real object was to deprive the protestant clergy of their incomes, and their predictions were but too true. The vexatious circumstances in the collection of tithes have been entirely removed, yet the opposition to the composition rent is as virulent, nay more virulent than that to tithes in their original form. But to return from this digression. It is unnecessary for me to enter into any details of the act of 1823, for scarcely any parishes availed themselves of it, as it imposed restrictions upon the commissioners which must have seemed to the incumbent a tolerable equivalent for his tithe incomes. Loud clamours were raised for an amendment of the act, as being too favorable to the clergy; and the act of 1824 was passed, under which two-

\* By a misunderstanding, this letter has been put into small type.

thirds of the parishes in Ireland were compounded. This act gives a power to the incumbent and parishioners to make an agreement without any reference to the averages of the preceding years; and though a negative was still left to the bishop, yet the means of ascertaining the real value of the parish were taken away, as he lost his right of calling for a return of the averages. There was now ample room for working upon the fears of the incumbent, and threats were liberally held out to him, that if he did not accept the terms offered, he must abide the consequences of resistance. One claim universally set up by the parishioners was a deduction for the expenses of collection, which they never rated at less than twenty per cent., often at twenty-five per cent., and often much higher, when they thought fit to bring into the calculation the losses from bad debts, a demand of not unfrequent occurrence. Harassed by the difficulties and the vexation he had encountered, buoyed up with the hope that all disputes with his parishioners were now to be at an end, and that henceforward he should be considered as a landlord, the clergyman submitted to these disadvantageous terms; and it is but a moderate calculation to say, that the voluntary compositions diminished by twenty per cent. the average income of tithes. The case is still worse for the remaining parishes, which were compounded under the compulsory act of 1832. By this act all power of checking the amount of composition was taken from the bishop, and the clergyman could only oppose the decision by a tedious and expensive appeal. The years chosen for the average were peculiarly unfavorable, one of them a year of almost absolute famine. And what shall I say of the commissioners? Without intending to pass a general censure upon all, truth obliges me to say, that some were so illiterate as to give in returns incorrectly spelled; others totally ignorant of every thing connected with the value of land or of crops; one, at least, was actually taken from confinement for debt to be sent out on this commission; another was convicted before the Lord Chief Baron of having been the bearer from two landlords of a fraudulent offer to the rector of the parish he was arranging, that if the incumbent would allow one-third to be taken off the averages, the full amount should be secured to him during his incumbency. The rector, though a very old man, nobly resisted; and what was the consequence?—The rector of a small parish was put to the expense of £150 in exposing the transaction and vindicating the rights of his successors, and the commissioner, instead of being prosecuted for perjury, was rewarded with the arrangement of another parish. From such facts it will not be deemed an unreasonable conclusion that the compulsory compositions were not more favorable to the clergy than the voluntary agreements, and that twenty per cent. may be taken off all benefices.

The act of 1832 gives to the landlord an allowance of 15 per cent. for taking upon himself the tithes of his estates, so that if all the landlords of Ireland should take upon themselves the payment of tithes, which is the great object proposed, the income of the clergy would be still further diminished by 15 per cent., that is, on the whole, diminished 35 per cent. But, besides, a tax is fixed upon all benefices as they become vacant, varying from £2 10s. to 15 per cent.; let this be averaged at 8 per cent., and every benefice in Ireland is reduced, or is in the course of being reduced, 43 per cent. It was from such a diminished income that the bill of 1834 proceeded to make further deductions; and by it 15 per cent. additional was the lowest sum\* that could be struck off; and the

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\* The reductions of the bill were three in number:—(1) Not less than 10 nor more than 25 per cent. for the expenses of collection; (2) 20 per cent. on the sale of tithes and commutation for land; and (3) a further reduction, not exceeding 10 per cent., where peculiar difficulties occurred in collecting. Thus the smallest reduction was 30 per cent., and the largest 55 per cent.; but a deduction of 15 per cent. has already been allowed for the landlords; therefore the lowest *additional* deduction by this bill would have been 15 per cent., the highest 40 per cent.

reductions *might* amount to 40 per cent, thus reducing the original income from 50 to 65 per cent.; and it should be remarked that small vicarages were the benefices from which the greatest deductions would be necessarily made.

This bill was rejected as too favorable to the clergy, and another substituted, which made the first reduction £22 10s. per cent., and finally even this was, in Mr. Littleton's condescension to the superior wisdom of Mr. O'Connell, abandoned, as giving too much to the Protestant church, and a third bill introduced, the injustice of which is now so universally acknowledged that any comment is unnecessary.

By this brief statement it will appear, that, from the first enactment of the tithe composition-rent down to the last church temporalities bill, a continual diminution\* has been made in the income of the parochial clergy, and that these various diminutions now amount to the enormous sum of 43 per cent. It is to be hoped that in any future enactments the imperial parliament may be pleased to make, this important fact may be kept in view, and that it may be remembered that the incomes of the *working* clergymen have already been reduced nearly one-half.

Such is the state of the nominal income of the Irish clergy. As to their real income, the account is indeed lamentable. When fraud and violence had deprived them of their incomes for three years, what was their relief? *One fourth of what they had a just right to demand was taken away from them!* In ordinary cases, when money is illegally withheld, the offending party is compelled to pay interest for the time they have defrauded their creditors, but a novel proceeding was adopted with respect to the Irish clergy, who *were fined because their income had been unjustly withheld from them.* This certainly was an Irish proceeding of the imperial parliament. A fourth year has now passed, and, with few exceptions, the clergy are in as great difficulties as ever. Upon the justice of the English nation the clergy of Ireland rely that this system shall not be allowed to continue. That justice has never been appealed to in vain. That justice will never sanction the "seizing on the property of men, unaccused, unheard, untried, by whole descriptions, by hundreds and thousands together." That justice will never patiently hear "of casting down men of exalted rank and sacred function, some of them of an age to call at once for reverence and compassion, of casting them down from the highest situation in the commonwealth, wherein they were maintained by their own landed property, to a state of indigence, depression, and contempt."†

I am, sir, your obedient servant,

AN IRISH CLERGYMAN.

#### PART II.—ENGLAND.

The last few days have brought forth a shoal of pamphlets on church reform. They have been *hibernating* for three years, and the warmth of a new ministry, a new parliament, and a church commission has called them forth from their winter quarters. As far as report goes, the birds have come forth with just their old plumage and their old note, and are just as ready to undertake the building of

\* No mention is here made of the diminution of church property by this bill, which has swept away ten bishoprics, diminished the incomes of the remaining sees, and appropriated this revenue, not to church purposes, but to the advantage of the laity, by taking off the land the church cess, a charge to which it was liable when granted to the original patentees and by which it is now rendered more valuable. It is to be remarked that there is scarcely any part of Ireland that has not been forfeited and in which the present possessors do not hold from the crown.

† Burke on the French Revolution: works, vol. v. p. 198.

Nephelococcygia as they were before. An account of one of these Rechauffés is given in the Notices and Reviews, and with that the writer has said his *longum vale* to pamphlets for church reform, and entered (on the terms however of a certain celebrated oath) into a very solemn compact with himself not to waste one minute more of good time in reading any more such bad stuff as these pamphlets are quite sure to contain. Time, which takes away so much good and brings so much harm in these days, has at least brought this good, that inasmuch as church reform is begun practically, and the meddlers have, consequently, done all the harm they can, (in other and sounder times, theirs would have been a *little all*!) there can be no earthly reason—except in some very particular case—for any human being to give himself the trouble of reading a word which they write. There were half a dozen letters one day in the “Times,”—of which an account is given in Miscellanea,—which are a sort of concentration of all the pamphlets published three years ago, giving the pith of all the plans, with all the good sense, modesty, accuracy, and clearness of views which distinguished the great writers of that Augustan period of church reform, and, as is the usual course of things with the sort of Tacitus brevity which succeeds an Augustan period, and which is, in this case, so highly desirable. They were wise and good men—those same meddlers,—and have done service, for which we cannot be too grateful to them, as every day to come will shew!

So much for writers on church reform. As for church reform itself, it must be allowed, as has been said in a former number, that the reformers—a motley crew, as divided in opinion, as different in views, as wild in hopes, as ill-informed, and as inaccurate, as political reformers—have accomplished their object in part. The question is now no longer whether there shall be what is called church reform, but what is to be the extent of the changes. Not only is a church commissioner appointed for the purpose of looking to this great subject, but *one* principle on which they will proceed is already declared by the appropriation of two stalls at Westminster to providing for the great spiritual wants of the two great parishes in Westminster belonging to the chapter, without however violating any right, but simply by *annexing* the stall, as is the case with certain headships of houses and professorships already. It is a vain thing, therefore, to inquire whether that *shall be* which *actually is*; and they who firmly believe that the church was going on well, and that her prelates had already shewn their earnest wish to improve and reform what could be done safely by many measures *carried*—many *offered*, but *rejected*—many projected and long talked of; who as firmly believe that such reforms would have been the best, and perhaps the only safe ones; and who have, therefore, strenuously resisted larger changes, will rejoice heartily, in one respect at least, viz. that a point so difficult as the question whether more must be done *has been decided* without the necessity of their giving a vote, voice, thought, or suggestion. But this being so, they must not think that they may calmly throw up the matter, fold their arms, and see what is done, done in apathy or displeasure. They have a most momentous duty yet to discharge. Their spiritual



calling remains the same ; and, what is more to the present purpose, it is their duty to transmit to the next generation the means of carrying those spiritual purposes into effect in a state as little impaired as possible. If they cannot do what they would, and what in their consciences they think would be best—if their honest wish to reform real abuses and evils, and to endure such lesser evils as cannot be cured, except at the risque of causing greater, is rejected,—and if happily for their own sakes, they have not been called on to decide on the new course adopted,—still they must, in the new state of things, do what they *can*. They must give their earnest and cheerful endeavours to make such measures as may be proposed as little evil and as really useful as they can. The course far pleasanter to *feeling* would be to renounce all concern with what is against one's opinions, and to refuse all assistance towards lessening any probable evils or securing any promised advantages. But could that course be defended ? Would it be consistent with the duty we owe to future generations, or to that Providence which has assigned us our lot in this ? If good can be done, shall we not do it ? If evil can be lessened or avoided, is it not our duty to do all in our power to effect these great objects ? We cannot know what are the designs of Divine Providence for our church, whether to preserve it for the good of a country becoming more prosperous and religious, or totally to withdraw its light from a land sinking farther and farther into godlessness. But if it is to be preserved, it is to be preserved *by means*, and it must be at our peril that we refuse to become such means, and as efficient ones as our abilities enable us to be. Such, at least, are the conclusions at which the writer has come, after long, bitter, and painful reflexions. They who think with him must turn their thoughts from the past, as they would from the grave, and look with earnest hope, and yet more earnest prayer, to the future. They may believe, indeed, that the promise of the past was fairer, its good more certain, its danger less. They may see *some* certain disadvantages, and some fearful risques in what is to come. But they did not call up the storm round their vessel, or whistle for the wind ; they know that the helm is in the wisest and the safest hands which could be found to guide it, and that they are in the keeping of the same Providence which has guarded their church so long, and which, whether, as a national church, it stand or fall,—whether, as a branch of the church catholic, its light be left to shine here, or be taken away—will still give his blessing to those who, in firm faith and unhesitating obedience, endeavour to do their duty to the best of their power, whatever may be the fearful chances or unwelcome changes to which they are exposed.

It would be painful and difficult at this moment to go into discussion of particulars ; but a very able letter, just received from a friend of truly conservative principles in church as well as state politics, is added, as it will interest those who expect such a discussion. It should have been placed in Correspondence, but may find a more appropriate place here. It is obviously written under the conviction that *change is come* ; and, while it recognises that fact, deprecates much change which many of the reformers ardently desire—*taxation*, and

*breaking up* of stalls and dignities. One great point unquestionably is, to avoid all unnecessary *violation of principles*. The effects again of measures do not shew themselves always very quickly; but they are not the less certain for that. They who live on will not, probably, whatever measures may be taken by this or any other government, see much change in the character and learning of the clergy for five-and-twenty years. But they must not the less earnestly deprecate anything which will unnecessarily *tend* to lower it hereafter. Our best confidence (under God) must be, that they to whom the business is committed will, as is most certain, be deeply anxious to ward off *all* unnecessary risqué and evil from the church which they love.

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*To the Editor of the British Magazine.*

SIR,—You are, doubtless, aware, that the publication of Sir Robert Peel's letter to his Tamworth constituents, followed up as it was by the appointment of an ecclesiastical commission, has excited a good deal of uneasiness among the best friends of the established church. I do not deny that I was myself among the number of those who looked upon the announcements contained in that letter, when they first appeared, with a feeling not far removed from suspicion. But a consideration of the altered state of circumstances under which we live, coupled with the knowledge we now possess of the method of acting proposed to be pursued in reference to the vacant stall at Westminster, has relieved my mind of its misgivings. And I shall be very glad if the reasons which I am going to assign why Sir Robert Peel cannot mean anything but good to the church, shall have the effect of finding the mass of your readers equally willing with myself to repose implicit confidence in this view.

The first and most obvious ground of assurance which the friends of the church possess, is to be found in the persuasion that they have to deal with men to whom character, both public and private, is of some importance. Sir Robert Peel, the Duke of Wellington, Sir Henry Hardinge, and their colleagues, are as much committed, as men can well be, to the principles of conservatism; their political creed being that which the Premier so well expressed when he stated, that "the very basis of all civilized society was an uncompromising regard to the inviolability of property." Such men never can, never will lend themselves to any course of proceeding which, under the specious mask of reform, shall have a tendency to unsettle men's minds on so important a matter; therefore I think that I give them credit for nothing more than they deserve when I add, that in their dealings with church property they will have respect to the great and fundamental laws by which all property, whether individual or corporate, is hedged in or protected. They will, of course, repudiate the idea of equalizing the value of benefices, either by direct confiscation, or by the taxing system, because they know perfectly well that they have just as good a right to declare that no one individual within the realm shall possess more extensive means than another, as they have

to say that the different livings in the church of England shall be equal. Besides they know that if you give up a portion of the income of one benefice and apply it to the augmentation of another, you rob the patron of the first exactly to the amount by which you enrich the patron of the last; and supposing one or both of these personages to be laymen, the exact extent of this legislative robbery will be ascertained the very first time one or the other brings his advowson into the market.

Again—I cannot but believe, that if they apprehend any direct legislative enactment against pluralities, the friends of the church are very needlessly annoying themselves. The ministers must know, as well as we, that there are thousands of benefices in England which cannot maintain a resident incumbent—that if they were, in the spirit of Lord Henley's suggestions, to pulverize all the chapter-property to-morrow, they could not supply this defect—and that were this otherwise, the evils attendant on a total abolition of the system would much more than counterbalance the benefits arising from it. Of course no government—I might almost add, no parliament—would ever think, in its wildest moments, of confiscating chapter property, in order to augment small livings, till the present incumbents shall have died off. Look, then, I pray you, at the position in which you are placed. The casualties among the parochial clergy amount every year to an average of perhaps four hundred; of these one-half, possibly two-thirds, are pluralists, because the proportion in the church of England of poor livings to such is, at least, as three to one. Thus, then, we have two or three hundred pieces of preferment to be disposed of every year, not one of which is capable of maintaining an incumbent in the plainest and most frugal style of living. But I shall be told, you have the revenues of the stalls wherewith to increase these, each stall being available as it falls vacant. To be sure you have; but what is the average annual amount of deaths among cathedral dignitaries? Perhaps six. What would the emoluments of these six stalls do, were you to cut them into shreds and disperse the fragments among the two or three hundred pauper-parochial benefices? Nothing worth speaking about; and, therefore, unless we suppose this government absurd enough to sanction laws which their own convictions tell them must lead to evil, we may rest assured that they will never pronounce it illegal for a clergyman to hold two livings till they know that he may upon one support himself and his family in something like respectability.

But this, though a very great evil, would be the least of the inconveniences attendant on a precipitate abolition of the system of pluralities. Were all the livings in England supplied by their respective incumbents, where would we find a substitute for that school of probation in which the clergy of the church of England are now trained previously to the settlement in benefices? There is no other profession, there is no trade or handicraft in which skill, however moderate, is required, that does not exact from its members a period, more or less extended, of apprenticeship. Is the church to be the only calling in which men shall be placed at once in situations of great respectability?

Besides, if you cut off all chances of *employment* in the profession till an accessible living falls vacant, how will you persuade gentlemen to send their sons into the church at all? And supposing you to overcome all these difficulties, and to have found a treasure which will enable you to raise your parochial benefices to one fixed amount,—say an average of four or five hundred a year,—what would be the inevitable consequence upon the clergy? Why this: that the clergy, being deprived of all worldly stimulus to exertion, would, as a body, be content to discharge faithfully the routine duties of their parishes. But as to mental superiority—that which gives to the order, as it is now constituted, so strong a hold upon public respect—it would cease to be an object of ambition. The country clergy of England would then become what the country clergy are in Scotland and Germany—excellent men in their moral conduct, doubtless, and well qualified to associate with the farmers and artisans around them; but not, in general, capable of holding a place among the higher ranks, and, of course, destitute of all influence on society at large. Now I give the present government credit for at least so much of knowledge in these matters as is necessary to discover that the people *will* have pure religion, and, of course, pure religious teachers; and that it is far better for them to be in the hands of men who, having influence on society, will exercise it on the right side, than in that of fanatics in religion or politics, whose sole object is just to mislead.

Another point respecting which considerable uneasiness has been expressed, is this:—that in their eagerness to allay popular clamour, the ministers will consent to the total abolition of what are called sinecures in the church, and to mere rash and ill-digested schemes for the stopping of translations among her bishops. By *sinecure* I of course mean chapter preferments, such as deaneries and stalls, most of which, by the bye, have, as you know, very important responsibilities attaching to them. The collegiate bodies are, in fact, the electors of the bishops,—for the king creates no bishops in England by patent, and were the union of church and state dissolved to-morrow, his *oonge d'elire* would be, of course, withdrawn, and the whole duties of election would devolve on the deans and chapters. But independently of this, consider, I pray you, what this effect would be were these intermediate steps between the parochial clergyman and the spiritual peer of parliament swept away. As it is, there is too great a distance between the bishop and his clergy—too much of formality, too little of confidence and kindly feeling in their intercourse. Were there no connecting links to bind them together, the one order would become, in every sense of the term, strange to the other, and in society the effect would be most disastrous. I remember, some years ago, when this subject happened to be under discussion in a party of which I formed one, that a Kentish baronet, whose name it is not necessary to mention, demanded, “What is the use of prebendaries?” “Really,” replied the incumbent of one of the stalls at Canterbury, “I don’t exactly know,—but what is the use of baronets?” The reply was a good one,—for prebendaries are, in the church, exactly what the aristocracy, as distinguished from the nobility, are in civil life.

With respect again to any scheme of equalizing the bishoprics, I will not believe that the present ministry would dream of cutting slices off one see for the purpose of increasing the emoluments of another, any more than it would think of robbing a wealthy Duke or Earl, in order to relieve the necessity of his noble neighbour. If, indeed, the government would seriously entertain the project of appointing suffragan bishops to the dioceses where it be most wanted, it would perform an act of charity, which all who honour this church would approve. And in the deaneries of Durham, St. Paul's, Westminster, Windsor, &c. it would find ample resources (not by confiscation or destruction, but by annexation or erection of the deaneries into suffragan bishoprics) out of which to provide for some of these suffragan prelates, while others might be supported from the improved properties of the sees themselves, some of which are capable of very great improvement.

The mention of this latter circumstance leads me, by the way, to advert to a measure which, were there but moral courage enough in the legislature to sanction it, would place within our reach ample means of extending the church's usefulness in places where it is most wanted. There is not one ecclesiastical corporation possessed of landed estates which is not accustomed to let lands on what are called beneficial leases; that is, to exact from the tenants an easy reserved rent, and to make its profits—quite inadequate—by fines at the periods of reversal. The legislature could not do a wiser thing than to prohibit the continuance of this system, for though it be very true that the lay lessees would suffer, I must say that I cannot feel for them, inasmuch as it is the laity who clamour for reforms in the church, not the clergy, and these lay lessees have for generations been fattening on a great abuse of church revenues. I repeat then, that if government will only put a stop to the system of beneficial leases, and secure to the ecclesiastical corporations the same average incomes which they now possess, no act of injustice will be done in requiring these corporations to improve, with their undivided revenues, the value of benefices in their own gift, and ultimately to build and endow new churches, wherever they may be most wanted. Let this be done, both with episcopal and chapter estates, and let the crown attach to the richer stalls the incumbency of some poor but populous parishes, and substantial reforms will be effected. Gradual they may be, perhaps slow of shewing themselves, but they will be certain, and it is far better to have the certainty of a positive good in the distance, than to leap at some imaginary benefit because it seems to be close at hand.

But while I thus argue against the adoption of measures, of which the certain consequences would be to impair the efficiency of the church, and, by so doing, to inflict a grievous wound on the moral sense of this country, I am very far from wishing to throw obstacles in the way of such arrangements as shall appear, after mature consideration, to hold out a chance of improvement while at the same time they violate no principle. Thus I am quite prepared—as I doubt not the clergy generally are—to accede to enactments which shall hinder any clergyman from enjoying a *very large* professional

income; which shall put a stop at once to the accumulation of preferments in the same individual; which shall prevent bishops from holding in commendam benefices implying the cure of souls; and which shall check the system of translations, except to Canterbury, York, and perhaps to London and Durham. The first of these arrangements might still be very easily effected, by rendering the value of the benefices—not their distance one from the other—the standard by which a man's claims to the possession to two livings should be tried. Of course all the circumstances of situation, of the extent and population of the parish, &c., must in this case be taken into account; for an income which might suffice in a village of Cumberland or Cornwall would be clearly inadequate to meet the claims of a London district. To the second there can be no objection offered; there needs but a law restricting the incumbents of one stall, or of two parochial benefices, from accepting a second stall, or a third living, till he shall have resigned the first,—and not a dissenting voice would be lifted up against so just a regulation. For the third defect in the arrangement of ecclesiastical property, the excuse has hitherto been, the poverty of some of the bishoprics; and we all know that there are several of which the resources are quite unequal to defray the expenses. To each of these—as, for example, Rochester, Bristol, Oxford, Carlisle, and Llandaff—I would attach, by act of parliament, one of the stalls in Westminster; by which means, not only would the incomes of the bishops be improved, but convenient houses would be supplied for them during their attendance in parliament. And it is worthy of remark, that the chapter at Westminster, having no bishop to elect, does not lie open to the same objections, in case it were thus dealt with, which might be urged in reference to other chapters. And lastly, if you attach the deanery of Durham, say to Chester—making Chester, out of this accumulated revenue, support two suffragans; if you give Windsor to Lincoln, subjecting Lincoln to the burthen of one suffragan; if you erect the dean of St. Paul's into a suffragan of the see of London, requiring the bishop, out of his improved income, to maintain a second at Colchester or elsewhere,—the bishoprics will in general be so nearly equalized, that the incumbents will neither desire, nor be in a situation to stand in need of, translations. All this, however, may, as I need hardly explain, be accomplished without violating any principle whatever; because the suffragans would have no right to seats in the House of Lords, and there cannot be any violation of principle in duly conferring upon one or two deans the spiritual authority of bishops.

I am well aware that one chief ground of complaint against the church is, that she is incapable of giving religious instruction to a larger part of the population of the country. In large towns especially, her weakness is deplorable; for not only has the population there far outstripped the means of accommodation in the churches, but the clergy are, for the most part, miserably paid, and the number quite unequal to the duties. These evils must, of course, be ameliorated, if they cannot be immediately cured. But to think of applying, for purposes of church building, any portion of the

property which was given for the support of ministers, would, in my humble judgment, be quite as glaring an attack upon the principle, as it would be if you were to take it for the erection of lunatic asylums. I see no objection, indeed, if you run out the leases of episcopal or chapter estates, to your *enabling* bishops and other ecclesiastical corporations, after they shall have adequately endowed the poor benefices in their respective gifts, to endow—perhaps to build—new churches in Birmingham, Manchester, Leeds, &c., and to present to them in all time coming. Neither would I object to the Crown's attaching to the wealthier dignities in its gift certain poor and populous parishes, provided it either have the right of presenting to those poor parishes already, or can make arrangements for securing it. In the latter case, the incumbent prebendary would, of course, be required to keep an adequate number of curates, by which means the spiritual wants of the people would be better supplied, and the idea of a sinecure done away. But to confiscate any portion of what is called church property, in order to obtain a fund for church-building or school-building, no one who is capable of demonstrating the simplest problem in the science of moral right would think of justifying that proceeding. If churches are wanted—and I am sure that they are; if schools are wanted—and I am equally sure that they are,—then let the people of England build and endow them. But do not sanction the doctrine that corporate property stands upon a different footing from other property, by applying it, however sparingly, to a different purpose than that which the original donor or testator intended it to serve.

As I know that your space is limited, I will not trouble you with more than a few hasty remarks on the subject of church discipline. We are said—and perhaps very fairly—to be much wanting in that particular; and many schemes have been devised for the removal of the blot. It strikes me that among them all, the following would be the best, because the most simple. In the first place, the archdeacons ought to be made more efficient than they are, which they never can be so long as the endowments of the office are unequal to the ordinary expenses of visitation. It would be well, therefore, if you append a stall to every archdeaconry, taking care, of course, to place in so responsible a situation only such men as deserve your confidence, and are, from vigour both of body and mind, adequate to discharge its duties. The office of rural dean has, I believe, been very generally revived. This is as it should be, and the good effects of it are already beginning to be felt. But the more ready means of maintaining discipline would be found, provided the bishops were authorized to preside in their own county, and had the power, whenever a charge was brought against a clergyman, to summon a jury of incumbents, to hear and determine the case. From decisions come to by such a tribunal, and from the sentence of the bishop consequent upon it, I would not, except under very peculiar circumstances, permit any appeal. Thus the heavy charges of ecclesiastical prosecutions would at once be got rid of; and few as we have reason to be thankful the instances are of scandalous

behaviour among the clergy, even those few would be promptly dealt with.

I have thrown these hints hastily together, in no spirit of jealousy towards the powers that be—without the slightest distrust either of their honesty or the prudence of the church commission. For if they shall have the effect of drawing public attention, however slightly, to the means of self-improvement which the church clearly possesses, the sole purpose which I have in view will be served.

I am, sir, your most obedient servant,

February 21, 1835.

A LOOKER-ON.

It only remains to add, that the opponents of the church are beginning in Parliament exactly in their usual manner. Captain Berkeley, for example, who knows as much about the universities, and cares as much about dissenters, as the man in the moon, tells us that Sir Robert Peel's intention of leaving the university question to the universities is very unsatisfactory, for the dissenters *will* and *must* have more. That is, Captain Berkeley wishes to secure a certain number of dissenting votes, and therefore makes these declarations. This, however, is the way in which mischief is done. Mr. Whittle Harvey has begun by declaring that the church revenues are *five millions*. Why did he not double it? It would have told better in Southwark, and, as Mr. Harvey knows, would have been just as true.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Chester, Chester Cathedral .....	Jan. 25.
Bishop of Bangor, Bangor Cathedral.....	Jan.
Bishop of Worcester, Worcester Cathedral .....	Feb. 1.
Bishop of Rochester, St. Margaret's, Westminster .....	Feb. 15.

#### DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Affleck, James Danby,	B.A.	Christ Church	Oxford	Rochester ———* Norwich
Barkley, John Charles,	B.A.	Emmanuel	Camb.	Rochester ——— Ely.
Bennett, J. B.....	B.A.	Magdalen Hall	Oxford	Chester
Barton, William.....	B.A.	Caius	Camb.	Rochester ——— Norwich
Browne, J. T.....	B.A.	Trinity	Dublin	Chester
Cory, Robert Woolmer,	B.A.	Pembroke	Camb.	Rochester ——— Norwich
Crossfield, P. M.....	B.A.	Magdalen Hall	Oxford	Chester
Cundill, J. J.....	B.A.	St. John's	Camb.	Chester
Currie, Theophilus W.	B.A.	Emmanuel	Camb.	Rochester ——— Norwich
Dobson, Ralph .....	B.A.	Lincoln	Oxford	{ Chester ——— Archbishop of York
Flavell, John Webb ...	B.A.	Trinity	Dublin	Rochester ——— Norwich
Gillson, Edward.....	B.A.	Trinity Hall	Camb.	Rochester ——— Ely
Goodechild, Cecil Wray,	B.A.	Magdalen	Camb.	Rochester ——— Norwich

\* The dash is used in lieu of the words "by letters dimissory from the Bishop of."



<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Graves, R. Percival ...	B.A.	Trinity	Dublin	Chester
Hamer, Henry .....	B.A.	Queen's	Oxford	Chester
Hand, Henry George,	B.A.	King's	Camb.	Rochester — Ely
Haughton, William ...		Brasenose	Oxford	{ Chester — Archbishop of York
Hebson, Henry .....	B.A.	Queen's	Oxford	Chester — Lincoln
Higginson, John .....	B.A.	Queen's	Oxford	{ Chester — Archbishop of York
Hodgson, William .....	B.A.	Sidney	Camb.	Chester
Jameson, William .....	B.A.	Trinity	Dublin	Chester
Keeling, W. R. ....	B.A.	St. John's	Camb.	Chester
Kingley, J. ....	B.A.	Trinity	Dublin	Chester
Knowles, H. ....	B.A.	Brasenose	Oxford	Chester
Lawrence, Thomas.....	A.M.	Exeter	Oxford	Rochester — Norwich
Lawson, W. de Lancey,	B.A.	Magdalen	Camb.	Rochester — Ely
Massie, W. H. ....	B.A.	Trinity	Dublin	Chester
Merriman, N. James...	M.A.	Brasenose	Oxford	Chester
Pyne, Augustus .....	B.A.	Caius	Camb.	Rochester — Ely
Quarrell, Richard .....	B.A.	Queen's	Camb.	Rochester — Ely
Read, T. F. Rushton,	B.A.	University	Oxford	{ Chester — Archbishop of York
Robinson, Henry .....	B.A.	Trinity Hall	Camb.	Rochester — Ely
Scott, Charles Thomas,	B.A.	St. John's	Camb.	Rochester — Norwich
Sikes, Robert Paxton...	B.A.	Magdalen Hall	Oxford	Worcester
Stable, T. H. ....	B.A.	Queen's	Camb.	Chester
Tate, Thomas.....	M.A.	Trinity	Camb.	Chester
Taynton, William .....	B.A.	Caius	Camb.	{ Rochester — Arch- bishop of York
Wall, Thomas.....	A.M.	Caius	Camb.	Rochester — Norwich

## PRIESTS.

Adams, Charles, Student of St. Bees				Chester
Balston, Charles.....	M.A.	Corpus Christi	Oxford	Rochester
Barker, T. F. ....	B.A.	Brasenose	Oxford	Chester
Baseley, Francis Les...	B.A.	Queen's	Camb.	Rochester — Ely
Begbie, Francis R. ...	B.A.	Pembroke	Camb.	Rochester — Ely
Burns, William, Student of St. Bees				Chester
Clarke, Christopher ...	M.A.	St. John's	Camb.	Rochester — Ely
Cookesley, William G.,	M.A.	King's	Camb.	Rochester — Ely
Cooper, Thomas.....	B.A.	Magdalen Hall	Oxford	Chester
Curtis, Jeremiah .....	B.C.L.	St. John's	Camb.	Rochester — Norwich
Duncan, Francis.....	M.A.	Trinity	Camb.	Worcester
Dunnage, George .....	M.A.	Downing	Camb.	Chester
Figins, J. L. ....	B.A.	Queen's	Camb.	Chester
Fox, J., Student of St. Bees				Chester
Hastwell, William, Student of St. Bees				Chester
Hayton, Gerard, Student of St. Bees				Chester
Hiscock, T. P. ....	B.A.	Queen's	Oxford	Chester
Hooper, F. J. B. ....	B.A.	Christ's	Camb.	Worcester
Hopwood, F. George...	B.A.	Christ Church	Oxford	Chester
Hornbey, William .....	B.A.	Christ Church	Oxford	Chester
Jones, David Evans ...	B.A.	Trinity	Dublin	Bangor
King, R. W. ....	M.A.	Trinity	Dublin	Chester
Law, Hon. W. T. ....	M.A.	St. Peter's	Camb.	Rochester — Ely
Mills, John.....	M.A.	Pembroke	Camb.	Rochester — Ely
Minnitt, Robert .....	B.A.	Trinity	Dublin	Chester
Pearce, Prosser .....	B.A.	Queen's	Camb.	Rochester — St. David's
Polwhell, Robert, Student of St. Bees				Chester
Pugh, David .....	B.A.	Catharine Hall	Camb.	Bangor
Pugh, Enoch .....		St. David's, Lampeter		Rochester — St. David's
Rawlings, Edward.....	B.C.L.	Trinity	Camb.	{ Rochester — Archbishop of York

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Ray, George .....	B.A.	St. Peter's	Camb.	Rochester — Ely
Rigge, R. ....	M.A.	Caius	Camb.	Chester
Rowlands, John.....	B.A.	Queen's	Camb.	Rochester — Ely
Simpson, Thomas .....	S.C.L.	St. Mary's Hall	Oxford	{ Chester — Archbishop of York
Shorting, Charles .....	B.A.	St. Peter's	Camb.	Rochester — Ely
Stewart, T. Inglis .....	M.A.	Exeter	Oxford	{ Chester — Archbishop of York
Swale, H. John .....	B.A.	University	Oxford	Chester
Taylor, Jos.....	B.A.	Trinity	Dublin	Chester
Tucker, Comyns .....	M.A.	St. Peter's	Camb.	Rochester — Ely
Wade, Frederick .....	B.A.	Trinity	Dublin	Chester
Walton, Henry Nelson,	B.A.	Pembroke	Camb.	Chester
Weston, William H. ...	B.A.	All Souls	Oxford	Worcester

### CLERICAL APPOINTMENTS.

Adamson, W. Agar ...	Chaplain to his Excellency the Lord Lieutenant of Ireland.
Anderton, J. H.....	A Surrogate for the Diocese of Chester.
Cookesley, Henry .....	Head Master of St. Peter's School, St. George's, Pimlico, a branch of King's College.
Griffith, T. Gilbert ...	Master of the Free Grammar School, Bridgewater.
Jeremie, J. A.....	Prebendary of Sanctæ Crucis in Lincoln Cathedral.
Johnson, Wilbraham...	Deputy Chaplain at the Collegiate Church, Manchester.
Jones, Richard .....	Professor of Political Economy and History in the College of the East India Company at Haylebury.
Lockwood, E. J.....	A Surrogate of the Diocese of Bedford.
Squire, Edmund.....	Domestic Chaplain to Lord Denman.
Stodart, — .....	Second Master of St. Peter's School, Pimlico.
Turner, Charles.....	Domestic Chaplain to Lord Abinger.
Wileocks, E. J. ....	Chaplain to the Scilly Islands, on the presentation of A. Smith, Esq., the Lord Proprietor.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderton, J. H. ...	Clitheroe P. C.	Lancas.	Chester	Earl Howe
Beadon, Rich. J.	Shirwell R.	Devon		
Brown, J. Layton,	Helbeck P.C.	W. York	York	V. of Leeds
Burnaby, G. ....	St. Peter's R.	Bedford	Lincoln	Lord Chancellor
Charnock, C. ....	Edworthy R.	Somerset	Bath & W.	Wm. Locke, Esq.
Coney, T. B. ....	Chedzoy R.	Somerset	Bath & W.	Rev. Dr. Coney
Cruwys, G. S.....	Cruwys Morchard R.	Devon	Exon	T. Comins, Esq.
Daniel, Richard ...	West Somerton P.C.	Norfolk	Norwich	T. Grove, Esq.
Day, H. Thomas,	Mendlesham V.	Suffolk	Norwich	Rev. J. L. Worship
De Chair, F. ....	East Langdon R.	Kent	Canterb.	Arb. of Cant.
Fisher, C. Forest...	Badgworth R.	Somerset	Bath & W.	Sir J. Mordaunt, Bt.
Fortescue, Hon. and Rev. John	{ Poltimore and Hux- ham R.	{ Devon	{ Exon	{ Lord Poltimore
Fowler, H. R.....	{ Colmore R. w Prior's Dean R.	{ Hants	{ Wint.	{ J. Fowler, Esq.
Frye, Perceval ...	St. Winnove V.	Cornwall	Exon	D. & C. of Exeter
Furness, J. R. ...	{ Dinnington New Church	{ Northum.	{ Durham	{ Rev. J. Lightfoot, B.D., V. of Ponte- land
Griffith, John.....	Llanalto R.	Anglesey	Bangor	Bishop of Bangor
Guthrie, John ...	{ Calne V. w the Cha- pels of Cherhill & Berwick Bassett	{ Wilts	{ Sarum	{ Prob. of Calne
Hathway, R. C....	Kewstoke V.	Somerset	Bath & W.	Lord Chancellor
Hayne, Richard...	St. Olave R., Exeter	Devon	Exon	Lord Chancellor
Hodgson, John ...	St. Peter's V., Thanet	Kent	Canterb.	Abp. of Canterb.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Holt, — .....	Fulstow V.	Lincoln	Lincoln	Lord Chancellor
Hume, J. H. ....	Helmerton V.	Wilts	Sarum	
Hunt, Philip .....	Aylsham V.	Norfolk	Norwich	D. & C. of Cant.
Jones, Howel.....	Egerton P.C.	Kent	Canterb.	D. & C. of St. Paul's
Kensit, — .....	Betchworth V.	Surrey	Wint.	D. & C. of Windsor
Law, R. V.....	Yeovilton R.	Somerset	Bath & W.	John Phelps, Esq.
Leighton, F. K....	St. Chad's V.	Chester	Chester	{ R. of Malpas, 1st port.
Marriott, George	{ Kemberton R. w Sutton Maddock V.	Salop	Lich. & C.	Mrs. Slaney
	{ Ashburton V. w the	Salop	Lich. & C.	w. Kemberton R.
Marsh, William...	{ Chapels of Bickington and Buckland on the Moor	Devon	Exeter	D. & C. of Exeter
Nicholson, H.J.B.	St. Alban's Church V.	Herts	London	Corp of St. Alban's
Pearse, John .....	{ St. John's, Bedford, w the Hospital annexed	Beds	Lincoln	Corp. of Beds
Pidsley, E.....	Sampford Peverel R.	Devon	Exon	{ J. Sillifant and T. Hugo, Esqrs
Roberts, John ...	Tallyllyn P.C.	Anglesey	Bangor	{ O.F. Meyrick, Esq.
Smith, J. A. ....	Udimore V.	Sussex	Chichester	{ Dowager Countess of Burlington
Scott, William ...	Shapwick V.	Dorset	Bristol	Lord Rivers
Steward, J. H. ...	Hethel R.	Norfolk	Norwich	On his own petition
Sydenham, John...	Brushford R.	Somerset	Bath & W.	On his own petition
Tanner, T. ....	Nynehead V.	Somerset	Bath & W.	Lord Chancellor
Thorne, Joseph ...	Bishops Nympton V.	Devon	Exon	Bp. of Exeter
Trevor, J. W.....	Llanbellan R.	Anglesey	Bangor	Bp. of Bangor
Waite, Dr. ....	High Halden R.	Kent	Canterb.	Abp. of Canterb.
Williams, Evan...	Llanfairisgaer P.C.	Carnarvon	Bangor	Bp. of Bangor
Wright .....	{ St. John's, Newcastle, C.	Northum. Durham		V. of Newcastle.

## CLERGYMEN DECEASED.

Alban, Thomas ..	Llandrillo V.	Denbigh	St. Asaph	Bp. of St. Asaph
Blundell, John ...	Tiverton	Devon		
Bowlby, T.....	Painshaw C.	Durham	Durham	{ R. of Houghton-le-Spring
Bromhead, E.....	Repham V.	Lincoln	Lincoln	{ Merchant Tailors' Company
Bushby, Joseph ...	Holbeck C.	W. York	York	V. of Leeds
Caparn, John .....	{ North and South Leverton R.	Lincoln	Lincoln	F.R. Reynolds, Esq.
Cooper, Sir W. H. Bart. ....	Isleworth House	Middle.		
Cornwall, G. B....	Hereford			
Croese, E. ....	{ Bere Church R., & Master of Colchester Grammar School	Essex	London	J. Bawtree, Esq.
Davies, Robert ...	Llanaltgo R.	Anglesey	Bangor	Bishop of Bangor
Duglinson, J.....	Castlesowerby C.			
Durnford, R.....	{ Goodworth Clatford V.	Hants	Winches.	J. Iremonger, Esq.
Eade, Charles.....	Metfield P.C.	Suffolk	Norwich	Marquis of Bristol
Eades, John .....	Abbotsmorton R.	Worcester	Worcester	T. B. Eades, Esq.
Evans, T.....	Great Catworth R.	Hunts	Lincoln	Brasen. Coll., Ox.
Greenwood, T. ...	{ Lecturer of St. Giles's Cripple-gate, & Chaplain to the Cooper's Company	Middle.	London	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Dioecss.</i>	<i>Patron.</i>
Griffith, Daniel ...	Ceido	Anglesey		
Hedley, Anthony,	Chesterholme			
Hughes, John ...	Llansantffraed Glyn- dyfrdwy R.	Merion.	St. Asaph	Bp. of St. Asaph
J'Ans, F.....	Cruwys Morchard R.	Devon	Exon	T. Comins, Esq.
Jeans, T.....	Witchingham St. Faith R., St. Mary V., and St. John Madder Market R., Norwich	Norfolk	Norwich	New Coll., Oxon.
Jolliffe, W. J.....	Felgate House, near	Crawley, Sussex.		
Keble, John .....	Coln St. Aldwyns V.	Glouces.	Glouces.	} T. Ingram, &c.
Kilvington, E.....	& Poulton P.C.	Wilts	Sarum	
Langley, John ...	Trinity C., Ripon	W. York	York	D. & C. of Ripon
	Stafford			
Lewis, H. J.....	Minor Canon of Worcester Cathedral & St. Peter's V., & Chaplain of St. Os- wald's Hospital	Worcester	Worcester	D. & C. of Worces.
Meadows, P. P....	Torquay	Devon		
Norton, Eardley...	Arnacliffe V. and Blytheburg and Walberswick P.C.	York Suffolk	York Norwich	Univer. Coll., Ox. Sir C. Blois, Bart.
Perrott, J. W.....	Cracombe			
Roberts, W.....	Llanbenlar R.	Anglesey	Bangor	Bishop of Bangor
Sharpe, W. ....	Patteswick D.	Essex	London	Bishop of London.
Smith, A. J. ....	Carlton R. and Alkham V. w. Capel-le-Ferne C.	Lincoln Kent	Canterb.	A. J. Smith, Esq. Abp. of Canterbury
Tait, D. ....	Ipswich			
Thorp, W. ....	Sandford V.	Oxford	Oxford	J. Taylor, Esq.
Townley, G. S. ...	St. Stephen and St. Bennet Sherehog R., & Great Totham V.	Middle.	London	{ Lord Chancellor & Grocers' Co., alt. W. P. Honeywood, Esq.
Whitley, C.....	Aston Ingram R. Lea P.C., w. Lower Ginting V.	Hereford Glouces.	Hereford Glouces.	F. Lawson, Esq. Bp. of Gloucester
Williams, W. ....	Llandoverly	Glouces.	Glouces.	F. Lawson, Esq.

## SCOTLAND.

The King has been pleased to present the Rev. Patrick John Macfarlane to the church and parish of Dron, in the presbytery and county of Perth, vacant by the death of the Rev. Alexander Isdale.

The King has been pleased to present the Rev. James Begg to the church and parish of Libberton, in the presbytery and county of Edinburgh, in the room of Mr. William Purdie, deceased.

The King has been pleased to present the Rev. Finlay Cook to the church and parish of Reay, in the presbytery and county of Caithness, vacant by the death of the Rev. David Mackay,

Sir Alexander Ramsay, Bart., of Belmain, has been pleased to present George Gordon McLean, M.D., preacher of the gospel, to the Chair of Hebrew in the Marischal College and University of Aberdeen, vacant by the death of the Rev. James Kidd, D.D.

## IRELAND.

The following gentlemen have been appointed Domestic Chaplains to his Excellency the Lord Lieutenant of Ireland:—The Very Rev. Marcus Philip Le Fanu, Dean of Emy; the Rev. H. U. Tighe, Rector of Clonmore; the Rev. Henry Irwin; the Ven.

Archdeacon Magee; the Rev. Jeffery Lefroy; the Rev. Joseph Aldrich Bermingham; the Very Rev. the Dean of Ardagh; the Very Rev. the Dean of Kildare; and the Rev. Francis Chamley.

The Rev. W. J. Galbooy has been appointed Curate of Ballina, Mayo.

The Lord Bishop of Elphin has been pleased to appoint the Rev. Francis Irwin Vicar of the parishes of Kinine and Kilrone, in the county of Galway.

His Grace the Archbishop of Tuam has been pleased to appoint the Rev. Michael Hobert Seymour to the Rectorship of Crossmolina, vice the Rev. E. Stock, deceased.

## UNIVERSITY NEWS.

### OXFORD.

*Saturday, January 31.*

The Rev. F. A. Dawson, M.A., of Brasen-nose, has been nominated by the Board of Heads of Houses, to a Chaplaincy on the Bengal Establishment, placed at the disposal of the Chancellor of the University of Oxford by the Chairman of the East India Company.

*February 7.*

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—C. Cheyne, Lincoln; Rev. R. Serjeant, Magdalen Hall; M. H. Marsh, Student of Ch. Ch.; M. F. Tupper, Ch. Ch.; Rev. C. S. Green, Chaplain of Ch. Ch.; Rev. D. Parsons, Oriel; Rev. R. W. Browne, Fell. of St. John's; Rev. A. P. Dunlap, Fell. of St. John's; Rev. E. Penny, St. John's; Rev. G. T. Whitfield, St. John's.

*Bachelors of Arts*—E. J. Edwards, Balliol, grand comp.; E. P. Kitson, Balliol; W. J. Clarke, Balliol; J. Armstrong, Balliol; R. F. Taylor, Scholar of Brasen-nose; H. Woolcombe, Student of Ch. Ch.; H. B. Mayne, Student of Ch. Ch.; R. R. Anstice, Student of Ch. Ch.; W. C. Rickman, Ch. Ch.; C. O. Childe, Ch. Ch.; W. D. Ryder, Exeter; H. Mackenzie, Pembroke; W. F. Robinson, Trinity.

*February 14.*

*Magdalen Hall.*—There will be an Election in the course of the present Term to one of the Scholarships founded by Mr. Henry Lusby. All Undergraduates of not less than four, or more than eight Terms' standing, are eligible. Gentlemen who propose to offer themselves as Candidates are requested to call on the Vice-Principal.

*Lincoln College.*—There will be an Election to four Scholarships and One Exhibition, on Tuesday, the 24th of March. The Scholarships are without limitation. Candidates for the Exhibition must be natives of the Diocese of Durham, or, for want of such, natives of Northallertonshire or Howdenshire, in the county of York, or of Leicestershire, particularly of the parish of Newbold Verdon, or of

the Diocese of Oxford, or of the county of Northampton.

Candidates will be required to deliver in, personally, to the rector, testimonials of their good conduct, on or before Friday, the 20th of March; and Candidates for the Exhibition must, at the same time, produce a Certificate of the place of their birth.

*Ashmolean Society, Feb. 18.*—The following gentlemen were elected Members:—Rev. D. Parsons, M.A. St. Mary Hall; Rev. A. Browne, B.A. Ch. Ch.; J. Thomas, B.A. Trinity; W. G. Ward, B.A. Balliol; R. R. Anstice, B.A. Ch. Ch.; H. Woolcombe, B.A. Ch. Ch.

An anonymous paper on microscopic observations was read, and some remarks made on it by Dr. Buckland.—A representation of an aurora was presented by the Secretary.—A copy of Mr. Johnson's optical investigations was presented by the author.—Mr. Twiss exhibited some specimens of papyrus from Syracuse, and read an account of them. Some discussion took place on the identity of the papyrus with the lotus.—Mr. Twiss exhibited a series of coins of the Roman republic, and read a dissertation on them.—Dr. Daubeny made a few remarks on the agency of water in the combustion of coal tar.

*February 21.*

On Wednesday last, Mr. J. Fereday, Commoner of Worcester College, was elected Scholar of that Society, on the Foundation of Dr. Finney.

On Thursday last, the following Degrees were conferred:—

*Bachelor in Civil Law*—Rev. J. Conyng-ham, Fellow of New College.

*Masters of Arts*—Rev. T. Egerton, Ch. Ch.; Rev. W. H. Poole, Worcester; Rev. F. Sturmer, Queen's; H. N. Dudding, Fellow of Exeter; Rev. R. R. Suckling, Exeter; Rev. A. R. Ludlow, Oriel; E. Maddy, Brasen-nose, grand comp., incorporated from Pembroke, Cambridge; Rev. M. W. Foye, Trinity, incorporated from Trinity, Dublin.

*Bachelors of Arts*—P. Lewis, University; J. E. Bright, Student of Ch. Ch.; D. W. Russell, Ch. Ch.; E. B. Compson, Queen's; E. H. Tracy, Exeter.

## CAMBRIDGE.

Friday, Jan. 24.

On the 14th inst., P. Kelland, Esq. B.A. of Queen's, was elected a Foundation Fellow of that Society.

At the Congregation on Saturday last, R. A. F. Barrett, H. P. Measor, E. S. Creasy, and E. R. Theed, of King's College, were severally admitted to the Degree of Bachelor of Arts.

February 6.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the commencing Bachelors of Arts, were on Friday last adjudged to H. Cotterill, of St. John's, and H. Goulburn, of Trinity, the first and second Wranglers.

On Tuesday last, the Master and Fellows of Sidney Sussex College elected E. Bickersteth, of that College, and C. T. Osborne, of St. John's, Mathematical Exhibitors on the Foundation of Mr. Taylor.

At a Congregation on Wednesday last, the following Degrees were conferred:—

*Bachelor in Divinity*—Rev. J. Green, Catharine Hall.

*Honorary Master of Arts*—R. Denman, Trinity, son of Lord Chief Justice Denman.

*Masters of Arts*—J. M. Dawson, St. John's; G. A. Clive, St. John's; J. W. Harman, Caius.

*Bachelors of Arts*—O. Hollingworth, Sidney; G. Beresford, St. John's.

At the same Congregation the following Grades passed the Senate:—

To appoint Mr. Loft, of King's College, an Examiner for the Classical Tripos, in the place of Mr. Hildyard, of St. Peter's.

To allow to Laing, of St. John's, the Michaelmas Term of 1831, which he has lost from having been placed, when he first came to reside, in an unlicensed lodging-house.—N.B. Laing removed from this lodging, as soon as it was discovered that the house was not licensed, that is, within eight days after the division of the above-mentioned Term.

H. J. Perry, Esq. M.A., Fellow of Jesus, in this University, and of the Chancery Bar, has been appointed Secretary to the Lord Chancellor, in the room of Mr. Barlow, who has resigned.

R. W. Bacon, Esq., Fellow of King's Coll., in this University, eldest son of Edward Bacon, Esq., banker, of Ipswich, was called to the Bar, on Tuesday, the 27th ult., by the Honourable Society of Lincoln's Inn.

February 20.

A Chaplaincy at Madras having been placed by the Deputy Chairman of the East India Company at the disposal of the Chancellor of this University, we understand that the noble Marquis has been pleased to signify to the Vice-Chancellor and Heads of Colleges his

willingness to nominate to that situation such person as they may think fit to recommend.

At a Congregation on Friday last, the degree of Bachelor of Arts was conferred on W. Laing, of St. John's.

At the same Congregation the following Grace passed the Senate:—

To rescind the regulation respecting the Examination for the Classical Tripos, which directs that "The examination shall continue four days, the hours of attendance on each day being from half-past nine in the morning till twelve, and from one till four in the afternoon:—"

And to substitute the following:—The examination (commencing as heretofore on the fourth Monday after the general admission *ad respondendum questioni*) shall continue five days; the hours of attendance on each day being from nine in the morning till twelve; and from one till half-past three in the afternoon.

At a Congregation on Wednesday last, the following Degrees were conferred:—

*Doctor in Civil Law*—J. Buck, Queen's.

*Master of Arts*—J. Saunders, St. John's.

*Bachelor in Physic*—T. A. Barker, Downing College.

*Bachelor of Arts*—J. W. Coventry, Emmanuel.

## DUBLIN.

TRINITY COLLEGE, 1835.

*Hilary Term Examinations.*

N.B. The names of the successful Candidates in each rank are arranged, not in order of merit, but in the order of standing on the College Books.

## SENIOR SOPHISTERS.

HONOURS IN SCIENCE. — *First Rank*: Stack, T.; Chichester, W.; Le Marchant, W. H.; M'Dowell, G. — *Second Rank*: M'Mahon, J.; Yeats, T.; Davis, T. O.; Geran, R.

HONOURS IN CLASSICS. — *First Rank*: Stack, T.; Owgan, H. — *Second Rank*: Nash, G.; Cather, J.; Fenton, G. L.; Draper, V. R.; Morgan, W.

## JUNIOR SOPHISTERS.

HONOURS IN SCIENCE. — *First Rank*: Mr. Shaw, G. A.; Walling, W.; Flynn, J. H.; Tuthill, E. C. — *Second Rank*: Trayer, J. J.; Sandes, F. C.; James, J.; Lynn, J. M.; Hussey, M. R.; Biggs, R. W.; Joly, J.

HONOURS IN CLASSICS. — *First Rank*: Mr. Johnston, R. St. G.; Mr. Synnott, M.; Mr. Verechoyle, J.; Wade, B.; Walsh, J.; Ringwood, F. H.; Eccleston, J. — *Second Rank*: Mr. Lynch, W. W.; Mr. Kyle, J. T.; Shone, J. A.; Hallam, E.; Henn, T. R.; Walker, J.; Kelland, W.; Orr, J. A.; Gabbett, W.; Disney, J.; Fletcher, G.; Dease, J.; King, R.; Hamilton, S.

## SENIOR FRESHMEN.

HONOURS IN SCIENCE. — *First Rank*: Mr. Kelly, C.; Mr. Galwey, T.; Connor,

H. ; Sidney, F. J. ; Roberts, M. ; Jellett, J. H.—*Second Rank*: Warren, R. R. ; Owens, E. ; Sanders, T. ; Flanagan, S. ; Law, H. ; Roberts, W. ; Meredith, E. ; Beere, R. ; Lawson, J. A.

**HONOURS IN CLASSICS.** — *First Rank*: Mr. Torrens, T. ; Mr. Knox, W. ; Wrightson, R. ; Maturin, E. ; Perrin, J. ; Roberts, W. ; Jellett, J.—*Second Rank*: Mr. Douglas, J. ; Hodgins, E. ; Bell, J. ; Waters, J. ; Humphreys, W. ; Roberts, M. ; Meredith, E. ; Burke, J. W. ; Lawson, J. ; Greene, J. ; Watson, J. ; Ring, C. P.

#### JUNIOR FRESHMEN.

**HONOURS IN SCIENCE.** — *First Rank*: Mr. Blood, W. B. ; Kirkpatrick, G. ; Lendrick, J. ; Feinaigle, C. ; Salmon, G. ; Rutherford, A. ; Rutherford, H. ; M'Cann,

M. ; Galbraith, J. ; Coen, J.—*Second Rank*: Mr. Storey, J. ; Mr. Palliser, J. ; Clarke, F. J. ; O'Neill, J. ; Smith, H. ; White, M. ; Newcombe, D. E. ; Byrne, J. ; M'Gillcuddy, F. ; Hudson, J. ; Sullivan, J. ; M'Dermott, R. ; Burr, A. J. ; Hodnett, J. ; Stawell, J. ; Johns, W. ; Gordon, J. G.

**HONOURS IN CLASSICS.** — *First Rank*: Mr. Storey, J. ; Flanagan, J. ; O'Neill, J. ; Law, H. ; M'Dermott, M. ; Tracey, T. ; Neely, R. F. ; Coen, J.—*Second Rank*: Mr. Cairns, H. M'Calmont ; Flanagan, T. ; Sandford, W. ; Moriarty, E. ; Wrixon, N. R. ; Salmon, G. ; Gwynne, J. ; Black, W. F. ; Laughlin, J. W. ; Sharkey, L. G. ; Walsh, J. R. ; Dobbin, T. ; Gordon, J. G. ; Fawcett, P. ; Reynolds, P.

HENRY WRAY, *Senior Lecturer*.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons* — The lady of the Rev. M. Geneste, Cowes, Isle of Wight ; of Rev. F. Rice, Fairford V. (still born) ; of Rev. E. Fisher, Ongar R. ; of Rev. J. S. Halifax, Melton Mowbray ; of Rev. W. Mercer, Hale End, Walthamstow ; of Rev. W. Scott, Shapwick V., Dorset ; of Rev. F. Rice, Fairford V., (still born) ; of Rev. J. Walker, Kirkwhelpington V. ; of Rev. J. D. Mosey, Blatherwyke R. ; of Rev. Philip Jacob, Crawley R., near Winchester ; of Rev. W. B. Wroth, Edlesborough V., Bucks ; of Rev. J. Athawes, Loughton R., Bucks ; of Rev. C. Mackenzie, Reading ; of the Rt. Rev. the Lord Bishop of Jamaica, Bishop's Penn, Jamaica ; of Rev. W. C. Rieley, Souldern R. ; of Rev. H. Collinson, Castle Eden ; of Rev. C. Nesfield, Stratton St. Margaret, Wilts ; of Rev. E. N. Braddon, Rochester ; of Rev. J. Bartholomew, Morehead Bishop R.

*Of Daughters* — The lady of the Rev. R. Jarratt, Newlands, near Halifax (still born) ; of Rev. R. Grenside, Colehill, Warwickshire ; of Rev. E. Woodhouse, Wolsey Grange, Esher ; of the Rev. the Provost of Oriel Coll., Oxford ; of Rev. J. D. Shafto ; of Rev. A. H. Pearson, Montague-place, London (still born) ; of Rev. J. P. Stockwell, of Wilton, Wilts (of twins) ; of Rev. R. Clayton, Lincoln Hill, Newcastle.

### MARRIAGES.

Rev. T. Mack, of Tunstead, Norfolk, to Catherine Bailey, youngest d. of the late Mrs. White, of Bracondale, near Norwich ; Rev. T. C. Storie, of Thames Ditton, to Amelia Elizabeth Charlotte, eldest d. of A. Mackenzie, Esq. of Woolwich ; Rev. William Mayo, C. of Steeple Langford, Wilts, to Charlotte, d. of the late Dr. Dyer, of Ordmarston, Wilts ; Rev.

J. R. Phillot, M.A., Fellow of Magd. Coll., Oxford, to Alicia Catherine, d. of the late Rev. Richard Mant, R. of All Saints, Southampton ; Rev. S. M. Walker, V. of St. Enoder, to Maria, eldest d. of R. Hoskin, Esq. of Caswick, Cornwall ; Rev. G. E. Smith, B.A., of East Marden, Sussex, to Isabella, second d. of Mr. Peter Clark, of Mincing-lane, London ; Rev. E. D. J. Wilks, of Ponder's End, to Eleanor Hannah, only d. of Mr. S. Hawes, of the same place ; Rev. George Cubitt, M.A., Chaplain of St. George's church, Madras, to Emily, second d. of Col. Garrard ; Rev. J. W. Cobb, of Queen's Coll., Camb., to Mary Hanson, second d. of H. H. Dearnly, Esq., late of Diham, Norfolk ; Rev. T. D. Young, B.A., of Queen's Coll., Camb., to Catharine, youngest d. of the late Mr. John Raven, of German's Norfolk ; Rev. C. Martyn, to Clarissa, fourth d. of the late Sir C. Flower, Bart. ; Rev. J. R. Pigott, V. of North Marston, Bucks, to Emma, d. of the late Abbot Upcher, Esq. of Sheringham ; Rev. J. R. Stephens, of Ashton-under-Lyne, to Elizabeth, eldest d. of the late H. Henwood, Esq. of York ; Rev. E. Lewis, of Llanbeder, Brecon, to Charlotte Auriol, youngest d. of the late Rev. Edward Auriol Hay Drummond, D.D., Dean of Bocking, and brother of the late Earl of Kinnoull ; Rev. Edward Blencowe, M.A., Fell. of Oriel Coll., Oxford, to Ellen Theresa, second d. of Henry Lucas, Esq. M.D., of Brecon ; Rev. J. S. Wagstaffe, M.A., of Lincoln Coll., Oxford, Lecturer of Grantham, to Sarah, eldest d. of the late F. Blagoe, Esq. of Car-Colston, Notts ; Rev. G. H. Hine, Chaplain to the Westminster Bridewell, and Sunday Evening Lecturer at St. Anne's, Westminster, to Catherine, d. of the late A. Arrowsmith, Esq. of Soho-square, London.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## CAMBRIDGESHIRE.

A quarterly meeting of the Peterborough Diocesan and District Committee of the Society for Promoting Christian Knowledge, and Society for the Propagation of the Gospel in Foreign parts was holden at the palace, on Tuesday, the 6th day of January, 1835; the Right Reverend the Lord Bishop of Peterborough in the chair. The treasurer's and secretary's accounts were laid before the committee; from which it appeared, that the receipts ending with the 6th of January, 1835, amount to 114*l.* 13*s.* 11*d.*, which, with the balance of 49*l.* 16*s.* 4*d.* in the treasurer's hands on the 7th of January, 1834, make a sum total of 234*l.* 10*s.* 3*d.*

It appeared also from the treasurer's and secretary's accounts, that the disbursements for the year ending with 6th January, 1835, amounted to 170*l.* 16*s.* 8*d.*, leaving a balance of 63*l.* 13*s.* 7*d.* in the hands of the treasurer.

From the secretary's report it appeared that during the same year, 257 bibles, 259 testaments, 919 prayer books, 402 other bound books, and 5383 unbound books and tracts, on the society's list, were distributed by this committee.—*Camb. Chron.*

## CHESHIRE.

The parishioners of Coddington, have presented their late minister, the Rev. J. Y. Dod, of Edge Hall, with a piece of plate of the value of 23*l.*, as a token of the high estimation in which they hold the discharge of his high and important duties for a period of seven years.—*County Herald.*

## CUMBERLAND.

**SCHISM AMONG THE METHODISTS.**—A few days since the Rev. Thomas Dunn, Wesleyan minister, of Carlisle, expelled a leader from office and membership, on his own and sole authority. The other leaders protested against such arbitrary conduct, and their protest, and refusal to withdraw the same, has been followed by their own expulsion *en masse*. A meeting was immediately afterwards called by the leaders, and the plain facts of the case were stated to all the members present, who, with two exceptions only, pledged themselves to stand by and support their

leaders. The affair has caused great excitement among the methodist body. Thus the matter rests for the present.—*Oxford Paper.*

## DERBYSHIRE.

On Tuesday, Feb. 10, the anniversary meeting of the Derby and Derbyshire Auxiliary Society for promoting the due observance of the Lord's day was held at the Lancasterian school-room, in this town, and was numerously and most respectably attended. The chair was taken soon after twelve o'clock, by Sir George Crewe, Bart., M. P., who, in an impressive address, opened the business of the day, after prayer had been offered up by the Rev. A. T. Carr.

One of the secretaries, the Rev. W. Leeke, read the report of the society's labours during the past year, being the first of its existence.—*Derby Mercury.*

The Rev. C. S. Royds, M. A., and the Rev. Reginald Chas. Pole, were elected protectors to represent the clergy of the diocese of Lichfield and Coventry in the convocation.—*Derbyshire Courier.*

## DEVONSHIRE.

The Rev. C. E. North, rector of Child Okeford, and of the Isle of Portland, finding that he could not perform the duties of both parishes, voluntarily sent his resignation of the living of Portland to the patron, the Bishop of Winchester, who immediately appointed the Rev. J. Harrington as Mr. North's successor, under a promise of residence. To this condition, the new rector willingly consented, and as there has not been from time immemorial a parsonage house, immediately purchased a recently built house in the centre of the island, and brought his wife and family to reside in it. The islanders have now full duty twice every Sunday in the church, which is filled with a very attentive congregation.—*Western Luminary.*

The parishioners of Lower Brixham met on Feb. 19, for the purpose of presenting the Rev. E. J. Wilcocks, curate of the parish, with a handsome tea service of massive silver. On each article was engraved the following brief, but appropriate, inscription:—"A parting token of affec-



tion and respect to the Rev. E. J. Wilcocks, from the parishioners of Lower Brixham. Feb. 1885."—*Exeter Gazette*.

BARNSTAPLE.—Thursday, Jan. 29, pursuant to a requisition that had been presented to the archdeacon of Barnstaple, the Rev. George Barnes, a meeting of the clergy took place at the Golden Lion Hotel, for the purpose of considering some questions most important to the interest of the national church, and of expressing entire confidence (if it should be deemed advisable) in any measures which, in co-operation with his Majesty's government, the bishops of our church may think fit to pursue, for the rendering more effective its discipline, for the equitable adjustment of all questions relating to its property, and the religious instruction of the people. Resolutions and an address to the bishop, in accordance with the views of the meeting, were passed.

The following is his lordship's reply:—  
"Exeter, Jan. 29.

"DEAR MR. ARCHDEACON—The address which you have conveyed to me from the clergy of your archdeaconry gives me the gratifying assurance that one sentiment of ardent attachment to the best interests of our venerable church animates every portion of this great diocese. If from other bodies of my clergy I have received the expression of similar sentiments at an earlier period, it is not, I well know, because these sentiments are felt less strongly by the clergy of the archdeaconry of Barnstaple. This cordial unanimity (for such it almost literally has shewn itself to be) in a diocese which numbers more than 800 clergy, may, I should hope, be regarded as a fair criterion of the general sentiments of our brethren throughout England. The bishops, therefore, in contributing, as I am confident that they will, their best endeavours to forward any equitable measures which shall be devised for settling permanently all questions respecting the temporal concerns of the church, and to accomplish such reforms as shall be found expedient for the advancement of our infinitely higher objects, the spiritual interests of the people committed to our charge, will have the satisfaction of knowing that they are in full accordance with the judgment and the feelings of the clergy at large. May it please God to bless those endeavours, and to make them effectual to the great ends to which they are directed.—I am, dear Mr. Archdeacon, your affectionate friend and brother,  
"H. EXETER.

"The Venerable the Archdeacon of Barnstaple."—*Exeter Western Luminary*.

#### DORSETSHIRE.

At a meeting of the clergy held at Blandford church, the Rev. Robert Moore, rector of St. Giles, and the Rev. John Watts, rector of Tarrant Gunville, were unanimously elected proctors, to represent the diocese of Bristol in convocation.—*Salisbury Herald*.

#### DURHAM.

GATESHEAD.—The chaplain of King James's Hospital, seeing some of his Sunday school children shoeless, at the suggestion of one of his teachers, set up a shoe club. It was managed by one person. The children, by weekly payments of 3d. each, paid in 9l. 9s. 5d., and received in addition 3l. 16s. 7d. from charitable resources, at the rate of 40 per cent., and orphans 60 per cent. profit, if they behaved well. If not, the profit was partly, or entirely withdrawn, and the parents paid more. Yet, they thanked the manager, as the children behaved better after their correction. The whole sum of 13l. 6s. bought seventy pair of shoes—many flocked to the school whilst the club was carrying on, but on the whole, the average of attendance has greatly increased.

The half-yearly examination of the Durham Grammar School recently took place, in the presence of the venerable Archdeacon Thorp, Warden of the University, the Hon. and Rev. Dr. Wellesley and the Rev. Geo. Townsend, Prebendaries of Durham, the Rev. Temple Chevallier, W. Palmer, Esq., Classical Tutor, and C. Whitley, Esq., Mathematical Tutor of the University. The "Trevor Prize" for Latin composition was awarded to Mr. W. Young, and presented to him in a very impressive speech by the honourable donor. Prizes were likewise adjudged, in classics, to R. Ornsby, R. Pattenson, R. Thompson, J. Hays, J. Davison, and F. Sheffield; and in mathematics, to W. Young, W. Greenwell, and H. Bowly.

On the 7th inst., a meeting of the inhabitants of South Shields took place in the Seamen's-hall, to witness the presentation of some plate from the working classes to their benevolent and pious minister. The articles were an elegant salver, and pocket communion service, in a morocco case; the salver bore the following inscription:—"This salver, with a pocket communion service, was presented to the Rev. James Carr, by the working classes of South Shields, as a testimony of their gratitude for his unwearied exertions in visiting the poor and afflicted during two awful visitations of the cholera." A skin of parchment contained the names of the subscri-

bers, amounting to 1289, some of whom gave as little as one halfpenny, that their names might be enrolled in testimony of their gratitude. An address to the rev. gentleman, prepared by the committee, was read by John Redpath.

#### KENT.

At the Gravesend Conservative Society, instituted the 20th of January, 1835, by Electors residing within the Gravesend polling district of West Kent, a Declaration was agreed to from which the following is an extract:—"We declare our allegiance to the throne, and our veneration for the Church established by law; as the bulwark which affords protection to other denominations of Christians against the encroachments of popery; and as the standard of pure Christian faith, which presents a salutary check to the inordinate increase of sects."—*Kentish Observer*.

On the occasion of the recent marriage of the youngest daughter of the Rev. J. Maule, the incumbent of the parish of St. Mary, Dover, the churchwardens waited on the rev. gentleman at his house, and presented him with a most feeling and highly complimentary address, recognising his great services to the parish.

His Grace the Archbishop of Canterbury has been pleased to collate the Rev. John Hodgson to the Vicarage of St. Peter's, Thanet, upon which occasion, Mr. Hodgson ceded the vicarages of Sittingbourn and Kennington, in this county.—*Dover Telegraph*.

#### LANCASHIRE.

On Tuesday, January 27, an important meeting of the clergy of this deanery was held at Garstang. It was called for the purpose of making known to the bishop the sentiments of the clergy on the subject of church reform. We have understood that it was numerously attended, and that an address to his lordship was unanimously agreed upon, expressive of the clergy's attachment to the doctrines and polity of the established church, and of their earnest wish it should be rendered as effective as possible for the extension of Christian principle. It mentioned also their wish that the king should issue a commission of inquiry, with a view to the remedy of all evils, which through time or change in circumstances might have arisen, and to put the church in as efficient a condition as possible for the propagation of good.—*Lancaster Gazette*.

#### THE BISHOP'S ANSWER.

"Palace, Chester, Jan. 29.

"My Dear Sir,—I beg to convey to you, as chairman of the meeting at which

it was subscribed, my acknowledgment of the address which you have forwarded to me, containing the sentiments of a large proportion of the clergy of Amounderness on the affairs of our church; and I have received with satisfaction the renewed assurance of attachment to the essential excellence of our establishment which is there declared by a valuable body of my clergy.

"Of the disadvantages under which the church is labouring, and which are noticed in the address, some may admit of easy remedy; others, I fear, are closely interwoven with our state of society, and will hardly disappear till a more general conviction prevail that public or private resources can never be more wisely employed than in promoting the glory of God and the interests of religion.

"At the same time I concur with those who have signed the address in thinking that much benefit might be derived from an authorized inquiry into the circumstances of the church, into the causes which, in different parts of the country, are impeding its efficiency, and the best means of removing them. It will be my duty to communicate your sentiments upon this subject in accordance with your desire.

"Meanwhile I rejoice in the concluding paragraph of your address, which assures me of your willingness to co-operate in all those measures which may be most likely, under the divine blessing, to advance the great object of our church establishment. For it is certain that under any general system many local difficulties and deficiencies must occur which can only be remedied by local exertions, and individual zeal; and that they may be thus remedied, even under our present circumstances, is proved by what has taken place under my own observation in many parts of the deanery of Amounderness.

"I remain, rev. and dear sir, your affectionate brother, J. B. CHESTER.

"Rev. R. Carus Wilson,  
Vicar of Preston."

#### LINCOLNSHIRE.

The Incorporated Society for Building Churches have voted another 100*l.* towards the rebuilding of St. Michael's church, in Stamford.

#### MIDDLESEX.

CONVOCATION OF THE CLERGY.—Friday, Feb. 20th, a convocation of the clergy was held at St. Paul's Cathedral, at which were present the Archbishop of Canterbury, the Bishop of London, the Bishop

of Llandaff, the Bishop of Exeter, the Bishop of Hereford; and a considerable number of other members of the clergy. The dean of the arches, Sir John Nicholl, went in procession, attended by the vicar general, the advocates, and proctors of the ecclesiastical court, in their robes, to the Chapter-house, from Doctors' Commons, where they met the Archbishop of Canterbury. The bishops assembled in the lord mayor's vestry in the cathedral, and having robed, they proceeded to the western entrance, where they met the Archbishop of Canterbury, the dean of the arches, &c., and the whole walked in procession, including the dean and chapter, the choir, &c., to the eastern part of the cathedral, to hear divine service. Prayers were read by the junior bishop; after which was performed the anthem of "O! pray for the peace of Jerusalem," &c. A sermon was then preached by the Rev. H. J. Rose, chaplain to the archbishop, after which was sung the anthem "Gloria in Excelsis." After the archbishop, the bishops, the dean of the arches, &c. had returned to the Chapter-house, the clergy of the lower house proceeded to the chapel in the north side of the cathedral, and elected a prolocutor to be present at the next meeting of the convocation, at which an address to his majesty, usually presented on the commencement of a new parliament, will be agreed to.—*Times*.

The King has been pleased to direct letters patent to be passed under the great seal, appointing his Grace the Archbishop of Canterbury, the Rt. Hon. Lord Lyndhurst, Lord High Chancellor, his Grace the Archbishop of York, the Rt. Hon. the Earl of Harrowby, the Rt. Rev. the Lord Bishop of London, the Right Rev. the Lord Bishop of Lincoln, the Right Rev. the Lord Bishop of Gloucester, the Right Hon. Sir Robert Peel, Bart., the Right Hon. Henry Goulburn, the Right Hon. Charles Watkin Williams Wynn, the Right Hon. Henry Hobhouse, and the Right Hon. Sir Herbert Jenner, Knight, his Majesty's commissioners for considering the state of the several Dioceses in England and Wales, with reference to the amount of their revenues, to the more equal distribution of episcopal duties, and to the prevention of the necessity of attaching, by commendam, to bishoprics, benefices with cure of souls; also for considering the state of the several cathedral and collegiate churches within the same, with a view to the suggestion of such measures as may render them most conducive to the efficiency of the Established Church; and for devising the best mode of providing

for the cure of souls, with special reference to the residence of the clergy on their respective benefices.—*London Gazette*.

SAINT MARTIN, IN THE FIELDS.—On Thursday morning, 5th, a meeting of the parishioners was held in the vestry-room, to nominate a lay-clerk, in the place of Archdeacon Hamilton. The Rev. Mr. Dukenfield, vicar, was called to the chair. Mr. Simpson, the churchwarden, moved that Mr. Perks, the present deputy-clerk, be nominated to the vacant office. Mr. Fenn supported the nomination. Mr. Dukenfield contended that the right of appointment was vested in himself, and not in the parishioners; but, as he approved of the nomination made by them, he should not contend the point, yet retain his right, and would merely enter a protest, to save the rights of his successors. Mr. Smith, Colonel Jones, Mr. Pouncey, Mr. Staunton, Mr. Weld, and several other gentlemen, took a part in the discussion, which ended in the nomination of Mr. Perks to the office, with the right to retain the same fees he received as deputy-clerk. Mr. Dukenfield then read the minutes of the proceedings, which set forth his right to nominate the clerk of the parish, but he would waive it on this occasion, in deference to the parishioners, without sacrificing the right of his (the Rev. Mr. Dukenfield's) successor. The meeting then broke up in a spirit of peacefulness seldom witnessed in this parish, and we hope the same friendly feeling will long continue with the parishioners and their new vicar.—*Morning Herald*.

The commissioners of the Bishop of London, to enquire into the state of glebe-houses, &c. belonging to the clergy, are at present actively engaged in their visitations of the diocese, with a view, it is presumed, to the stricter enforcement of residence. The commissioners in the central district of the city of London are, the Rev. Dr. Russell, late of the Charter-house, the Rev. Mr. Hale, chaplain to the bishop, and the Rev. Mr. Robder.—*Record*.

Their Graces the Archbishops of Canterbury and York, and the Bishop of London, acting as trustees of the Cholmondeley charities, have presented a donation of 100*l.* to the Refuge for the Destitute, Hackney-road and Hoxton, in furtherance of the benevolent objects of that institution.—*Morning Herald*.

The question of the church-rate has been decided at Hammersmith. The following was the state of the poll at its close:—For the rate, 250; against it,

236. Majority in favor of the rate, 14.—*Albion.*

A King's Letter has been addressed to the Archbishop of Canterbury, directing that sermons be preached throughout the country, in aid of collections for the instruction of the negroes in the West Indies.

The Archdeacon of London held a meeting of the clergy within the archdeaconry, on Friday, 15th, at St. Sepulchre's Church, to elect from their body two proctors to represent them at the convocation. The venerable archdeacon, after explaining to the clergy present the object of the meeting, stated that, although the convocation had not lately been required to perform any duties, yet, as great changes were expected with regard to the church, it would not be improbable but that some reference with regard to them might be made to the convocation, and therefore it was their duty to send persons well qualified to represent them. The Rev. Dr. Shephard and the Rev. Dr. Russell having been proposed and seconded, were unanimously elected. A vote of thanks was then passed to the venerable archdeacon, who, in returning thanks, intimated his intention of making a parochial visitation in the course of the summer, and personally to inspect the several churches within the archdeaconry, and stated that the reason he had not before done so was the general good state of the churches, and that whenever it was otherwise, and it had been mentioned to him, he had visited that particular church, and had always found that method attended with every possible advantage.—*Morning Herald.*

#### NORTHUMBERLAND.

The Bishop of Durham has forwarded to the Rev. L. Yarker, vicar of Chillingham, the sum of 100*l.* towards the building of schools in that parish, for the education of the poor. The Right Hon. the Earl of Tankerville has also contributed the sum of 25*l.* to the same object, and has generously given a piece of ground and stone for the erection of a suitable building. In addition to these munificent gifts, the reverend vicar has received, towards the same object, the sum of 50*l.* from the executors of the late Bishop Barrington.—*Newcastle Journal.*

We are happy to have it in our power to state, that upon being informed of the subscriptions collected in the vicinity of Newcastle, the last autumn, the Bishop of Quebec appointed a travelling missionary.—*Ibid.*

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#### OXFORDSHIRE.

CHURCH MISSIONARY SOCIETY. — On Sunday, the 14th of January, a sermon was preached at St. Aldate's Church, Oxford, on behalf of this Society, by the Rev. Mr. Woodroffe, after which a collection, amounting to 31*l.* 3*s.*, was made at the doors.—On Monday evening, the anniversary of the Oxford Church Missionary Association was held in the Town-hall, the Warden of Wadham College in the chair. The meeting was very fully attended, and a collection of 86*l.* was received at the doors.—*Oxford Paper.*

BANBURY. — On Wednesday evening, the 11th of January, the Anniversary Meeting of the Church Missionary Society was held in the National-school-room, and was very numerous and respectfully attended; the Rev. J. Rushton, B.D., in the chair. The meeting was addressed by the Rev. R. Greaves, the Rev. C. Heurtley, the Rev. Arden Bayley, the Rev. Mr. Woodroffe, and some others. The statements made by the Rev. Mr. Wilkinson, missionary from India, exhibited the deplorable state of those regions, and at the same time gave reason to hope that efforts making to communicate religious knowledge were not altogether unsuccessful. A Report of the proceedings of the Society was read, and a collection made at the doors, which amounted to 5*l.* 12*s.* 2*d.*—*Ibid.*

#### SHROPSHIRE.

A district meeting, to establish the intended Diocesan Church Building Society, was held at Shrewsbury, on the 20th of January, the Right Hon. the Earl of Liverpool in the chair. The meeting was attended by many of the nobility and leading gentry of the vicinity, and donations were made in the room to the extent of upwards of 1,200*l.*, exclusive of annual subscriptions. The bishop of the diocese was present, and amongst the principal contributors were the Earls of Liverpool and Kilmorey, Lord Hill, Sir Rowland Hill, Bart., W. Charlton, Esq., and the Rev. R. Pemberton, who subscribed 100*l.* each. Letters were also received from other noblemen and gentlemen who were unable to attend, expressive of their best wishes for, and hearty concurrence in, the objects of the Society. On the same day the Duke of Sutherland presided at a similar meeting held at Newport, at which contributions towards the funds of the intended Society were entered into, amounting to 600*l.*, independent of annual subscriptions. This sum included donations

of 100*l.* from William Botfield, Esq., the Rev. E. Pryce Owen, 80*l.*, and P. Sillitoe, Esq., Rev. O. Leycester, and Edmund Cludde, Esq., 50*l.* each. At this meeting the noble President stated his intention of giving 1,000*l.* to endow a new church at Ketley, in addition to a donation towards its erection; and the bishop mentioned that the Countess of Bridgwater had undertaken to build a chapel-of-ease at Whitchurch, at her own expense.—*Birmingham Gazette.*

At the Anniversary Meeting of the Bath Auxiliary Temperance Society, on Tuesday, February 6, the Lord Bishop of Bath and Wells took the chair. The Report was read by the Rev. Owen Clarke. The number of members now amount to 944. The system of money-clubs had been continued amongst the members; 238*l.* had passed through these depositories of the poor. The meeting was addressed by the Rev. G. A. Baker, the Rev. Harvey Marriot, Capt. Thicknesse, Dr. Morgan, &c.—*Salisbury Herald.*

#### SOMERSETSHIRE.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.**—The annual meeting of the Bath branch of this excellent society was held on the 27th of January. In consequence of the Abbey Church being under repair, Divine service was performed at Christ Church. A most admirable sermon was preached by the Rt. Rev. the Lord Bishop of Barbados, from John iv. 23rd verse.

After Divine service, the Meeting was held at the Assembly-rooms, the Lord Bishop of Bath and Wells in the chair.

The Annual Report was then read by the Secretary, the Rev. G. A. Baker. It was a most interesting document, and detailed the proceedings of the Society in a clear and comprehensive manner.

SIR WILLIAM COCKBURN, in a neat speech, moved the first resolution, which was seconded by the Rev. J. Algar, of Frome, who, in a speech which was listened to with great interest, said,—It happens I know much of the benefits resulting from the exertions of this Society in Canada. A great number of people have been sent to that country as emigrants from the town in which I reside; they write frequently to their friends in England, and their correspondence speaks highly of their sense of the privilege they enjoy of worshipping God in the manner to which they have been accustomed, and to which they are conscientiously attached—they speak of it in heartfelt terms of gratitude. They state it as a common

fact, that many persons go regularly seven, eight, or ten miles to perform their Sabbath devotions at the altar of the establishment, I will name one instance in particular: an officer on half-pay, who emigrated about three months ago, settled in a newly-built town, in the neighbourhood of the falls of Niagara; he found every thing more than answering the representations which had been made to him, with the sole drawback of there being no episcopal place of worship. Our excellent Society had not yet taken cognizance of it, or, which is more likely, had not the means of planting a church there; in consequence, the friends of which I speak abandoned the place and went forty miles further, and now attend a church built by this Society, and supplied by a missionary sent by them. (Cheers.)

CAPTAIN MUTTLERBURY moved the second resolution, which was seconded by the Rev. C. M. Mount.

The Rev. G. A. BAKER here stated a circumstance of which he was not before in possession, namely, that the increase of subscriptions and donations for the last year amounted to 130*l.*; he hoped this would stimulate the Bath public to yet greater exertions. (Applause.)

The Right Rev. the LORD BISHOP OF BARBADOS, in proposing the third resolution, said,—My Lord, I know not how I can better perform the duty I have undertaken than by making such comments as I may, from my local knowledge, be prepared to offer on the account furnished by the Secretary in London. The objects of the three societies which, in this instance, are co-operating are, the Propagation of the Gospel in Foreign Parts, the Promotion of Christian Knowledge, and the Conversion and Instruction of the Negroes throughout the British Islands. The negro is now free; either wholly, as in Antigua, or conditionally, as an apprentice for a period not exceeding six years; he stands, therefore, more than ever in need of religious instruction. The churches, chapels, and schools, are ill calculated for a population of 800,000; they will, in fact, only accommodate 53,000, leaving a very considerable portion altogether deprived of the ordinances of religion, and without God in the world. I think that the public stand much in need of information relative to the situation of the colonies. Some of the islands are divided into parishes, and provided with churches, school-houses, &c. This statement, however, will apply only to the Islands of Barbados, St. Christopher's, Nevis, Tortona, Montserrat, and St. Vincent's. In these islands additional

assistance is required. But I regret to add there are other islands, for instance, Trinidad, Dominica, St. Lucie, Tobago, Essequibo, and a large portion of British Guiana, without any, or at most with only two clergymen to supply the wants of a large number of inhabitants. In British Guiana, all the inhabitants are situate in length of line, along the banks of rivers, &c., and we are, therefore, unable to act centrally; they require, therefore, a greater number of clergy than would be otherwise requisite. I wish it to be fully understood how much has been already done by the colonists and this country for this portion of the West Indies, but how much, nevertheless remains to be done, and how earnestly it is desired. With regard to education only, the demand is urgent—the number of children belonging to this population between the ages of four and sixteen is computed at 100,000; of these, the number returned as receiving education is only 25,000. It is not generally understood that, in all the schools maintained by grants from this country, the national system of education is introduced; the children, free or slaves, are taught to read, to write, to keep accounts, and are instructed in religious principles. No difference is made between the free and slave—the negro enjoys all the advantages of the free. It may be reasonably presumed that the inhabitants of the West Indies will come forward to the utmost extent of their means to meet the demands which are daily growing. But they are no longer required by law to make this provision for those who are now out of their hands. In one Island the masters have wholly emancipated them, but in the others they are still subject to an apprenticeship for six years. Neither are they able from their limited means to provide instruction for themselves. As a free man the negro might be expected to do this, but he is hardly yet free, and knows not the advantage of freedom. It is the gospel of Christ alone which can give him true freedom, which says to the slave as well as to his master, “if the Son make you free ye shall be free indeed.” Blessed will be the effects, not only in our own colonies, but in Africa itself, to which many may be induced to return, animated with a holy zeal to carry the glad tidings of a Saviour to their father-land.

The third resolution was seconded by the Rev. H. Marriott.

P. BORTHWICK, Esq. M. P., moved the next resolution. He was received with great applause, and spoke to the following effect:—“I came from a distance with much pleasure to propose the motion now

before me. It is necessary to state that the island of Ceylon contains a population of two millions, and that in extent it is little less than Ireland; the natives being chiefly addicted to Buddhism and Mahommedanism. This alone might be argument enough. But Ceylon is in a position which calls more loudly upon our aid than this statement would of itself suggest. It was first conquered by the Portuguese, a people who cherished the most corrupted form in which Christianity has ever appeared among men. I speak this with all christian feeling towards the members of the Roman Catholic Church: but I must say, that if the history of the dark ages shews a more corrupt state of religion than another, the example is to be found in Portugal. If religion in Portugal is such, and in saying this I am using gentle expressions, how much more likely are we to find corruptions in a country conquered by Portugal in the darkest of Portugal's ages. Not only do we find Mahommedanism and Buddhism, and this corrupted form of Christianity in Ceylon, but shackles of a still heavier form are laid upon the island in consequence of the divided and distracted manner in which the doctrines of Christianity have been presented to the minds of its inhabitants. It is beautiful to see brethren dwell together in unity, so beautiful is it to see doctrines in the unity of truth, undivided by jarring differences. This is not the case in Ceylon. Formerly the evil in question owed its rise to the darkest and most corrupted form of Christianity; then, when the island passed into the hands of the Dutch, the extremely difficult and theological question called Calvinism, became the dominant persuasion among the Christian portion of the inhabitants. Right or wrong, points like those involved in the doctrines of Calvinism ought not to have been submitted to the consideration of a population so circumstanced. We find St. Paul addressing learned men after a learned fashion, and well we know that the clergy of the Church of England are in this respect like that apostle. But they attempt not to present the subtleties of doctrine to minds hitherto the seat of ignorance or superstition.”

The Ven. Archdeacon Moysey, and the very Rev. the Dean of York moved the other resolutions in eloquent speeches.

The thanks of the meeting were then moved to the right rev. chairman, by the Rev. Mr. Morgan, seconded by P. Borthwick, Esq.; who took occasion to congratulate the meeting on the evidence they had on all occasions that the bench

bishops were never wanting in alacrity when called on to do their duty.

The applause with which the above proceedings were throughout greeted most strongly marked the great interest which the subject excited. We are happy to find that the collections this year have much exceeded any former amount on a similar occasion—the total being 90*l.* 10*s.*, of which 57*l.* 5*s.* were collected at the church, and 33*l.* 5*s.* at the rooms.—*Bath Chron.*

#### SURREY.

The Camberwell Collegiate or Proprietary School, in connection with King's College, was opened on Monday, the 9th instant, in the presence of the Rev. J. G. Storie, vicar, as president, the committee, and proprietors, and a company of 700 ladies and gentlemen. A prayer was, in the first instance, offered up by the vicar, who also explained the design of the institution: which was followed by an address from the Rev. J. A. Giles, the head master, detailing the scholastic plan it was intended to pursue.—*Times*.

**LAMBETH CHURCH-RATE.**—On Friday, February the 20th, at 10 o'clock, a vestry of the parishioners of Lambeth was held in the vestry-hall, which was afterwards adjourned to the boys' school-room, in consequence of the crowded state of the hall, for the purpose of making an assessment for the repairs of the church; Mr. Kershaw in the chair.

Mr. Rogers, rector's churchwarden, laid before the vestry a statement of expenses, and in doing so he observed that every attention had been paid to economy. The sum he required would be 1,663*l.* 7*s.* 8*d.*, out of which 900*l.* would be required for the repairs of the tower of the church at Lambeth Palace. There were arrears due of a former rate to the amount of 640*l.*, besides burial fees. To defray his expenses a rate of 2*d.* in the pound would leave a surplus of 266*l.* 17*s.* 9*d.* Since the last rate in January, a scaffold had been raised round the tower of the church, which had been found to require very extensive repairs. He had had the gratuitous advice of Mr. Beazley and Mr. Porter, architects, who have stated that from the belfry upwards it is in such a dangerous state from decay, that unless speedily repaired, there is a probability of its not standing long. The tower itself was built about the year 1374, since which time nothing has been done to it, though the body of the church has been repaired several times. Independent, therefore, of the question of a church-rate, considering the structure as

a monument of antiquity, it became then still more to support the rate. After several remarks upon the various items of expenditure, he put his resolution.

The rate was refused, and a poll consequently demanded; at the close of which there was a majority of 250 in its favour.

#### SUSSEX.

An evening school, for educating the young chimney sweepers of this town, has lately been established in Warwick-street, under the patronage of our much respected vicar, the Rev. H. M. Wagner. A large proportion of those now in Brighton attend it regularly, and evince the greatest desire to obtain instruction. We have reason to believe that schools of the same description will soon be established in all the populous cities and towns in the kingdom. An evening school for adults has also been established, which, under the zealous superintendence of the Rev. Mr. Langdon, is, we have reason to believe, doing much good.—*Brighton Gazette*.

The Rev. William Turner, with his usual benevolence, has caused a second distribution of coals to be made to the poor of Fishbourne, of which parish the rev. gentleman is rector.

On Friday, Feb. 20, the first stone of a chapel of ease to the parish of Fletching was laid by the Countess of Sheffield, at Danehill, in the presence of most of the neighbouring families, and a very large concourse of people. This is the third chapel now building in that part of the county.—*Sussex Advertiser*.

#### WARWICKSHIRE.

One of the largest, but certainly the most respectable, meetings that ever was held at Birmingham took place at one o'clock on Tuesday, Jan. 27th, in the above town. The meeting was held in the assembly room of Dee's royal hotel. There were a large number of fashionably-attired females present. Among the most distinguished personages that attended the meeting we observed the Right Rev. the Bishop of Lichfield and Coventry, the Earl of Dartmouth, the Earl of Aylesford, the Earl of Bradford, Viscount Clifford, the Archdeacons of Salop, of Stafford, of Coventry, of Denbigh; the Dean of Lichfield, Sir J. Wrottesley, M.P., Mr. Dugdale, M.P., Mr. Hawkes, M.P.; the Rev. Messrs. R. Bedford, Bray, A. Clive, E. Burn, W. Marsh, T. Mosley, J. Corbett, Dr. June, J. Leigh, H. Poltney, and nearly all the resident clergymen in Birmingham and the surrounding districts. There must have been about three thousand persons present. The object of the meeting was

to promote the building of churches in the diocese of Lichfield and Coventry, to extend religious instruction to the lower classes, and to call upon the kingdom at large to follow the example that was to be set them. The Bishop of Lichfield and Coventry presided. In explaining the object of the meeting, his lordship said, he would take seventeen different parishes in his diocese, and he found that out of that number only the inhabitants of one were completely accommodated with a place of religious worship. Eighteen thousand persons wanted accommodation; but he was glad to see that 10,000*l.* was already subscribed for the building of chapels. What had been already done, not only by the high but the middling classes, was a pledge that they would be able to attain their object—(Cheers)—and, under the blessing of God, the present meeting would be productive of the very best results. After some very able speeches in support of the object of the meeting, several large subscriptions were added to the list, and a collection to a considerable amount was made at the doors.—*Birmingham Gazette.*

The Bishop of Lichfield and Coventry lately consecrated a new chapel at Nuthurst, in the parish of Hampton-in-Arden, Warwickshire. The chapel, which was in a state of ruin for upwards of a hundred years, was rebuilt by Mr. Bolton King, M.P., with the assistance of a handsome donation from Miss Ingram, of Nuthurst.—*Ibid.*

The Rev. John Garbett, M.A., late of All Souls College, Rector of St. George's, Birmingham, and John Johnstone, Esq., M.D. and F.R.S., have been elected Governors of the Free Grammar School of King Edward VI. in Birmingham.

#### WILTSHIRE.

On Monday, Feb. 9th, the committee of the Chippenham National School met at the school room, for the purpose of auditing the accounts. W. Gundry, Esq. took the chair. The funds of the institution are, we regret to learn, in rather a depressed state, in consequence of the heavy expences attending the fitting up of the new school rooms.—*Ibid.*

At a chapter held at Salisbury, 9th Feb. 1835, the Hon. and Rev. F. P. Bouverie, M.A., Canon Residentiary, was elected Proctor of the Chapter.

And in the Episcopal Constitutional Court, held 14th February 1835, the Rev. H. Hawes, D.D., Rector of Sarum, Saint Edmund; and the Rev. C. Grove, M.A., Rector of Odstock, were elected Proctors, to represent the whole clergy of the diocese of Sarum, in the said Convocation.

#### WORCESTERSHIRE.

The anniversary of the Worcester Diocesan Association in aid of the Society for the Propagation of the Gospel in Foreign Parts was held on Wednesday Jan. 28th, at the Guildhall, the Lord Bishop of the Diocese in the chair. The report and statement of the accounts were read by the Honorary Secretary, the Rev. W. Godfrey, from which it appears that since the last meeting of this association, the annual subscriptions have advanced very considerably. A large number of the clergy and gentry were present upon the occasion, and the attendance of ladies was also numerous. It having been announced that, though on this occasion contributions could not be expected from the subscribers to the society, yet that plates would be at the door for the reception of such sums as persons, not members, might please to give, the handsome sum of 18*l.* was collected.—*Worcester Journal.*

The Diocese of Worcester is about to follow the example set in the neighbouring Diocese of Lichfield and Coventry. A meeting to establish a Diocesan Church Building Society is expected to be held on the 10th of March, under the sanction of the Lord Bishop of the Diocese, and under the patronage of the Lord Lieutenant of the County (Lord Lyttleton), and the nobility and gentry generally. The chair will be taken by the Bishop.—*Ibid.*

Thursday, Feb. 12th, in pursuance of a mandate of the Bishop of London, directed to the Lord Bishop of this Diocese, the Rev. Townsend Forrester, D.D., one of Prebendaries of the Cathedral Church, was unanimously elected Proctor, to appear and act for the Dean and Chapter in the General Convocation of the Clergy, held in St. Paul's Cathedral, on Friday, the 20th instant; and the Rev. Job Walker Baugh, M.A., Rector of Ripple, and the Rev. Francis Mills, M.A., Rector of Barford, were, in like manner, unanimously elected Proctors for the whole of the Clergy of this Diocese, to appear and act for them in the said Convocation.—*Ib.*

#### YORKSHIRE.

On the 31st ult., the inhabitants of St. John's, Stanwick, in the county of York, presented to their late curate, the Reverend Thomas Colbeck, (now rector of Nether Denton, in Cumberland) a handsome silver tea-pot and cream jug, in testimony of their esteem for his character, and for the zealous discharge of his clerical duties, during a period of eleven years.—*Tyne Mercury.*

TWO CHURCHES STRUCK BY LIGHTNING.  
—On the evening of Sunday week, a



storm of thunder and lightning, accompanied by hail and wind, prevailed generally throughout Yorkshire. Among the hills in the neighbourhood of Huddersfield, two churches were struck by the electric fluid on the opposite sides of the same valley. The spire of Linthwaite church was struck in such a manner, that, without any of the stones being shattered, the spire was bent out of the perpendicular, and inclines towards the church, so that it is thought there will be a necessity for taking it down. It is remarkable that danger had previously been apprehended from the metallic weathercock on the top of the spire, as likely to attract the electric fluid, and that a few days before preparations had been made for taking it down, but had not been completed. On the opposite side of the valley, Golcor church was struck, so as to produce a most extraordinary effect. This spire was also surmounted by a metallic vane, the rod of which was inserted through the middle of the five uppermost courses of stone. The electric fluid struck the metal, went down the iron rod, leaving the upper courses of stone uninjured, and fairly blew out the two courses of stone below the rod. So clean were the stones blown out, that the superior courses, about five feet in height, with the vane standing in them, dropped down upon the lower part of the steeple, and are still standing there in the perpendicular position, only leaning a little over towards the side of the church. The stones displaced were of great size and weight, and they were flung to a considerable distance. One of them fell with such force as to break down several yards of the churchyard wall; another fell on the roof, broke through into the body of the church, and fell close to the clerk's desk.—*Hull Observer*.

## WALES.

**MAENTWROG SUNDAY SCHOOL.**—Monday, January the 26th, was the anniversary of the establishment of this excellent institution, and it was celebrated by a pleasing act of gratitude, which reflects the highest honour on the managers and scholars. Our readers are well aware of the numerous benefits conferred on this part of the principality by W. Griffith Oakley, Esq., of Plas Tan y bwlch, and his excellent and amiable lady; and that the Sunday school of Maentwrog is indebted to them for its very commodious school-room, which was erected at their sole cost last year. As a small tribute of acknowledgment of this among many other philanthropic acts it was agreed to present Mr. Oakley with a silver cup, and for that pur-

pose the scholars with their teachers assembled in the school-room, and were visited by the Plas Tan y bwlch family. After singing and prayer, Mr. Isaac Jones, schoolmaster, who takes considerable interest in the success of the institution, addressed Mr. Oakley in an effective Welsh address, and concluded as follows :—

Hon ydyw ein hadeig;—i'n cu fhaenor  
Cyflwynwn ein hanrbeg;  
O iawn fryd mewn parch difref,  
Heb w'rafun trwy bur ofeg.

Ein bau noddwr boneddig—a garwn,  
Ragorol beneddig;  
I'n bro y daeth heb air dig,  
Oakley'n dad clau nodedig.

He then delivered the cup to Mr. Oakley, who acknowledged in feeling terms this grateful return of the poor children for their kindness to himself and lady. The meeting closed, as it had begun, with singing and prayers, and the scholars were afterwards regaled with cake and punch. The cup and the expences of the day were defrayed out of a fund raised amongst the scholars for the purpose.—*North Wales Chronicle*.

We have been requested to express the grateful thanks of the poor inhabitants of the parishes of Llangristiolus and Cerrig-einwen to the Bishop of Bangor, their rector, for his handsome donation of ten pounds distributed among them in clothing. Similar donations of ten pounds to the poor inhabitants of Llanddyfnan and Pentraeth, Llanfair and Llanbeddgoch, and of fifteen pounds to the poor of Amlwch have been sent every Christmas by his lordship. The poor of this city and its vicinity entertain a grateful sense of the bishop's largesse during the winter; nor are the munificent donations of G. H. D. Pennant, Esq., unremembered by them.—*Ibid*.

## IRELAND.

We learn from unquestionable authority, that the decided step taken some time since by the Rev. Mr. Nolan, formerly Roman Catholic Clergyman of the parish of King's Court, county of Cavan, has led to a very happy result. On the first Sunday of the present month twenty-four members of his late flock sat at the communion table with that truly pious and exemplary Christian minister, the Rev. Mr. Winning, in the parish church of King's Court, on which occasion that faithful champion of the bible, the Rev. Mr. Daly, preached an excellent appropriate sermon. There is, we understand, a work from the pen of the Rev. Mr. Nolan at the press, from which are anticipated extensively beneficial results.—*Dublin Evening Packet*.

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## NOTICES TO CORRESPONDENTS.

THE following communications have been received, and shall be used next Number:—  
 “Verax,” “H. H.” on Schools, “H.’s” three papers, and “T. G.”

“Samex’s” kind paper shall be used shortly, as shall “Paulus Seneschallus,” and “B.M.”

That the large majority of the Society for Promoting Christian Knowledge decidedly object to what has been done, there is little doubt that the “Subscriber to the Society for Promoting Christian Knowledge” is quite right in thinking. But no time is left for what he recommends.

“A Country Incumbent” and “A Kentish Curate” must really excuse the Editor. Their respective plans of church reform have been discussed so very often already, and the time is so decidedly past for all such discussions, that no good could be done.

“R. F.” is informed that his directions were not received till Feb. 28. His article had been in type for ten days.

“W. T.’s” most valuable table is received; but, like the last noticed communication, only on the 23rd of February. It shall be used next month. Correspondents are begged to observe, that nothing which comes so late can be used.

An additional sheet is given to the readers this month, by Mr. Huysh’s liberality.

“A Berkshire Clergyman” shall be used next time.

Questions like those of Tyro shall always find a place. Does he know *Allen’s Modern Judaism*? The Editor doubts whether there is any book expressly devoted to explaining the different varieties of anti-episcopal government.—The best way would be to draw up such questions in the fewest words possible, and they shall be inserted. The next Number might contain answers in the same brief form, if persons will be so good as to send such answers.

If writers would take the trouble to write at least *proper names* of places and men distinctly, it would be a great favour. Compositor, corrector, and editor, are equally puzzled; and then persons wonder at *errata*.

Many books remain for review,—especially Lord Mandeville’s Commentary on the Hebrews, Dr. Lamb on Hieroglyphics, and a very pleasing volume, by Mr. Stebbing, on Death.

“R.” is quite right in his observations on the taste of the attempt made by the *Christian Observer* to represent (misrepresent) the objects of this journal as confined to collecting facts and discussing matters of church antiquity and the establishment. But as to taking any notice of such proceedings, really *le jeu ne vaut pas la chandelle*. In one respect, indeed, the *Christian Observer* deserves the thanks of this journal—viz., for stating “that it *deliberately seeks to avoid discussions on those matters where churchmen differ*.” Silence on points where good men *always have differed, and always will*, because they relate to matters beyond the sphere of the human mind to decide, is the only right and Christian course. If silence *cannot* always be observed, it should be as little broken as possible. One of the best hopes of the church is in the growth of those who feel that the great fundamentals of Christianity, as proposed in scripture and explained by the church, in which all churchmen agree, and not those views in which they differ, are essential, and that they who will perpetually discuss those differences may foment strife and party spirit, but can never assist the cause of Christ’s gospel, nor promote peace.

The dissenting papers, believing that the contradiction of the slanders about the Welsh clergy are forgotten, are beginning to repeat them. The contradiction, let them be assured, shall be repeated too. There is not time this month.

THE  
BRITISH MAGAZINE.

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APRIL 1, 1835.

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ORIGINAL PAPERS.

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SKETCH OF THE HISTORY OF CHAPTERS,  
RESIDENTIARYSHIP, &c.

THERE are few historical subjects so little understood by churchmen or by church lawyers as the *history* of our cathedrals and the various offices in them. Nor is it easy to find in English books anything beyond a few scattered hints. A paper in the "*Archæologia*," on the cathedral of Exeter, is almost the best work in existence on the subject. There are some good observations in Archdeacon Churton's "*Life of Dean Nowell*," and in Ayliffe's works. But the matter must be made out by diligent examination of such statutes of cathedrals of the old foundations as are published (and they are few in number), of councils, and of some foreign writers, who have done a good deal on the subject. The following observations have been collected in that way. They contain some general accounts of chapters, and have a particular relation to *residentiaryship*, which is a thing unknown to foreign churches. Its growth in this country is a curious piece of history in itself, and presents a strong instance of the absolute necessity of *strict adherence to forms* where it is of any importance to preserve the *substance*. There are many precious lessons of this kind to be gathered up at every turn in history, if they were ever turned to any use. But no bodies of men ever profit by the experience of past times. Very few individuals profit by any one's experience but their own.

It may be well to notice, that of our English cathedrals, only York, Lincoln, St. Paul's, Lichfield, Salisbury, Exeter, Chichester, Hereford, Wells, are of the old foundation,—that their statutes alone are of any historical value, and that the best *illustrations* of their history are, of course, to be found in the Norman cathedrals. The statutes are often couched in the same

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words in the two countries, and the foundations are constantly exceedingly similar. There is a single quarto volume, called "Histoire de l'Eglise Cathedrale de Rouen," by Pommeraye, (one of that wonderful body, the Benedictines,) which contains more learning on cathedrals, chapters, and the dignities, offices, &c. belonging to them, their origin and intention, and the laws concerning them, than all our English books put together. Petit's edition of Archbishop Theodore's "Pœnitentiale" contains some most curious church documents from a large collection made by M. d' Herouval.

The origin of all cathedrals seems to have been the same. The bishop and his working clergy, for convenience' sake, occasionally left the cathedral or chief town, and *made stations*, as the phrase was, elsewhere. But that people might not be disappointed of finding clergy and service at the chief town always, a body of canons was settled at each, who constantly resided there. They had a common dormitory\* and refectory, and lived like monks, though with some greater degree of liberty. They were maintained by the bishop out of the general revenue at first. But afterwards the bishops endowed them with *lands &c. in perpetuity*, and others did so likewise. We find donations constantly made "*ad communem victum fratrum*." Though the popes and others † tried to keep this up, it seems to have died away towards the close of the twelfth century, when a part of the cathedral property was broken up to form separate *prebends*.‡ A part of it was still left, known under the name of "*Communia*," "*Communa*," § &c. &c. And statutes were made to regulate the division of this part, which was increased by donations from bishops and other persons.

Residence was by statute *enjoined on all canons*. The duty to be done was, in truth, very severe, even when divided among the whole body, an almost perpetual service being kept up, and canons were obliged to have *vicars* to take some of the burthen. The severity of the labour, and the hope of advantages in other places, tempted canons to neglect residence; and it is clear

\* See Council of Mainz, (A.D. 813,) Canons 9 and 10; and that of Tours, same years, Can. 23. These will be found in Baluze, *Capitulaires*, tom. ii. (See, too, Guthrie, *Hist. of England*, vol. i. p. 343;) or in Binnius, tom. iii. p. 1, sect. ii. p. 199 and p. 190, ed. 1618.

† See Trithemius (Bolland, Feb. 23, p. 1429.) Yves de Chartres in France tried it. See Pommeraye, *Hist. de l'Egl. Cath. de Rouen*, b. ii. ch. i. — The Council of Arles, c. xi., (A.D. 1260,) tried to enforce it. *Acta Concil.*, vol. vii. p. 514.

‡ This was the case at Wells in Bishop Robert's time, between A.D. 1135 and 1166. See Wharton, *Anglia Sacra*, vol. i. p. 561. In 1226, we find, in a statute of a collegiate church at Paris, these words: — "*Corpus præbendæ est quod percipitur post distributiones quotidianas, quæ illis solis dantur quæ (qui) personaliter et præsentialiter intersunt*." (Theod. Pœnit. à Petit, p. 442.)

§ The French called it "*Le Commur*."

enough that there was difficulty found occasionally in retaining a sufficient number of canons for the due discharge of the duties of their cathedrals. We find various indications of this in the statutes of cathedrals made at remote periods, especially in the temptations of a pecuniary kind which they hold out. The principal part of the revenues (or *Communia*) was divided among the residing canons under the name of a *daily distribution*, or some tantamount term, and that which entitled canons to share in it was presence daily\* at some of the services, and sometimes (as at York †) attendance during the night also. And we frequently find such rules laid down as "*Communia ‡ ecclesiæ haud percipiet, nisi qui præsens fuerit in ecclesia?*"

The following examples will illustrate this:—At Rouen, in a statute expressly made to regulate the *Commun*, it is said that "It is just that (according to the apostle's saying) rewards should be in proportion to labour, *that the idle may be roused to do well*, seeing that those who are diligent at divine service get some temporal good by it, of which *their own sloth deprives them*. For if all, without difference, got the same, there would be full reason for quarrels and scandal; therefore it is ordered by common consent of the archbishop and canons, that the English estates of the cathedral and pentecostals should be divided among the canons judged by the chapter to have been attentive." In the Council of Avignon, (in A.D. 1337,) every canon is to be compelled to reside two months, and to get no daily distribution unless present personally at "hours." (*Acta Conc.*, vol. vii. p. 1831.) §

About A.D. 1130. See Pommeraye b. iii. ch. vi.

At Chichester, too, an express statute was made on this point *to the same effect*, and not very different. No one was to have the *daily distribution* unless present at vespers, matins, or high mass, or excused for bleeding, || sickness, &c., or for fatigue on the day he arrives, &c. No one who came into church, but did not intend to stay in the city, was to have it, unless he appeared in the choir in his canonical dress.

A.D. 1247.

Then (see Statute of Rouen above), "As by residents the dan-

\* At Nicosia every day at divine offices, or to be fined, by an Archbishop's Constitution in 1340. *Acta Conc.*, vol. vii. p. 1745.

† At York, matins and hours, (*Dugdale*, vol. iii. p. 166;) at Exeter, matins and high mass, or primes and vespers, (*Archæol.* xviii. p. 385—416;) at Chichester, (where residence for whole year except three weeks was required,) matins, vespers, or high mass, (*Statutes of 1247*;) at St. Marcel, at Paris, matins, or high mass, or vespers, (*Theod. Pœnit. à Petit*, 442.)

‡ So in Statutes of Chichester of 1247.

§ At Meaux, residence for six months was required, to begin in April. So at Chartres, where a nonresident got only 40s. from his prebend. At Meaux, a nonresident got the daily distribution when present. (*Theod. Pœn.*, pp. 432 and 444.)

|| So heavy was the labour, and so difficult was it to get out of residence, that *bleeding* (*minutio*, or *minutio per venas*) was often alleged as an excuse. A canon was allowed, in some cathedrals, three nights' absence when bled, and a vicar only one. But at Rouen, they found this excuse made so often, that a statute was made forbidding canons to be bled more than eight times in the year!!

Pommeraye b. iii. ch. v.

gers of the church are warded off, and care is taken for its advantage both in temporals and spirituals, whatever is over, (i.e. after the daily distribution,) deducting the accustomed expenses and costs, shall be given to them *in reward for their labour*, but by no means to the others—‘*ne pares habeantur, qui impares sunt merito quibus ecclesiæ deservitur.*’ ‘*Residentes vero censentur qui per totum circuitum anni in officiis debitis ecclesiæ personaliter deserviunt.*’”\*

After a time, however, a new state of things arose. As fresh endowments were made, the *division* became consequently larger, and then a contest of a new kind ensued. The actual residents were no longer anxious to compel their absent brethren to come into residence, but to keep them out.† Various devices‡ were adopted for this purpose. The commonest of all was to bind the canons who came into residence to give very large and costly entertainments, to pay large sums to the fabric,§ or other uses.

But another, which has led to great abuses, may be traced in most cathedrals.

It seems that when, in earlier times, canons had gone out of residence,|| on returning, or resolving to reside, they bound themselves, by fresh oaths, to residence, and *professed* ¶ or *protested* that they would reside in future. And it seems also that the making such a declaration grew to be a regular custom before commencing residence, and that it was often regulated, and

\* The dean or his deputy might give three weeks' leave of absence. After *one year's* full residence of this kind, a leave of twelve weeks might be had, (and a similar concession was usual in other cathedrals,) but if more than twelve, the canon so absenting himself was to have nothing unless the dean and his brothers in residence thought proper to give him something, in proportion to the time of his residence. There are further minute directions on the point.

The statute of Chichester, and especially joined with that of Rouen, shews the difficulty of enforcing residence, the temptation held out, and gives a clear definition of what a *resident* was. The condemnation of those who did not *personally serve* in the church, their want of *equal merit* with their brethren, and the expression in the latter part of the statute—“*Nihil potest excusare canonicos quin resideant nisi causa scholarum, et servitium regis*”—all shew the anxiety to enforce residence. At Chartres, no one could have the honours of the church who did not reside, nay, he received only 40*s.* for his prebend. (Theod. Pœn., pp. 432, 433.) The service of the holy see was a valid excuse, as was a journey, or a course of studies, leave being had for both. (See a Statute respecting Meaux in Theod. Pœn., p. 444.)

† For the same reasons, it was attempted to delay the admission of new canons. (See a Statute relating to Meaux in Theod. Pœn., p. 721.)

‡ At York, the canon was to spend 1000 marks on coming into residence. And so elsewhere. This gave rise to Archbishop Warham's strong statute on this point. It is given in Reynolds on Church Government. I strongly recommend its being read. It is noticed in Henry VIII.'s statute about the residentiaries of York. (Dugdale, Mon. iii. p. 167.)

§ At Exeter, 40*l.*

|| See Dugdale, St. Paul's, p. 247; or Mon., iii. pp. 339, 340. I refer to the editions which are in the University Library at Cambridge.

¶ *Profitari* is used in Dugdale's St. Paul's, (p. 248,) and “*protestationem facere*” soon after.

sometimes enforced, by statutes and ordinances, as at St. Paul's, Exeter, &c. &c. ALL used to swear on admission that they would reside. This will be found in the oaths of many cathedrals, and especially at *Chichester*. The form of *oath* and of *admission* there has been altered so often, (the *erasures*, *alterations*, &c. &c. in the present form, and in the page of the statute book now used on such occasions, being most curious,) that it is difficult to know which *page* to refer to. It is sufficient to say that that clause in the oath is found, it is believed, in one of the forms of the statute book now exhibited, *in other records of the church*, and in the *Burrell* transcript of the statutes from the University Library, Oxford copy, (p. 144 of that copy.) It was, however, obviously found that such oath was not *enough*—that canons were nonresident in spite of it. A fresh oath was, therefore, required, and this was the *Protestatio*.

It was thus a sort of notice to the residents of an absent canon's intention of coming into residence. And the first step probably taken in order to use this custom to the advantage of residents was the *compelling* a canon to give this notice of his intention a certain time before coming into residence. At St. Paul's the *times for giving this notice were fixed*;\* we find it noticed in a record at Chichester, (where, it is believed, the times were also fixed,) that, on one occasion, a canon was admitted into residence *sooner after his protestation than was necessary*; and, at Lichfield,† a notice of forty days was required.

The next step was not absolutely to *refuse* to admit to residence, but to *defer* the coming into residence on the plea of poverty of the cathedral, a device which we find adopted at Lichfield between A.D. 1296 and 1321,‡ where, there is reason to suppose,§ that residentiaries, as a distinct body *in any way*, were unknown till after A.D. 1250, (the very fact of a statute being made to enable the body merely to *defer* a canon's coming into residence of itself shewing that it was previously quite open to all,) whereas after the latest of these dates, (1321,) such a distinction was established, that a residentiary canon was forbidden by a statute to reveal chapter secrets to a nonresidentiary. At St. Paul's, the residentiaries examined the new comer as to his *health* and *fortune*, and could reject him if either was deficient, but not

\* The vigils of Christmas, Easter, St. John the Baptist, and St. Michael.

† Bishop Langton's Statutes, Dugd. Mon., iii. p. 250. In these statutes, it is ordered that if, *after* this statute, any one should come into residence without certain notices, he was to be held as a nonresident. Whence it is clear that, *before* this statute, he might have come into residence *without* notice.

‡ Bishop Langton sat during this time.

§ They are not noticed in the statutes of H. de Nonantia, A.D. 1186, nor in those of H. de Patishull, consecr. A.D. 1240. In the last especially it is said that the dean, or, in his absence, the *excellencior canonicus*, is to do so and so. They are found first in the statutes of R. de Meyland, who sat from A.D. 1257 to 1295.



otherwise. At Exeter they could inquire only if he was worth 40*l.*, and could not go farther. At Lincoln it is said that they had gained the right of rejecting arbitrarily.

Subsequently the plan of limiting the number of residentiaries by statute was tried. But great caution seems to have been used in taking this important step, by which it was *intended* at once to change the character of the cathedral body, and separate that which was strictly and indefeasibly one body of persons, *possessing equal rights* in every cathedral in Christendom by its constitution, however some of those who composed it might have neglected their duties and been careless about their rights, into *two bodies* possessed of very different privileges. At St. Paul's, where there had been a long series of miserable disputes, (all parties in A.D. 1399 having submitted to the royal authority, but the ordinances so made not being sufficient to prevent quarrels,) this was done in a set of statutes which, it was agreed, should be drawn up by Dean Colet, were passed in chapter, and afterwards confirmed by Wolsey, by virtue of his authority as *legate*.\* At Exeter, it was done in 1560, on account of the smallness of the revenues, *with unanimous consent of all the canons*, and with the *royal authority*. At York, there was a statute made by King Henry VIII. as to the number of residentiaries, though it did not *positively* define the number, and it was finally settled by a writ of Privy Seal so late as 1697.† At Sarum, the number was finally fixed by a charter of Charles II.‡ At Lincoln, where previously protestations were accepted of necessity,§ the same change was effected by a *general* chapter, confirmed by the bishop.¶ In short, the importance of this step

\* Dugdale, Mon. iii. p. 348.

† Churton's Nowell, p. 316 or 317.

‡ It is curious to compare the practice of foreign cathedrals with ours in these points. It was not unusual for the pope (and perhaps for other authorities) to appoint supernumerary canons without prebends; and this was found so great an evil, that, in the fourth

A.D. 1337.  
See Acta  
Conc. vol.  
vii. p. 1440.

Council of Ravenna, it was forbidden, and power was given to reduce the number where they were too great for the revenue of the cathedral. This was to be done by the canons with consent of the ordinary, or by the ordinary alone where it was his business. Ayliffe, in his "Parergon," says that it is lawful to reduce the number of canonries, (not residentiaryships,) and I suppose that he has such laws as these in his mind.

So in A.D. 1251 the Archbishop of Nicosia, declaring that, in consequence of the supernumerary canons waiting for prebends, the churches were ruined, decrees that, in future, no one shall have a voice in chapter and stall in choir (i.e. be a canon) without a prebend. And this was repealed by another archbishop in 1340—one bishop of the province declining to accept the rule in his cathedral. A papal legate then fixed the number at twelve, (observing that, at one time, there had been sixteen with a less revenue,) and these were to have nothing unless they kept residence, unless absent for study, with leave of archbishop and chapter; or in captivity, or on chapter business with the archbishop. The archbishop, too, might have one or two of his canons with him.

It is remarkable that one set of these decrees is said to be made with consent of dean and three canons, specially cited, there being no more resident, or in the place, so that they could be cited.

¶ Ibid.

§ Churton's Nowell, ubi supra.

was so fully perceived, that the greatest care was taken to have the *fullest* authority. In general, as we have seen already in several, (and as Hereford is entirely governed by Laud's statutes, confirmed by the king, the same is true of it,) the necessity of royal authority was felt to confirm so serious a change, whereas at Chichester, no such authority was obtained, but the whole was done without the knowledge or intervention of the canons at large, in the presence of five of them at the utmost, and all of them parties interested.

It is hence abundantly clear that *residence* and *residentiaryship*, *residents* \* and *residentiaries*, are *not* synonymous terms, and cannot be confounded except from entire ignorance of the history of all cathedrals; and that residentiaryship, as implying any actual distinction of rights, or of office, or station, anything more, in short, than actual residence, is a thing unknown to the *constitution* of all cathedrals, and is consequently an *innovation*, usurpation, and abuse, though *now* confirmed by length of time, and, in some cases, and to a certain degree, by its superiority over the old system. It is probable that the plea of poverty, on which it rested, was often a very just one; and, since the plundering of the church at the Reformation, some such step was positively necessary.

It must be added that the residentiaries with the dean have full authority to exercise the powers of the chapter at large on all *ordinary* occasions; that on such occasions their acts are, and are to be, held as the acts of dean and chapter. Certain business was, at all time, required from the chapter. Non-residents *could* not transact it, and residents properly did it. Nor is this all. It is certainly true also, that, from circumstances arising in all churches, the residentiaries, as *residents*, necessarily and, in some degree, properly acquired some powers which the canons at large could not properly *exercise*. Being on the spot constantly, they perhaps could best manage the property with advantage to the church, and accordingly we find the residentiaries of Chichester, in their reply to certain complaints against the limiting statutes of 1573 and 1574, saying that they claim the power of *managing the property*.†

That they who had usurped the office of their brethren would usurp their rights and property was to be expected. It was *right*

\* *Mansionarius* and *foraneus* are common words in the French cathedrals for "resident and nonresident."

† Residents, too, from constant exercise of the ordinary powers, were commonly called *the chapter*; and this has led to all sort of lax usage of language, on which some rely to shew that the residentiaries are *alone* the chapter. To shew how little reliance can be safely placed on words, I cite various forms of speaking of the church of Chichester—"Capitulum cum ministris ejusdam," describes the whole body. "Decanum, canonicos, et omnes alios ejusdem ecclesie ministros." "Decanum et capitulum prædictum et reliquos capitulares."

indeed, no doubt, that they who had neglected the duty of residence should not share in the actual government of the church while absent, as they were incompetent to execute their office aright; and we accordingly find that, at St. Paul's at least, there was an understanding between those who did and those who did not reside. Dugdale says that when so many went out of residence, the rest bound themselves by a fresh oath to residence, and gave the others *leave of absence and their money* on condition that they allowed them (the residents) to do all which was necessary for the honour of the church, and the management of the worship. This was quite proper; but we soon find indications in statutes of attempts to exclude the nonresidential canons from chapter, and to dispose of the cathedral property without their concurrence. It will be sufficient to refer to the very full statute of Henry VIII. about York, which was intended to regulate everything about residentiaryship in that church. This statute expressly says that *any nonresidential canon present at York* is to be cited to *every act of chapter concerning the church or chapter, in order to prevent residentiaries from alienating the rights, property, &c., or changing them*, to which is added, "CONSTAT eosdem canonicos, etiam nonresidentialios, fratres et membra ejusdem ecclesiæ esse, ac capitulum ejusdem ecclesiæ cum cæteris canonicis facere." It hence appears that the residentiaries were in the habit of holding chapters for important purposes without the other canons, *but that this was an abuse*. In statute 20 of the Statuta Eccl. Morin., in Theod. Poen., p. 415, we find these secret chapters forbidden, and the necessity of all being cited, and time given for all to come, strongly marked out.

The history of residentiaryship is, therefore, clear. The whole canons composed the chapter, and had the right of deciding on business affecting them. The canons left in residence naturally and properly held chapters for the transaction of ordinary business, and then naturally, but improperly, tried to establish their exclusive right to hold chapters on all points, and to exclude their brother canons from all share in the power as well as common property of the cathedrals.

It is presumed that no one can dream of denying this; but if any one should be found, he had better refer to any of the canonists, to the provincials, or to any law definition of the words *chapter* and *canon*, or description of them. It was essential to a *canon* that he should have a place in chapter, but not essential that he should have a *prebend*. (See Ayliffe's "Parergon," p. 145, or any such book.) The only bar to his having a voice was his not being in *major orders*, (Id. *ibid.* Pommeraye's Rouen, p. 189,) at least in subdeacon's, by a Canon of the Council of Avignon, A.D. 1337, (Acta Conc., vol. vii. p. 1631;) and so the Council of Trent, (sec. xxii. c. 4.) So in Day's Register at Chichester,

(B. fol. 13, in the Bishop's Registry,) we have, "*Nos in ordine sacerdotali constituti jus et voces in hujusmodi electionis negotio habentes.*" In the second Council of Ravenna, A.D. 1304, it was decreed that no one could be called to chapter or have a voice unless he was in major orders. (Binn. Conc. iii. pp. 2, 795, ed. 1618.) The same order is made in statute 27 of the Statuta Eccl. Morin., in Theod. Pœn., p. 416. H. J. R.

(To be continued.)

## THE SUNDAY-SCHOOL TEACHER.

### PART I.

PERHAPS, Sir, since you have admitted several letters on the subject of Sunday-school teaching into the pages of your magazine, a memorial of a sincere friend to Sunday-schools, a teacher in one for a long period of his short life, and, as a most judicious so a very successful, teacher, will not be unacceptable to you.

The son of a tradesman, and himself engaged in trade, Lewis H——, had not possessed the wide advantages of a refined education; but quick perception, sterling good sense, and strong affections were gifts with which Nature had supplied him, to which she had added pleasing manners and most elastic spirits. At a very early period of his life he had attained to the yet higher gift and blessing of a deep and serious impression of the blessings and the requirements of the Gospel. Lewis was a true churchman, not only baptized at her font, confirmed at her altar, and living in her communion, but with earnest prayer desiring in his "vocation and ministry," as a layman, to fulfil the charge committed to him—to prove how useful even a layman constantly engaged in business can be to the true interests of that church which God, in his great mercy to our land, once established. How can we look upon that church now and not mourn? "Thou hast broken down her hedge; all they that go by pluck off her grapes. Turn again, O Lord of Hosts, look down from heaven, behold, and visit this vine!" Sometimes I feel comfort in thinking of those who have not lived to see these days of trouble; of some, whom I have known, whose warm and passionate feelings would have chafed vainly against the outrages that have been permitted. I rejoice that they are safe and at rest. Yes, of more than one I can rejoice that they are taken from the evil to come.

We mourn because the church we love  
Faints on her native shore;  
Ye, in your Father's church above,  
Know guile and strife no more.

It was in the long low room belonging to a manufactory, but rented for the Sunday school-room of a populous city parish, that I first saw Lewis. His pleasant looks and cheerful manners were such as could not fail to attract attention. He was always the centre of the little circle in which he moved. As he stood at the door which opened between the girls' and boys' school, in order that all might join together in the morning prayers, the eyes of all turned to him as to the most beloved teacher, and every ear listened as usual for his voice to lead the singing; but the weak attempt that he made was almost startling. One of the teachers whispered to me, "He is very weak; he has broken a blood vessel." The door was closed, and the teachers turned to their respective classes. From that day I knew Lewis well, and saw him often. His joyous temper, his simple and earnest piety, his natural kindness of tone and manner were all endearing; but the bright consumptive glance of his eye, and the ready flush of his cheek, constantly recalled to my mind the whisper in the school-room, and made me look with interest and compassion on her who was resting under this fading gourd's trembling shadow.

A year-and-a-half passed, still I saw him, sometimes looking as if the wind that passes over the flower and it is gone, might carry him away too; and sometimes appearing as if a new stock of health and strength were yet laid up for him. I met him regularly at his accustomed place at the time of the evening service; and I heard, on the days between, of his exertions at the school, of his visits to the poor, of his diligence in business, and his fervency in spirit serving the Lord. His mother had died, I believe, only a few days after his birth. He had seen the ravages of consumption in a much beloved sister; and has told me that, at that time, being strongly impressed with the utter worthlessness of earthly hope, and the blessedness of the promises held out by the Gospel, he stood many times by her as she lay in her coffin, holding her cold hand, and wishing, as he gazed on her quiet face, that he also were at rest. But our's is an active, not a passive, religion—a religion of exertion, not of sentiment merely; and Lewis soon arose from these impressions, and returned to the arduous duties of life. His was, in many respects, a life of trial. A motherless child's youth will want its best consolation; and my friend's home was, unhappily, one where the blessing of religion, and the peace of God which passeth all understanding, did not shine.

His attendance at the sacrament, I know he was long, perhaps to the last time of receiving it, obliged to keep a secret. But this is a part of his history which, since it implies a censure of others, I should not have mentioned, had it not been necessary for the display of one striking and lovely feature of his charac-

ter—he never complained. The fifth commandment, concerning which, week after week, he prayed that his heart might be inclined to keep it, was holy and binding in his eyes; and we will trust that his prayers, made in many a waking hour at night, and through many a trying day, shall yet be, in mercy, answered. His complaint gained ground; but his exertions at the school were still continued. His attendance there was, for eight years, his chief, perhaps almost his only pleasure. I have now before me a letter addressed to a fellow-teacher on the subject nearest his heart—the continuance of the evening school during his absence from home. It breathes an earnestness, which, I suppose, was really necessary to account for the good effect produced, through God's blessing, on his unwearied labours.

I recollect seeing him once standing at the side of his affectionate minister, with his large orderly class around them. How very respectful the boys were, and what affection evidently subsisted between the master and the scholars! How clearly they appeared to understand the passage of scripture on which he was questioning them, marking, by their unpremeditated answers, the months of regular and well-directed attention which had been bestowed upon them. As his pupils grew older, in many there appeared the green blade springing up. In the letter of which I just spoke, there are many named who so long ago gave him good hope, and who have not discredited their profession. He sowed in faith, and though early called to his heavenly inheritance, in several instances an unusually early promise of harvest was granted to him here. Why should I say to *him*? There was a little band of friends. Some are gone to their reward; some are labouring in distant vineyards; a very few, perhaps only one or two of his companions, remain, bearing the burden and heat of the day where he bore it. Labour on cheerfully and faithfully, dear friends, a little longer,—“there remaineth a rest for the people of God.”

There is something affecting in the changes which we perceive to have taken place when we visit, at distant intervals, the church which we once constantly attended. The children are growing up to young men, and the young men are becoming grey; and we, forgetting that we are not standing still ourselves, wonder to see others changing. Strangers have taken possession of many a pew where our friends used to make room for us, and they are gone. And though, as we look round, one bright face and another gleams as it were upon our memory's view, and reminds us that more than one “is not,” yet, generally speaking, the crowd that are about us make us forget that which has been. How truly of many a fair bay tree is it said, “The place thereof shall know it no more.”

But interesting as the communication was which from week to week passed between us, it pleased God that our friend should be brought yet much nearer to us. We were permitted, for a few weeks, to minister to him, and to cheer and comfort him in his journey to the valley and the shadow of death. A recurrence of his alarming symptoms took place, and his medical attendant, I suppose, with little idea of the possibility of saving him, recommended country air. There was a kind-hearted widow living at this time very near the church. The view across the churchyard, into the fields beyond, is pleasant, and the air fresh. There was a small, neat parlour and bed-room to let, and a sunny little garden in front. Altogether, we thought it just the change the poor invalid needed; and then it was so near that, in a minute, we could be with him, and render the many nameless offices of kindness that an invalid requires. He came; the primroses, in all their simple beauty, and the blossoming trees, in all their glory, were shining to bid him welcome. Which flower should fade first?

He was much worse than we expected to see him, having, within a few days, suffered from a violent attack of his complaint. But he was very thankful, and very cheerful; and no occupation now took up our time so agreeably as waiting on him. There is a spell about consumption; and they who watch it most closely, and with the most anxious eyes, are oftenest deceived by it. She, who had most need to tremble for the sudden flush and the disturbing cough, I believe, feared them less than we, comparative strangers, did. I know she often looked cheerfully—nay, carelessly, at him, when we could scarcely keep our eyes from filling with tears, and often said she saw that he was better, when to us he appeared standing on the very brink of the grave. With regard to himself, I believe that to the last he considered his disease as uncertain. He was no great talker on religious matters. In his silent heart I believe he felt “to depart and be with Christ far better;” but “to continue,” he might have said feelingly, for his strong affections had bound themselves with an earthly tie, “is needful for you.” He felt, I should think, as Bishop Burnet says Sir Matthew Hale did, fearing to make any great profession of religion, lest in some unguarded moment he should disgrace it. Certainly he differed widely from some—good people, too, I would fain believe them—with whom I have occasionally met, who scruple not to ask every careless stranger into the most sacred depths of their hearts’ retirement, (if, indeed, hearts like theirs could have any retirement at all,) and who can tell all they have ever felt, and more, to every one who will listen. But, if diligence in health, if un murmuring patience in sickness, if gratitude to all who shewed him kindness, if simple faith in

God's promises through a Saviour are the right fruits of the good seed, then our poor friend shewed them abundantly.

I find, amongst my papers, a record of one pleasant conversation I had with him, and, as it was written down within an hour after it occurred, I think it bears such marks of truth as will make it interesting, and I shall, therefore, introduce it word for word.

I was sitting alone with him on the evening of April 18th, and he had been mentioning some instances of his excessive weakness. I asked, "Does this extreme weakness at all distress you?" "Not in the least, *not in the least*," he repeated with strong emphasis, "I cannot express to you how little I care about it. I am kept wonderfully; I am a wonder to myself. It is a great mercy, for I am so weak, that I dare not plan for the future—I dare not anticipate. If I were very anxious, do you know I should soon be carried out to my grave?" In reply to some observations which I made, intimating perhaps that I thought he never could recover, he said, "As to *that*, I feel much more for others than for myself. If I had made no earthly engagement, there is nothing I should desire more. There was a time when I wished for nothing so much as to die young, and I wish it now; yet, you may think it strange, but do you know sometimes I feel afraid of death?" I said, "that our nature must shrink from death, but that we had a refuge from its terrors, because the salvation wrought out for us is full, perfect, sufficient." "Yes," replied he, "it is sufficient. I never was given to abstruse doctrines. My creed was always a very simple one. The blood of Jesus Christ is alone to save me; but if my faith in him does not shew itself in my life, it is a dead faith, and profiteth me nothing." "Oh," said I, interrupting him, "that is my creed!" "But," continued he, "when I recollect how little my actions have shewn my faith, then I doubt whether I am right, and sometimes I feel afraid. I'll tell you what gives me most comfort—the promises made to prayer. 'Seek, and ye shall find; ask, and it shall be given.' Now I am sure I have asked!" I was willing to make the most of this opportunity of hearing something of the progress of religion in him from his own lips, and I said, "If I am not taking a liberty, and if I shall not trouble or distress you, may I ask whether it is long since you have thought seriously of these things." He answered in the kindest manner, and with a very pleasant smile assured me that he was interested in our conversation. "Since I began to think something about them," he added, in reply to my question, "perhaps about eight years. When I shall be really a Christian I cannot tell. Mine was for a long time a religion of feeling. I thought and felt more than I acted. I went to the Sunday-school to teach, whether from love to Mr. L——



(the clergyman whose sound instructions had led him to serious thought) or to my God, I cannot tell you. But I knew he wanted teachers, and I thought if I love him so much I ought to teach them what he is teaching me. I gave up one evil practice after another. Some of my sins I left at the school ; for you know I could not teach one thing and practice another. I never had the deep repentance some people have. I have gone on by degrees ; but when I look back and see how little I have done to shew my faith, then I sometimes feel afraid." " But," I said, " we cannot feel any real love to God, nor our own weakness, without his Spirit. And if his Spirit has begun the good work"—" *He will carry it on,*" said he, laying a stress on every word. Then, as if pursuing another train of thought, " With regard to that school, I have loved it better than I ought. I have loved it as *my* doing. It was my idol. He has taken it away from me. By day and by night they have had my thoughts. I was always scheming for them, and I verily believe I have prayed more for my boys than I did for myself. Of all that I look back to in my life with pleasure, that evening-school is the pleasantest ; and now, in the state that I am in, I'd go there gladly. I've said it before, and I truly tell you so now, I should like to be taken there as I am now, and I should like nothing so much as to die in the chair that I used to sit in talking to my boys." His cheek was flushed, and his eyes shone with such unearthly brightness as he spoke, and his energy was so unsuited to his wan and wasted condition, that I was really alarmed for the consequences, and I rose to wish him good night, but he made me stay a little longer ; he was on his favourite topic, and he would go on. " I think I have been sincere as a teacher. I have examined myself, and I think my motives have been sincere. After I go to bed of a night, I examine myself to see whether I could take *my* spirit as a teacher for a model ; and I *do* think that, as to my intentions, as to my spirit, I have been faithful ; but as to my doings—" He paused, and I interposed. " We have left undone the things that we ought to have done, and we have done the things that we ought not to have done." He earnestly assented. " I am not fond of talking much," he added, " I don't know what has come to me this evening, for I seldom tell my feelings to any one. You know we can tell the best things, and we are afraid to tell the bad. It is not once in fifty times I can talk as I have done now."

The weeks of his stay with us passed. There was, I hope and believe, nothing left undone that we could do to solace and comfort him. When he could not walk as far as the lanes, there was our dry and sheltered gravel walk under the warm southern wall, and always one kind arm or another for him to rest on. The

little luxuries that are necessities to an invalid were gladly provided for him. Company he could have whenever he wished it, and quiet when he was weary of company. But, as far as the restoration of his health was concerned, it was of no avail; and we saw that it was not. Day after day he altered. At first he borrowed books of us; but his eyes soon failed too much to allow of his reading, or the volume whose large type favoured the weak sight was too heavy for the feeble hand. His form became day by day more bent, and his steps slower. He was, as Scotland's bard has so touchingly expressed it,

" Wearing awa  
Like a snow wreath in thaw."

And we knew not how to press his remaining at a distance from his own home.

He left us. The following lines were written that day. They have nothing but their feeling to plead for their insertion; but I do not think they can want that:—

We've marked the graceful form decline  
Hour after hour, and day by day;  
Seen dread disease life's bands untwine  
By an unmarked, yet sure decay.

Hope says, Thine, health and life may be,  
And years of joy for days of pain!  
Christian! it matters not to thee—  
To live is Christ, to die is gain.

Life has a thousand hopes to give,  
A thousand blessings to bestow;  
And thou, I know, wouldst joy to live,  
Or, if thy Father bids, to go.

Farewell! farewell! all homeward bound,  
With sails full set, gales fair and free;  
Depths are beneath, and breakers round;  
Lord, hold the helm, and safe are we.

Little it matters thus to part;  
The same our way, the same our shore;  
One Lord, one life, one hope, one heart,  
One meeting—and friends part no more.

(To be continued.)

## THE DARK AGES.—No. II.

"Vultis eorum aliqua, quæ inter legendum aut animadvertim ipse, aut animadversa ab aliis observaverim proferam in medium? Faciam sane quam libenter."—*STREDA.*

I HAVE said, that the state of things during the dark ages has been misrepresented by some popular writers; and also that, in making that charge, I did not mean to reflect on those who had professedly written on the subject. Indeed, as far as I know, the opinions of men in general on the subject are less frequently formed from these writers than from those who, having obtained popularity on some other grounds, treat incidentally of the subject, or here and there give a passing sneer to the dark ages. Few books have been more popular, or more generally read by thousands who never thought of asking for authorities, than Robertson's "*History of Charles the Fifth*;" and, perhaps, I cannot do better than take some proofs and illustrations of what I have said from that work. Some remarks on his statements may not only tend to obviate those prejudices which have been raised by him, and by other writers, but may also furnish a sort of introduction which may be required by those who have not given any attention to the subject.

In his "*View of the Progress of Society*," prefixed to his *History*, Robertson says:—

"Literature, science, taste, were words scarce in use during the ages we are contemplating; or if they occur at any time, eminence in them is ascribed to persons and productions so contemptible, that it appears their true import was little understood. Persons of the highest rank, and in the most eminent stations, could not read or write. Many of the clergy did not understand the *Breviary* which they were obliged daily to recite; some of them could scarce read it."—(Vol. i. p. 18.)

On this statement Robertson adds a note, containing "proofs and illustrations;" but, before I come to it, let me observe by the way, that he is professedly speaking of the period "from the *seventh* to the *eleventh* century;" and, that unless we understand him to mean "from the *seventh*" to quite the *end* of the "*eleventh* century," it is not wonderful that the clergy did not understand the "*Breviary*," or true that they were obliged to recite it; for it did not exist. The fact is, indeed, unimportant; because the question is, not whether there was, at that period, a book called the "*Breviary*," but whether, supposing there were such a book, the clergy could have read it, or anything else. I notice the matter, however, as one of the proofs which Robertson gives that he was not very familiar with a subject on which he ventured to speak in very broad and general terms, but evidently without

scrupulous exactness. The note, however, begins in the following manner :—

“Innumerable proofs of this might be produced. Many charters, granted by persons of the highest rank, are preserved, from which it appears that they could not subscribe their name. It was usual for persons who could not write, to make the sign of the cross in confirmation of a charter. Several of these remain, where kings and persons of great eminence affix ‘*signum crucis manus propria pro ignoratione litterarum.*’”—(Du Cange, voc. Crux, vol. iii. p. 1191. Note x. p. 232.) “From this is derived the phrase of signing instead of subscribing a paper. In the ninth century, Herband Comes Palatii, though supreme judge of the empire by virtue of his office, could not subscribe his name.”—(Nouveau Traité de Diplomatie par deux Benedictins, 4to, tom. ii. p. 422.)

It is extremely difficult to meet broad general assertions which it is, in the nature of things, impossible to disprove; but we may reasonably call for evidence of their truth, and, if it is not produced, we may be allowed to doubt and to dispute them. If “many charters” are preserved in which “kings and persons of great eminence” avow their ignorance, surely many might be, and, I think, would have been, produced. The ignorance of the dark ages has long been a matter of triumphant retrospect; and such regal curiosities of literature, or illiterature, would have been highly interesting to an enlightened public. Perhaps, indeed, “many” instances have been adduced; but I do not remember to have seen, or specifically heard of, more than four. One of them is, I believe, less commonly known; but the other three have been repeatedly paraded in declamations on this subject.

First—WITHTRED, king of Kent, who reigned from A.D. 671 to A.D. 725, and one of whose charters is subscribed “Ego Withredus Rex Cantie omnia supra scripta confirmavi, atque a me dictata propria manu signum Sancte Crucis pro ignorantia litterarum expressi.”

Secondly—TASSILO, Duke of Bavaria, in the eighth century, subscribed a charter containing a grant to Atto, abbot of Salzburg, “quod manu propria, ut potui, characteres chirographi inchoando depinxi coram iudicibus atque optimatibus meis. Signum manus mee propriæ Tassilonis,” &c.

Thirdly—HERIBAUD, Comte du Palais under Lewis II., subscribed a charter in A.D. 873, “Signum Heribaldi Comitis Sacri Palatii, qui ibi fui et propter ignorantiam litterarum, signum sancte crucis feci.”\*

Fourthly—The authors of the “*Nouveau Traité de Diplomatie*,” after arguing against those who considered such ignorance as incredible, say, “L’usage d’avouer pareille ignorance est

\* These three instances were given by Mabillon, (De Re Diplom. p. 163, 544,) and were thence transferred to vol. ii. (not iii.) of the Benedictine edition of Du Cange. I write here with reference to the statement of Robertson; for the reader will observe, that two out of the three cases are earlier than the period which I have specified—that is, A.D. 800—1200.

attesté par tant de traits historiques, que toutes les chicanes de l'esprit humain ne pourront en obscurcir l'éclat. Il suffira d'en rappeler quelques uns dans les notes." In a note on this passage they exhibit the poor "Roi de Cantorberi," and the "Comte du Palais," already mentioned, and add the case of GUI GUERRA, Count of Tuscany, who was reduced to the same necessity, "quia scribere nesciebat." "Il seroit superflu," say they, "d'accumuler un plus grand nombre de faits, pour verifier un usage, dont la certitude est démontrée."\*

To me it appears that three or four instances, occurring between the eighth and twelfth centuries, are so far from demonstrating the certainty of a custom, that they do not prove that anything which can properly be called a custom existed; unless, indeed, these writers meant (as perhaps their language elsewhere might almost incline us to believe) that these instances prove the *usage* of kings and great men, when they could not write, to state that fact on the face of the instrument. There is, however, no need to pursue this point; for, of course, I do not mean to deny that there was, in those days, a much greater ignorance of writing than in ours, and that men of rank were much more frequently unable to write then than they are now. But when Robertson talks of "*innumerable* proofs," and tells us that "*many*" charters are preserved, from which "*it appears*" that such persons could not sign their names, I feel it right to question his statement. Had he seen the original charters? I very much doubt it. If he had seen them, would it have enabled him to decide the point? I am sure that it would not; and I feel this certainty, not only because I do not give him credit for so much research in *re diplomatica* as that he should bring forward "*innumerable* proofs" when Mabillon, and Toustain, and Tassin gave only four between them, but from the very nature of the case. The fact that a man's name was subscribed to a document by another, was, in those days, no proof that he could not have done it himself; and though, in the present day, we should hardly give any one credit for being able to write if we found that he had only made his mark, yet we must not entirely judge of other ages by our own.

Mabillon has given and discussed four reasons why charters were frequently signed by proxy:—1. The inability of the parties to write; which was, of course, a very common reason, and may well be supposed, upon the great scale, to have been the most frequent. Under this head he gives the well known story of Theodoric, and the three cases first mentioned above. 2. Physical inability, arising from blindness, disease, or old age; as in the case of Eugenius, at the council of Constantinople, in the year 536, who subscribed by the hand of Paul, a deacon of his

monastery, *ὡς μὴ δυνάμενος διὰ τὸ γῆρας*\*; of St. Omer, whose will was subscribed—"Hæc abocellis feci, et alius manum meam tenens scripsit et subscripsit;" and of some others whom he mentions. 3. An affectation of dignity, through which many high official persons chose that their names should be written by the notary. 4. What is most to our purpose, a custom growing out of this, and extending so far as that by the eleventh century it had become almost universal. In imitation of their superiors, almost all persons—all at least who could pretend to any kind of distinction or title—preferred having their names written by the notary, (who could say of them what it might have seemed ostentatious to say of themselves,) and then adding, or sometimes omitting to add, their mark—that is, the sign of the cross made with their own hands. It will be obvious, therefore, that it does not "appear" in all cases, even from the original document, whether the parties *could* write their names. Indeed, if it did not suppose an almost incredible degree of ignorance, one would be tempted to think that Heribaud's affixing the sign of the cross, "pro ignoratione litterarum," had led Robertson to infer, that all persons who made the signs of the cross on such occasions did it for the same reasons; for he says, it was usual "*for persons who could not write* to make the sign of the cross in confirmation of a charter." No doubt; but it was also usual for those who could write. The sign of the cross was, in fact, *the* confirmation and the signature;† and the subscriber, in thus making the sign of his holy religion, was considered as taking an

\* Conc. v. 186.

† Take, by way of specimen, the subscription to the will of Hagano, Canon of St. Martin's at Tours, in A.D. 819:—"Hagano diaconus cessionem a me factam sub signum Sanctæ Crucis confirmavi."—(*Martene Thesaurus Novus Anecdotorum*, vol. i. p. 23.) (And here let me say, by the way, that as I hope to make frequent reference to this work, as well as to the "*Veterum Scriptorum et Monumentorum Amplissima Collectio*," edited by Martene and Durand, I shall be glad to be allowed, for brevity's sake, to refer to the former as "*Mart.*," and the latter as "*M. and D.*") A charter, too, of Robert, Abbot of St. Martin's in the same city, and of the year 897, is subscribed "Robertus Comes et inclytæ congregationis S. Martini Abbas, per hoc signum Sanctæ Crucis subter firmare studuit." (*Mart. i. 56.*) Or, to take a subscription belonging to our own country, which may, at the same time, be a specimen of notarial eloquence:—"Anno Incarnationis Dominicæ nongentesimo sexagesimo sexto scripta est hujus privilegii syngrapha, his testibus consentientibus, quorum inferius nomina ordinatim charaxantur;" and then follow the subscriptions—"Ego, EDGAR, divina largiente gratia, Anglorum Basileus, hoc privilegii donum nostro largiens Redemptori locoque ejus sanctissimo, primus omnium regum, monachorum inibi collegium constituens, *manu propria signum hagie crucis imprimens confirmari*—Ego, DUNSTAN, Dorobernensis ecclesiæ archiepiscopus, largifluam benevoli Regis donationem venerans, *crucis signaculo corroboravi*—Ego, EADMUND, clytos legitimus præfati filius, *crucis signaculum*, infantuli florens ætate, *propria indidit manu*—Ego EDWARD, eodem rege clyto procreatus, præfatam patris munificentiam *crucis signo consolidavi*—Ego ÆLFTHRYTH, legitima præfati regis conjux, mea legatione monachos eodem loco rege annuente constituens, *crucem impressi*—Ego EADGIF, prædicti regis avæ hoc opus egregium *crucis thaumate consolidavi*;" and Athelwold, Bishop of Winchester, says, "*crucis signaculo benedixi.*" (Conc. tom. ix. 678.)

oath. He was, in fact, said *manu jurare*;\* and, for greater solemnity, the cross was sometimes made with the consecrated wine.† The subscriber's adding his name was no essential part of the confirmation, but simply a declaration and notification that the person, whose name was there written, was he who had thus bound himself by his *signature*. If he was unable, or if he did not choose to do the *writing* for himself, it was done for him by the notary.

I beg the reader not to suppose that I wish to do more than to moderate the extravagance of Robertson's statement, and to shew that he made it without sufficient grounds. Does he not, in fact, shew this himself when he proceeds to say,

"So late as the fourteenth century, Du Guesclin, Constable of France, the greatest man in the state, and one of the greatest men of his age, could neither read nor write."—(St. Palaye *Memoires sur l'ancienne Chevalerie*, t. ii. p. 82.)

Well, then, surely two instances in the eighth century, one in the ninth, and one in the twelfth, of men of rank who could not *write*—it does not appear, and really does not follow, that they could not *read*—form too slender a ground for such broad assertions as Robertson has ventured to make respecting the state of letters.

Having, however, disposed of the laity, he proceeds:—

"Nor was this ignorance confined to laymen; the *greater part* of the clergy was not many degrees superior to them in science. *Many* dignified ecclesiastics could not subscribe the canons of those councils in which they sat as members."—(Nouv. *Traité de Diplom.*, tom. ii. p. 424.)

If the reader turns to the authority cited, he will find some general statements respecting the ignorance of the *laity* as to writing, (with no specific instances, however, except those already named,) but no mention of ecclesiastics. It is true, that, in the succeeding pages, the bishops and other ecclesiastical persons are mentioned, and several are named in a note at page 426; but Robertson should have observed, what is there so plainly stated, "*Tous ces exemples sont antérieurs au VII<sup>e</sup> Siècle.*" I do not say that later instances might not be produced; but I do not remember to have seen any. He proceeds:—

"One of the questions appointed by the canons to be put to persons who were candidates for orders was this—'Whether they could read the Gospels

\* "Comes Tolosanus hanc eandem donationem ibi deveniens rogatu nostro corroboravit, firmavit, *manuque propria juravit* id est, subscriptione crucis."—(Du Cange in v. *Crux*.)

† "Interdum quo solennius ac firmitus esset pactum, quod scribebatur, cruce ipsæ exarabantur calamo in pretioso Christi sanguine intincto." (Du Cange, *ibid.*) See also Odo Aribertus (cited by Baluze in his notes on Agobard, p. 129), who says, "Pace itaque cum sanguine eucharistico separatim per Regem et Comitem firmata et obsignata," &c.

and Epistles, and explain the sense of them, at least literally?"—(Regino Prumiensis ap. Bruck. Hist. Philos., V. iii. p. 631.)

I am sorry to say that I have not the Abbot of Prum's book ; and I must, therefore, answer as well as I can without it ; and perhaps some reader who has it, or who is so happy as to have access to a public library, will be kind enough to give me an extract, or some information as to the specific canon to which Robertson (or rather Brucker) refers. In the meantime I must observe—

First—That supposing all which Robertson meant to convey to the reader were true, still such a canon would shew that, bad as things were, there was some attempt to mend them. Granting that up to about the year 900, when Regino wrote, all bishops, priests, and deacons had been entirely ignorant and illiterate—granting that these very canons were written by those who could not write, for the use of those who could not read, still they would be a standing proof that the heads of the church did, at that time, require from candidates for orders what Robertson would lead us to consider as rather an unusual accomplishment in a bishop.

Secondly—Though I have not Regino's book, I have Brucker's, from whence Robertson professes to borrow the quotation ; but, on turning to it, I find a very important difference. The reader will observe that the question, even as Robertson gives it, is, in fact, whether the candidate could read *Latin* publicly, and explain the meaning ; but, beside this, the inquiry was really essentially different. It was not whether the candidate had *learned to read*, nor even whether he could *read Latin* ; but whether he could read Latin *well*. The words, as quoted by Brucker, are—“ Si Evangelium et Epistolam *bene* legere possit, atque saltim ad literam sensus ejus manifestare. Item, si sermonem S. Athanasii de fide S. S. Trinitatis memoriter teneat, et sensum ejus intelligat, et verbis communibus enuntiare sciat.” Surely there was no proof of brutal ignorance in inquiring whether a candidate for holy orders could read Latin well in public—could repeat, understand, and explain the Athanasian Creed, and preach the doctrine contained in it, in the vernacular tongue. The question did not imply the slightest doubt whether the man could read ; but only directed an inquiry whether he could do that which many a man of the present day, who has chuckled over the ignorance of the dark ages, could not do.

Thirdly—If my object were merely to answer Robertson, I should think that I had said enough on this point ; but having a farther and more important design, let me, without at present entering very fully into the subject, give a few extracts from “ the canons,” and one or two writers of the dark ages, or at least of the period to which Robertson refers. Isidore, Archbishop of



Seville, who lived until the year 636, in his work on Ecclesiastical Offices, has a chapter of rules for the clergy, in which he says, that they should be "continually occupied in teaching, in reading, in psalms, and hymns, and spiritual songs;"\* which seems to imply, at least, that in his time it was no uncommon thing for the clergy to be able to read. At the eighth council of Toledo, held in A.D. 653, regret was expressed that persons had been admitted into holy orders who were altogether incompetent to the discharge of clerical duties; and it was expressly provided, that no one should be admitted to any degree of ecclesiastical dignity unless he knew the whole Psalter, the hymns of the church, and the office for baptism; and that those who had been admitted without such necessary knowledge should forthwith set to work to acquire it, or be made to do so by their superiors. "For," says the canon, "it is absurd that they who are ignorant of the law of God, and not at least moderately learned, should be promoted to any degree of orders, or ecclesiastical office, in which it is their business to teach simple and lay persons, to whom they ought to be mirrors of life and discipline. Let no one, then, who is unlearned, approach to meddle with the holy mysteries of God. . . .† none who is blinded by the darkness of ignorance; but let him only come who is adorned with innocence of life and splendour of learning. Otherwise the vengeance of God, and of his church, will hereafter fall on both the ordainers and the ordained."‡ Whether the council of Nantes, to which the following canon belongs, was held in the year 658, or more than two centuries after, has been disputed; but, either way, it falls within Robertson's period, and is in itself worth notice:— "When a bishop purposes to hold an ordination, all those who are candidates for holy orders are to be cited to the city on the Wednesday preceding, together with the archpresbyters, who are to present them. And then the bishop is to appoint priests and other prudent men, skilled in the divine law, and conversant with the ecclesiastical sanctions, who shall diligently inquire as to the life, family, country, age, and education of the candidates; and as to the place where they were educated, whether they have made good progress in learning, (*si sint bene literati*,) and are instructed in the law of the Lord. Above all things, whether they firmly hold the catholic faith, and are able to set it forth in plain language. Those, however, to whom this is entrusted must take care that they do not depart from the faith, either from favour or for interest, so as to present to the bishop any unworthy or unfit person to receive holy orders; for should they do this, he who has unworthily approached the altar shall be removed from it; and

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\* Bib. Pat. x. 203.

† There is apparently some hiatus in the MSS.

‡ Conc. vi. 406.

they who have attempted to sell the gift of the Holy Ghost, being already condemned in the sight of God, shall be deprived of their ecclesiastical dignity. They shall, therefore, be diligently examined during three following days, and then those who are approved shall be presented to the bishop on the Saturday.”\*

To come to our own country, it was decreed by the sixth canon of the council held at Cliffe, or Cloveshou, near Rochester, in the year 747, “that the bishops shall ordain no man, either of clerks or monks, to the holy degree of priesthood without public inquiry as to his previous life, and his present purity of morals, and knowledge of the faith. For how can he preach to others the whole faith, minister the word of knowledge, and appoint to sinners the measure of penance, unless he first, with studious care, according to the measure of his capacity, takes pains to learn, so that, according to the apostle, he may be able to ‘exhort according to sound doctrine’?” The seventh canon directs, “that bishops, abbots, and abbesses . . . shall study and provide, with diligent care, that the custom of continual reading may be practised in their societies, and may become more common, to the benefit of souls and the praise of the eternal King. For it is a lamentable thing to say that, in these times, very few are to be found who are carried away by a thoroughly hearty love of holy learning, (*qui ex intimo corde sacræ scientiæ rapiantur amore*), and they are scarcely willing to take much pains to learn anything; but rather from their youth they are occupied with divers vanities, and lusts of vain glory; and, with wandering minds, they seek after the unstable things of this world rather than the unchangeable things of holy scripture. Let them, therefore, be compelled; and let the children in the schools be brought up to the love of sacred learning, that, by these means, well-educated persons may be found for every kind of service in the church of God. Nor let their earthly rulers be so tenacious of their services, as that the house of God should fall into contempt, being destitute of all spiritual ornament.”† This brings us to the time of Charlemagne, of whose exertions in the cause of literature I hope to say more hereafter; but, in the mean time, I must just notice his Capitulary of Aix-la-Chapelle, addressed to the ecclesiastical authorities in A.D. 789. He says, “We beseech your piety, that the ministers of God’s altar may adorn their ministry by good morals—whether, as canons, by the observance of their order, or, as monks, by the performance of their vow—we entreat that they may maintain a good and laudable life and conversation, as our Lord in the gospel commands, ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;’ so that, by their good conversation, many may be drawn to God.

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\* Conc. ix. 471.

† Conc. vi. 1575.

And let them collect and keep under their care, (*augregent sibi que sociant*,) not only children of servile condition, but those belonging to persons of better rank; and let there be schools of reading boys. In all monasteries and dioceses, let them learn the Psalms, the musical notes, the chants, the calendar,\* and grammar. But let them have catholic books well corrected; because frequently, when they desire to pray for anything very properly, they ask amiss, by reasons of incorrect books. And do not suffer your boys to spoil the books, by either their reading or writing; and if you want a gospel or a missal to be written, let it be done by men of mature age, with all diligence."† Again, in the *Capitula data Presbyteris*, in the year 804, he says, "I would admonish you, my brethren and sons, to give attention to these few capitula which follow:—first, that a priest of God should be learned in holy scripture, and rightly believe, and teach to others, the faith of the Trinity, and be able properly to fulfil his office. Secondly, that he should have the whole Psalter by heart. Thirdly, that he should know by heart the creed and the office for baptism. Fourthly, that he should be learned in the canons, and well know his penitential. Fifthly, that he should know the chants and the calendar."‡ More might be quoted from this source, but perhaps it is not necessary for my present purpose,—which is, to shew that it was pretty commonly taken for granted that a clerk could read. But, in case any reader should have thought that I lay undue stress on the word *bene*, and should suppose (as it is charitable to hope that Robertson did when he left it out), that it was a mere expletive, I will here give an extract from a writer of this period, from which it will appear that the inquiry as to reading *well* was one actually and particularly made. Rabanus Maurus, who was afterwards Archbishop of Mentz, and who wrote his book "*De Institutione Clericorum*," in the year 819, says, "The canons and the decrees of Pope Zosimus have decided, that a clerk proceeding to holy orders shall continue five years among the readers, or exorcists; and, after that, shall be an acolyte, or subdeacon, four years. That he shall not be admitted to deacon's orders before he is twenty-five years of age; and that if, during five years, he ministers irreproachably, he may be promoted to priests' orders; but on no account before he

\* "Chants and calendar" is not a very satisfactory translation of "*cantus et compotus*." To call the latter (as I have seen it called) "the compost" would not be very intelligible to the English reader. Still calendar does not express the thing, which was rather that learning, that *compotus*, or *computus*, which would enable a *computista*, or *artis computatoria magister*, to make a calendar, or *computorium*; and some of which (enough to shew its nature) the reader may find in the beginning of his Prayer Book. I may however, perhaps, be allowed at present to pass over some words without explanation, of which I hope to speak more fully hereafter. What is implied in knowing the *cantus*, *compotus*, *grammatica*, and *penitential*, will then more fully appear.

† Capit. Reg. Fr., edit. Baluz., tom. i. 237.

‡ Ibid. p. 417.

is thirty years of age, even though he should be peculiarly qualified, for our Lord himself did not begin to preach until he had attained that age.\* Now, as Rabanus had just before remarked, "*Lectores*" are so called "*a legendo*;" and if a man was to fill that office for five years before he became even a sub-deacon, we may reasonably suppose that, when he came to be examined for, what the Romish church calls, greater orders, it might be taken for granted that he had learned to read; but as to reading *well*, (I hope no offence to modern times,) it certainly was then quite another question, and one to which some attention was paid. "He," says Rabanus, "who would rightly and properly perform the duty of a reader, must be imbued with learning, and conversant with books, and instructed in the meaning of words, and the knowledge of words themselves; so that he may understand the divisions of sentences, where a clause ends, where the sense is carried on, and where the sentence closes. Being thus prepared, he will obtain such a power of reading as that, by various modes of delivery—now simply narrating, now lamenting, now angry, now rebuking, exhorting, pitying, inquiring, and the like, according to circumstances—he will affect the understanding and feelings of all his hearers. For there are many things in the scriptures, which, if they are not properly pronounced, give a wrong sense; as that of the apostle—'Who shall lay anything to the charge of God's elect? God who justifieth.' Now if, instead of pronouncing this properly, it were to be delivered confirmatively, it would create great error. It is, therefore, to be so pronounced as that the first clause may be a *percontation*, and the second an *interrogation*. Between a *percontation* and *interrogation*, the ancients made this distinction—that the former admitted a variety of answers, while the latter must be replied to by 'yes' or 'no.' It must, therefore, be so read that, after the *percontation*—'Who shall lay anything to the charge of God's elect?'—that which follows be pronounced in an *interrogatory* manner—'God that justifieth?'—that there may be a tacit answer, 'no.' And again we have the *percontation*—'Who is he that condemneth?' and again we *interrogate*—'Christ that died? or rather that is risen again? who is at the right hand of God? who also maketh intercession for us?' At each of which there is a tacit answer in the negative. But in that passage where he says, 'What shall we then say? that the Gentiles, which followed not after righteousness, have attained to righteousness,' unless after the *percontation*—'What shall we say then?'—the answer were added—'that the Gentiles which followed not after righteousness have attained to righteousness,' the connexion with what follows would be destroyed. And there

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\* Lib. i. c. xiii. ap Bib. Pat. tom. x. 572.

are many other parts which, in like manner, require to be distinguished by the manner of pronouncing them. Besides this, a reader ought to understand the force of the accents, that he may know what syllables he is to lengthen; for there are many words which can only be prevented from conveying a wrong meaning by being pronounced with the proper accent. But these things he must learn from the grammarians. Moreover the voice of a reader should be pure and clear, and adapted to every style of speaking, full of manly strength, and free from all that is rude or countrified. Not low, nor yet too high; not broken, not weak, and by no means feminine; not with inflated or gasping articulation, or words mouthed about in his jaws, or echoing through his empty mouth; not harsh from his grinding his teeth; not projected from a wide-open mouth,—but distinctly, equally, mildly pronounced; so that each letter shall have its proper sound, and each word its proper quantity, and that the matter be not spoiled by any affectation.”\*

It is true that Rabanus Maurus has taken the substance of this from Isidore of Seville,† who wrote more than two hundred years before, though he has improved it; but if it was good, why should it not be repeated? So thought Ivo, Bishop of Chartres, who gave it again in his discourses “*De Rebus Ecclesiasticis*,”‡ nearly three hundred years after Rabanus wrote—and I cannot help suspecting that if Robertson had gone to the Archbishop of Seville in the seventh century, the Archbishop of Mayence in the ninth, or the Bishop of Chartres in the eleventh, for holy orders, he would have found the examination rather more than he expected. If I have failed to convince the reader of this, by the extracts already given, I shall hope to do so hereafter; but I think that what has been said must be sufficient to shew that it was not a very uncommon thing, even in the dark ages, for the clergy to be able to read and write.

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#### CONFESSIONAL CHAIR AT BISHOP'S-CANNINGS.

SIR,—I send you a drawing of what I consider a curious relic, and a great rarity in England—namely, a confessional cell, or chair, in the church of Bishop's-Cannings, Wilts. I have never seen anything of the kind in any church in this country, and have therefore thought that you might like to affix it to the Magazine as a piece of ecclesiastical antiquity. It is of oak, and very strong. I send, on a separate page, the sentences inscribed

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\* Lib. ii. c. lii. Bib. Pat. x. 616.

† De Eccles.-Offic., lib. ii. c. xi., Bib. Pat. x. 209.

‡ Serm. ii. ap. Bib. Pat. x. 774.





in the hand. The last, I am sorry to say, is so nearly obliterated, that I cannot decipher it. M.

N.B. The inscription on the chair is in black letter.

\* \* The sentences are partly written in the shape of a hand, a common sentence from the wrist belonging to each of those in the fingers, and so elsewhere :—

MANUS MEDITATIONIS—

	Nescis quantum	Nescis quotiēs	Deum offendisti	
Meditare debes quod	Finis tuus amarus est	Vita tua brevis est	Venisti in mun- dum	cum pec- cato
	Nihil tecum feres nisi quod fecisti	Vitam tuam non potes prolongare	Mortem tuam non potes evadere	Morieris
	Nescis quo devenies	Nescis qualiter morieris	Nescis ubi morieris.	Hora mortis inserta est
	Cito oblivisceris a charis	Raro faciet pro te heres	Quid? bona parum facient pro te	Stat?

The other words are inscribed on scrolls :—

1.

Non homo lateris tibi copia si fluat aëris,  
Hic non semper eris; memor esto quod morieris,  
Æs evanebit, quod habes hic alter habebit,  
Corpus putrebit, quod agis tecū manebit.

2. (Which is not clear in order or meaning.)

Memorare . novissima tua . . . etiam . æternum . non pecoabis.

## ANTIQUITIES, ETC.

### THE TWENTY-EIGHT CONSTITUTIONS OF OTHO.

(Continued from p. 251.)

#### XI.

No one shall take possession of the church of an absent incumbent until there shall be full proof of the death of him that is absent; nor shall any one intrude upon the benefice of an incumbent who is present; but, in either case, if any one do so intrude he shall be held to the party injured to give a full recompence for the damage arising from such his conduct, and shall also be ipso facto suspended from every office and benefice he may be in possession of.

[XI. This constitution was supposed to have been for the benefit principally of *Italians*, non-resident priests, or such as spent the greater part of their time at *Rome*. The vast number of priests who held benefices in *England*, but had their abode in the *pope's dominions*, and more especially at *Rome*, contributed much to the benefit of his holiness's purse, as they spent in *Italy* the incomes which they received from their *English benefices*; and *Otho* being himself an *Italian*, inclined, of course, to favour his own countrymen, not caring for the injury done to *England* by the encouragement of this spirit of absenteeism, or the very great detriment arising therefrom to the churches, which were thus left destitute of those who ought of right to have served them.]

#### XII.

NEVER, at any future time, shall one church be divided into several rectories or vicarages. And such as have been already thus divided,



as soon as it can be conveniently effected, shall be restored whole again, save only such as shall have been so divided a very long time since, and these shall be divided over again into more suitable and convenient portions by the diocesan, who shall provide that in each of the divisions, one, having the accustomed cure of souls, shall reside. Furthermore, concerning the residence of rectors at their churches, and the holding a plurality of benefices, we think it more advisable to refer to the constitutions of the Roman pontiffs, than to frame new ones.

[XII. There are several causes or reasons in the law for this consolidation, incorporation, annexation, or union of churches; and they are chiefly these five :—1. An unlawful dividing of those churches or ecclesiastical benefices, precedent to their reintegration or intended consolidation, as when such as had been formerly united were illegally divided. 2. For the better hospitality, and that the rector might thereby be the better enabled to relieve the poor. 3. The overnighness of the churches each to the other in point of situation, insomuch that one rector may commodiously discharge the cure of both, by reason of the vicinity of the places. 4. For, or by reason of a want or defect of parishioners, as when one of the churches is deprived of her people by some incursion of an enemy, or by some mortal disease, or sickness, or the like. 5. For, and by reason of the extreme poverty of one of the parishes.—*Godolphin*, c. 14, s. 3, where are copious particulars on this subject.]

## XIII.

CLERKS, especially those having cure of souls, shall have their clothes and the ornaments of their horses after the form set forth in the general council, so that they use vests of becoming dimensions, and be decently shaved, under pain of having their benefices taken away from them by their bishops, who should first cause those clerks who are about them to follow these observances, in order that they may then the more easily compel others to conform therewith.

[XIII. The clergy of former days appear to have been particularly given to the wearing of costly apparel, and, as regarded this, they were scarcely distinguishable from the laity: the principal difference between them was, that the heads of the clergy were shaved, so that the crown was quite bare. This inclination to the pomps and vanities of the world is shewn from the order promulgated in 785, forbidding the clergy to wear the tintured colours of India, or precious garments; (*Spelm. Concil.* p. 294.) and *Boniface*, the *Anglo-Saxon* missionary, in his letter to the Archbishop of Canterbury, inveighs against the luxuries of dress, and declares those garments that are adorned with very broad studs and images of worms announce the coming of Antichrist.—(*Spelm. Concil.* 241.) In the same spirit, at the council of Cloveshoe, the nuns were exhorted to pass their time rather in reading books and singing hymns than in wearing and working garments of empty pride in diversified colours.—(*Spelm. Concil.* 256.) (The principal articles of the ancient episcopal dress were the alb, the dalmatics, the stole, the chasuble, and the pallium of archbishops. The *crozier* was carried by archbishops, the *pastoral staff* by bishops.) Sumptuous dresses, however, still obtained in spite of prohibitions, and, but a short time after the making of this constitution, the richly embroidered garments of the clergy occasioned *Innocent IV.* to exclaim—"Oh England, thou garden of delights, thou art truly an inexhaustible fountain of riches! From thy abundance much may be exacted!" Some of these sacerdotal habits were nearly covered with gold and precious stones, and others were exquisitely embroidered with figures of animals and flowers.—See *History of British Costume*, p. 101. The tonsure of clerks signified sometimes not only the shaved spot on the crown of the head, but the whole ecclesiastical cut, or having the hair clipped in such a fashion that the ears might be seen, but not the forehead.—See *Burn's Ecclesiastical Law*, tit. "*Privileges and Restraints of the Clergy*;" also the 74th Canon, and *Lindwood*, p. 122. On the subject of the apparel of the clergy generally, see Canon 74.]

## XIV.

ALL such clerks as have contracted matrimony, either privately or publicly, are to be wholly removed from their churches and ecclesiastical preferments, and the property which they may have derived from their churches, subsequent to such their marriages, shall be re-applied to those churches; neither shall their sons be admitted to any benefice or to holy orders, unless they have a special dispensation for that purpose from the pope.

[xiv. By the 31 *H. VIII. cap. 14*, a priest keeping company with a wife, to the evil example of other persons, shall be guilty of felony, as shall also the woman. And, by the same act, his keeping a concubine was to be punished by forfeiture of his goods and spiritual promotions, and imprisonment during the king's pleasure; and for the second offence he should be guilty of felony, and the women shall have the same punishment. By the 32 *H. VIII. c. 10*, the penalties of the aforesaid act are mitigated, and for both offences alike the priest shall *only* forfeit for the first offence all his goods and spiritual promotions except one; for the second offence, all his goods, and also during his life all the profits of his lands and of his spiritual promotions; and for the third offence, all his goods, and also during his life all the profits of his lands and of his spiritual promotions, and be imprisoned during life. And the woman offending, if she be *unmarried*, shall, for the first offence, forfeit all her goods; for the second offence, all her goods and half the issue of her lands during life; for the third offence, all her goods and the issue of all her lands during life, and be imprisoned during life;—if she be *married*, she shall, for the first offence, be imprisoned for all the term of her life, at the king's will and pleasure. After various other statutes having been made on this subject, it was ordered at last by 2 and 3 *Ed. VI. c. 21*, (which was repealed in the reign of *Mary*, and revived by *James I. c. 25*), that all laws theretofore made which prohibited or forbade ecclesiastical persons to marry were thenceforth utterly void and of none effect. See also 5 and 6 *Ed. VI. c. 12*, (which was repealed and revived in like manner as the 2 and 3 *Ed. VI. c. 21*), to the same effect; likewise the 32nd Article.]

## XV.

CLERKS, especially those admitted into holy orders, who, either in their own houses or in those belonging to other persons, publicly keep concubines, shall dismiss them entirely within a month, nor shall they, at any future time, take the same back again or receive others; for if they do, they shall be suspended from their office and benefices until such time as proper satisfaction be given by them, and until that time they shall not meddle in such their ecclesiastical benefices, under pain of being deprived thereof. And hereof the archbishops and bishops shall cause diligent inquiry to be made, and shall take care also that this, our statute, be observed.

[xv. There is a constitution of *Langton* to the same effect as this, except that it orders that such concubines as after public admonition do not depart, shall be expelled from the churches which they shall so presume to defame, and shall not be admitted to the sacraments; and if they still persist, they shall be excommunicated and the secular arm be invoked against them; and, also, that the clerks, after canonical admonition, shall be deprived of their office and benefice. The words "*after canonical admonition*" seem to make *Langton's* constitution rather more lenient in its terms than *Otho's*.—See *Lind. 125*.]

## XVI.

SONS are not, under any pretence whatever, in future to be admitted to the benefices which their fathers held; and those who have been already admitted thereto, we, by this present statute, decree to be deprived thereof.

[xvi. By a decretal epistle of Pope *Alexander the Third*, it is enjoined, that "if

any sons of presbyters do hold churches, in which their fathers did serve as parsons or vicars, without any other intervening, they shall be removed, whether they were born in the priesthood or not." And the 14th of these (Otho's) constitutions contains orders touching the subject of the sons of clergymen born in the priesthood holding any ecclesiastical benefices, or even being admitted to orders at all. See further, in *Lindwood*, p. 45, a constitution of *Pecoham*, strengthening this prohibition against the possessing of ecclesiastical benefices by hereditary right, unless a special dispensation from the pope had been first obtained. Vide also *Burn*, tit. "*Benefice*."

## XVII.

WHOSOEVER shall protect, defend, or conceal in his house, or on his premises, those whom he knows to be or who are robbers, and, after being thrice publicly and generally warned thereof by his ordinary, shall not eject them, shall incur the sentence of excommunication.

[XVII. It appears probable that, at the time of the making of this constitution, there were many who with a view to their own gain, by a participation in the plunder, were willing to shelter robbers in their houses or on their premises; and others perhaps, from fear, might have been very unwilling to take any very active measures for the expulsion of robbers who had taken refuge or hidden themselves on their grounds. Against such as these the threat in this constitution appears to have been levelled, and a most effective means it probably was of suppressing their nefarious conduct, for excommunication in those days was almost as severe a punishment as death itself, cutting people off as it did from the society of the faithful, and indeed from almost all intercourse with even their relatives.]

## XVIII.

MONKS, as soon as they, after their year of probation, shall have professed themselves as such, shall abstain from the eating of meat, unless in the event of sickness, when they are in the hospital. And none shall be admitted as an abbot or prior who hath not professed the order; and their profession shall be after the appointed time of probation, whether in the order of Saint Benedict, or in those of the regular and monasterial monks. Concerning other matters relating to monks we will give our directions to their respective chapters.

[XVIII. There were lord-abbots and lord-priors, who had exempt jurisdiction, and were lords of parliament. It is supposed that the Abbot of *Saint Austin's*, in *Canterbury*, was the ancientest of any in this kingdom, founded by King *Ethelbert*, anno 602; and next to him in antiquity was the Abbot of *Westminster*, founded by *Seabert*, King of the *West Saxons*, anno 604. Some difference there is among authors touching their number in this realm, whereof some reckon but twenty-six. *Sir Ed. Coke* says there were twenty-seven abbots and two priors. (*Co. on Litt.*, fo. 29.) See *Gedolphin*, c. 29, s. 5, where is most copious information relative to abbots, abbeys, &c.]

## XIX.

ARCHDEACONS shall diligently and faithfully visit their churches, without subjecting them to any improper exactions, receiving nothing from the correction or punishment of them, nor avariciously involving any in unjust sentences in order to extort money from them. And we do decree that such as shall presume to act otherwise, besides undergoing canonical punishment, shall be compelled to restore twice as much as they exacted, to be applied to pious uses, at the will of the bishop. Moreover, archdeacons shall be required frequently to attend their chapters, and thereat, amongst other things, to instruct the priests in the way of holy living, and to see that they understand well the form of baptism, and of the eucharist.

[XIX. Concerning the archdeacon's visitation and how it ought to take place at

least once in every three years, see *Lindwood*, 49; and for the duties of archdeacons in their visitations, see also *Lind.* 50, 58, and 224; also the 86th Canon. See likewise, respecting the subject of visitations, the 137th Canon, and *Lind.* 277, and 109; Canon 118, 116, 119, and *Lind.* 109, 228; Canon 115, 117, 118, 121; *Lind.* 221, 219, 220; *Godolphin, Introduction*, p. 19, and *Athon*, p. 114, 52, 54, and 58.]

## XX.

PRELATES, archdeacons, and deans, or their officials, shall never, on account of the profit that may arise to them out of a suit or contention, dissuade any from concord and peace; but rather, when the parties themselves shall desire it, facilitate some arrangement by which the suit may be made to cease, provided it be such as may lawfully be stopped; or the matter in question be of such a nature as to allow of a composition between the parties being lawfully made.

[xx. In the ancient days of popery in this realm, when probably many of the ecclesiastical judges were nominated by his holiness, it is very probable that, owing perhaps in many instances to their being *Italians*, and having been educated in so crafty a school as the *Romish*, they were keenly alive to their own interests, and so, by gratifying their avaricious propensities, a general dissatisfaction against their proceedings might have been caused, and this probably led to the making of the constitution now before us.]

(To be continued.)

## ANCIENT USAGES AND CUSTOMS IN NORTH WALES.

(From a MS. book of a Bp. of St. Asaph, written about a century ago.)

IN the church there is a general spitting; they usually spit at the name of the devil or any of his synonyma, and smite their breasts at the name of Judas. In their ordinary conversation *that* name gives them no salivation, but is too familiar in their mouths.

If there be a *fynnon vair* (well of our lady or other saint in the parish) the water for baptism in the font is fetched thence. Old women are very fond of washing their eyes with the water after baptism.

At the delivery of the bread and wine at the sacrament, several, before they receive the bread or cup, though held out to them, will flourish a little with their thumb to their faces, something like making the figure of a cross. They (the women mostly), say their prayers on their first coming to church.

The Sunday after a marriage they come to church with their friends and relations with splendid appearance, disturbing the church, and striving who shall place the groom and bride in the most honourable seat. After church is over, with the fiddlers before them, they run to all the ale-houses in the town.

When they bless another, they are very apt to add to the blessing of God, *the blessing of White Mary*.

The night before a dead body is to be interred, the friends and neighbours of the deceased resort to the house the corpse is in, each bringing with him some small present of meat, bread, or drink, (if the family be something poor,) but more especially candles, whatever the family is; and this night is called *wyl nos*, whereby the country people seem to mean a *watching night*. Their going to such a house they say is *i wilio corph*, i. e., to watch the corpse; but *wyllo* signifies to

weep and lament, and so *wyl nos* may be a night of lamentation. While they stay together on these nights, they are either singing psalms or reading some part of scripture.

Whenever anybody comes into the room where a dead corpse lies, especially the *wyl nos*, and the day of its interment, the first thing he does he falls upon his knees by the corpse and saith the Lord's prayer.

Pence and halfpence, in lieu of little rolls of bread, (which heretofore generally and by some still are given on these occasions,) are now distributed to the poor, who flock in great numbers to the house of the dead before the corpse is brought out. When the corpse is brought out of the house, and laid upon the bier, and covered before it be taken up, the next of kin to the deceased, widow, mother, daughter, or cousin, (never done by a man,) gives cross over the corpse to one of the poorest neighbours two or three white loaves of bread and a cheese with a piece of money stuck in it, and then a new wooden cup of drink, which some will require the poor body that receives it immediately to drink a little of. When this is done, the minister (if present) saith the Lord's prayer, and then they set forward towards church. And all along, from the house to the church-yard, at every cross way, the bier is laid down, and the Lord's prayer renewed; and so when they come first into the church-yard, and before any of the verses appointed in the service to be said.

In some places there is a custom of ringing a little bell before the corpse from the house to the church-yard. If it should happen to rain while the corpse is carried to church, 'tis reckoned to bode well for the deceased, whose bier is wet with the dew of heaven. When a corpse is carried to church from any part of the town the bearers take care to carry it so that the cross may be on their right hand, nor will they bring the corpse to the church-yard any other way but through the south gate. There is also a custom of singing psalms on the way as the corpse is carried to church.

At church nothing is done but as directed by the rubric, besides that, evening service is read with the office of burial. At those words, "we commit this body to the ground," the minister holds the spade and throws in the earth first.

The minister goes to the altar and there saith the Lord's prayer, with one of the prayers appointed to be read at the grave; after which, the congregation offer upon the altar, or on a little board for that purpose fixed to the rails of the altar, their benevolence to the officiating minister. A friend of the deceased is appointed to stand at the altar, observing who gives, and how much. When all have given, he tells the money with the minister, and signifies the sum to the congregation, thanking them for all their good will.

The people kneel and say the Lord's prayer on the graves of their lately deceased friends for some Sundays after their interment, and this is done generally upon their first coming into the church, and after that they dress the grave with flowers.

*The custom of heaving upon Monday and Tuesday in Easter week.*

On Monday, the young men go about the town and country from

house to house, with a fidler playing before them, to heave women; upon Tuesday, the women heave the men in like manner.

No farmer dare hold his team on St. Mark's day, (because, as they believe,) one man's team was marked that did work on that day with the loss of an ox.

Custom of strewing green herbs and flowers at their doors upon Corpus Chr. Eve.

The custom upon All Saints' eve of making a great fire, called *coet-certh*, when every family about an hour in the night make a great bonfire in the most conspicuous place near the house, and when the fire is almost quite extinguished every one throweth a white stone into the ashes, having first marked it. In the morning, as soon as they are up, they come to search out the stones, and if either of them is found wanting, they have a notion that the person who threw it in will die before he sees another All Saints' Even.

Custom of distributing soul cakes upon All Souls' day, at the receiving of which the poor pray to God to bless the next crop of wheat.

### *Christmas Plegain.*

Upon Christmas day in the morning, about three of the clock, most of the parishioners meet in the church, and, after prayers and a sermon, they continue there singing psalms and Welsh hymns with great devotion and earnestness till 'tis broad day; and if any through age or infirmity are disabled coming to church, they never fail to have prayers and carols on our Saviour's nativity at home.

Women draw the tenth pole out of the hedge on St. Paul's day, in order to know beforehand whether they shall have a crooked or straight husband.

## DEVOTIONAL.

### FROM THE PARISIAN BRIEVIARY.

#### FESTIVAL OF ST. JOHN THE APOSTLE AND EVANGELIST.

##### AD OFFICIUM DIURNUM.

##### AD LAUDES.

##### *Psalms.*

*Ant. 1.* I, John, a companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.—Rev. i.

*Ant. 2.* I heard a great voice as of a trumpet, saying, What thou seest, write in a book, and send it to the seven churches.—Rev. i.

*Ant. 3.* The angel said unto me, Thou must prophecy again before many peoples and nations, and tongues, and kings.—Rev. x.

*Ant. 4.* The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.—Rev. xxii.

*Ant. 5.* Blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw and heard.—Rev. xxii.

*Capitulum. Rev. xiv.*

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him.

*Hymn.*

Quem nox et tenebræ densaque nobilia  
Circumfusa tegunt lumine splendidum,  
Imbelles oculos terrificis Deus  
Ne fulgoribus obruat.

O, dilecte Deo, quam tibi clarius,  
Dum tu vivis adhuc, se dedit aspicere!  
Tu secreta Dei, mentis et intimæ  
Rimarum penetras.

Cum pennis aquilæ raptus in æthera.  
Cælum mente petis, sidera transvolas:  
Nil obstant rutili fulgura luminis  
Nudo numine pascaris.

Æterno genitum de Patre Filium  
Dempti nube vides, eque Deo Deum  
Descendisse sacros de patris sinu  
Castæ virginis in sinus.

In nos hoc potuit tantus amor Dei!  
Terris ipse sui Numinis immemor  
Nobis factus homo, se facit exulem,  
Ut cælo trahat exules.

Per te sacra patent abdita vatibus;  
Quæ lux in tenebris fulgeat indicas;  
A quo vita fuit principium petis,  
Et primordia luminis.

Patri maxima laus, maxima Filio,  
Amborumque sacro maxima Flamini:  
Hæc est certa fides, fontibus e tuis  
Quam divinitus hausimus.

*Amen.*

Oh may my God, whom shade, and night,  
And folded cloud,  
In viewless brightness rob'd, enshroud,  
In mercy veil his fearful light,  
Nor whelm his servant's trembling sight!

But, lov'd of God, to thee 'twas given  
Unearth'd to see  
The blaze of present Deity;  
To see the veil in sunder riven,  
And search the inmost court of heaven.

Borne, as on eagle-wings, away,  
Through ether far,  
Thy soul outstrips the utmost star,  
Nor Heaven's own lightning's fiery ray  
Thy spirit from its God can stay.

Lo! there 'tis thine still on to move  
Thy nearer ken,  
Where ear, and eye, and soul of men  
Turn in mute awe, and shrink to prove  
The mysteries of redeeming love.

For of that love how vast the sum!  
That Deity  
Forgetful of itself should be,  
And down to earth an exile come,  
To lead these wandering exiles home.

'Tis thine Heav'n's deepest rites to tell  
To seers divining;  
Thou op'st the light in darkness shining,  
Thou searchest life's e'er-flowing well,  
And heav'n-born light's primeval cell.

Glory to God on high, we sing,  
To Father, Son,  
And Spirit, eternal Three in One.  
Lo! this the steadfast creed we bring,  
Drawn from high Heav'n's eternal spring.  
*Amen.*

*Ver.* I will enter into the powers of the Lord.—*Resp.* Even into the very high and mighty works that thou hast done.—Ps. lxxi.

*Benedictus.*

That which we have heard, that which we have seen, that which our hands have handled of the word of life, that declare we unto you, that ye also may have fellowship with us.—1 John i.

*The Collect.*

O Lord, mercifully cast thy bright beams of light upon thy church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist St. John, may at length attain to everlasting blessings, through the Lord.

AD HORAS.

*Psalms.*

AD PRIMAM.

*Ant.* 1. I. John, &c.

*Resp.—Ver.* Thou that wert born \* of the Virgin Mary, \* have mercy upon us.

## CANON.

*From the Capitulare of Theodulf, Bishop of Orleans.*

As bishops supply the place of apostles in the church, so do presbyters that of the rest of the disciples of the Lord. Wherefore it is your duty to be ever mindful of so great a dignity, that ye may neither degenerate from it, nor render your consecration of none effect; but, preserving all purity of heart and body, and setting the people an example of good living, may be as captains to those under your guidance, and lead them on to their heavenly kingdom!

## AD TERTIUM.

*Ant. 2. I heard, &c.*

*Capitulum. Rev. i.*

He laid his right hand upon me, saying, Fear not, I am the First and the Last; I am he that liveth and was dead; and behold I am alive for evermore, and have the keys of hell, and of death. Write the things which thou hast seen, and which are, and which shall be hereafter.

*Resp. My tongue is \* the pen. Alleluia, Alleluia. My tongue.*

*Ver. Of a ready writer. Alleluia. Gloria Patri. My tongue, &c.—Pa. xlv.*

*Ver. From generation to generation.—Resp. With my tongue will I shew forth thy truth.—Pa. lxxxix.*

## AD SEXTAM.

*Ant. 3. The angel said unto me.*

*Capitulum. Rev. xix.*

I fell at the feet of the angel to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

*Resp. In the presence of the angels \* I will worship. Alleluia, Alleluia. In the presence.*

*Ver. And will praise thy name \* for thy loving-kindness. Alleluia, Gloria Patri. In the presence, &c.—Pa. cxxxviii.*

*Ver. Evil shall not come nigh thee.—Resp. For God hath given his angels charge over thee.—Pa. xci.*

## AD NONAM.

*Ant. 5. Blessed, &c.*

*Capitulum. Rev. i.*

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

*Resp. Wonderful are \* thy testimonies. \* Alleluia, Alleluia. Wonderful! — Ver. Therefore hath my soul sought them. Alleluia, Gloria Patri. Wonderful! — Pa. cxix.*

*Ver. Thy servant keepeth them.—Resp. In keeping them there is great reward.—xix.*

## AD IL VESPERAS.

*Ant. and Psalms.*

*Capitulum. Rev. i.*

God gave unto Jesus Christ to shew unto his servants the things that must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

## Hymn.

Sit qui ritè canat te modo Virginem,  
Te scriptis celebrem dicat Apostolum,  
Jungat veridica te quoque vatibus.  
Christi te cano Martyrem.

Oh, for a saint like thee  
To sing thy virgin purity!  
Sing thee, Apostle, and unroll  
Thy heaven-taught truth's far-beaming scroll,  
Or link thee with the seers divine.  
To sing thee, martyr-saint, be mine!

Diri testis eras, funeria, et comes,  
Votis cum Domino fixus eras cruci:  
Hoc tantum sicut tui tibi, mutuis  
Respondere doloribus.

For thou, for thou didst view  
That death of deaths, companion true;  
In spirit with thy Lord wert torn  
By racking cross and piercing thorn,  
The only converse left to thee,  
Th' high converse of that agony!



Pendens funerea Christus ab arbore  
Te matri misere jam sine Filio,  
Natum substituit: credere virginem  
Quam par est tibi virgini.

Tali deposito quid pretiosius?  
Mater vera Dei jam tua dicitur,  
Natum jure pari dicere; mortui  
Jacturam reparas Dei.

Christus vocis egens, te morientibus,  
Qua fas est, oculis discipulum docet:  
Ex illa cathedra, quam cruor imbuat,  
Terris prædicat omnibus.

Christi fide comes, passibus semulis,  
Quo te duxit amor, te liceat sequi;  
Ingens ille mihi sit favor, et pati  
Cum Christo simul et mori.

Sit laus summa Patri, summæque Filio  
Sit par sanctæ, tibi Gloria, spiritus  
Hæc est certa fides fontibus e tuis  
Quam divinitus hausimus.

*Amen.*

*Ver.* Thy testimonies, O Lord.—*Resp.* Are very sure.

*Ant.* The disciple whom Jesus loved, which also leaned on his breast at supper, this is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.—1 John xxi.

*The Collect as at the Laudes above.*

*End of the Officium Diurnum.*

There as in death he hung,  
His mantle soft on thee he flung  
Of filial love, and named thee Son,  
Now as that earthly tie was done.  
Te thy firm faith and spotless years  
Consigned his virgin mother's tears.

Could holier charge be given!  
True mother of the Lord of Heaven,  
Hail'd mother by himself to thee,  
And thou that mother's son as He!  
Call'd, as th'Immortal deign'd to die,  
That loss of losses to supply!

And when that voice was fled,  
His lingering look on thee he shed,  
Thee his belov'd disciple taught  
His dying eyes' mysterious thought.  
When from that blood-stain'd mercy-throne  
To all the world his glory shone.

Friend of thy Lord, be mine  
My trembling step to match with thine,  
To follow onward to the goal,  
Where love led on thy dauntless soul.  
Be mine, as thine, the blessing high  
With Christ to live, with Christ to die!

Glory to Father, Son,  
And Spirit—Eternal Three in One.  
Lo! this the steadfast creed we bring,  
Drawn from high Heaven's eternal spring.

*Amen.*

## SACRED POETRY.

### EXCERPTA ECCLESIASTICA.

ANNUNCIATION B. V. M., TUESDAY, MARCH 25.

"From henceforth all generations shall call me blessed."

WHEN sacred love, in early days,  
Raised her full altar pile  
High with rich gifts, she fed her soaring blaze  
Fearless of pomp or guile.  
Thus fed, the flame streamed strong up heav'n's high stair,  
Nor spent one idle ray on things of lower air.

But now she sits in mourning weed  
Her scanty heap beside,  
For we, more wise than olden saints, there read  
False zeal and earth-learned pride.  
Love, weeps her flame, too weakly fed to-day,  
To mount as wont, nor lose its virtue by the way.

So damped her fire by icy breath,  
 That we unmoved pass by,  
 Where, spoiled by evil men in trance of death,  
 Our holy brethren lie;  
 Even she, man's heav'n-pledged hope through weary days,  
 Theme of the fathers' prayer, wins not the children's praise!  
 Virgin and saint! shall we not heed  
 Thy\* blessing from above,  
 And that rich grace, to thee alone decreed,  
 'Mongst souls of heavenly love?  
 Linked † at the first with Him, the Holy One,  
 Blest ‡ in his thought at last when his great work was done!  
 And, high-wrought Saint, may we not laud  
 That § faith-proved spirit meek?—  
 The voiceless agony thy soul that awed  
 Not words divine could speak.  
 'Twas || thine to ponder o'er that untold smart  
 That hung, like hovering sword, to pierce thy tender heart!  
 Yet Thee, below the holy train,  
 Virgin and saint, we rate;  
 Forgotten they, to purpose mean and vain  
 Thy¶ hour we desecrate!  
 Where sleep the souls in faith and virtue bold,  
 True both, to God and man, and pure as once of old?

## FROM THE PARISIAN BREVIARY.

HYMNUS IN FESTO S. JOSEPHI,  
 SPONSI B. M.

Quos pompa seculi, quos opes  
 Fulgore perstringunt suo,  
 Adeste: mundi prospera,  
 Auctore magno, spernitis.

Josephus ex Christi pater,  
 Davidis angustum genus,  
 Vili tabernâ conditus  
 Labore victum queritat.

Quin ipse, quin homo Deus,  
 Per natus æterno Patri,  
 Amat, fabrilis artifex,  
 Audire fabri filium.

Ades nocentis innocens  
 Ultro gravem penam subit,  
 Docetque fontes vindicem  
 Placare quâ possent Deum.

Tu rector et custos domus,  
 Joseph, egenus omnium,  
 Adese nobis omnia,  
 Si Christus adsit, adores.

TRANSLATED IN IMITATION OF GEORGE  
 HERBERT.

Ye whom the world hath taught to see  
 All in her glass of vanity,  
 Come, here is one will school your eyes  
 Rightly their worth to prize.

His father—one of David's line  
 Of parentage, august, divine,  
 Hid in a workshop, vile and low,  
 He wiped a labourer's brow.

Himself—One born of God on high,  
 And equal to Heaven's Majesty,—  
 Would'st know his Title?—read it there,  
 "Son of the Carpenter!"

The guilty Adam's guiltless Son,  
 The weight of crimes he had not done  
 Willing He bore, shewing the path  
 Where guilt may flee from wrath.

Joseph, in thy low poverty  
 Is writ a lesson, that though we  
 Have nothing, we have all (save pride)  
 If Christ be at our side!

\* Luke i. 28.

† Gen. iii. 15.

‡ John xix. 26, 27.

§ Luke i. 38.

¶ Luke ii. 35.

¶ Lady-day, observed only as Quarter-day.

Sit summa Patri gloria,  
Natoque, pro nobis egens  
Qui factus est de divite;  
Par sit tibi laus, Spiritus.

To God the Father praise be given,  
To Spirit, who doth dwell in heaven,  
And unto Him who became poor,  
That we might find the doer.

### DISCIPLINA ARCANA.

ON the rough seas He seemed passing by,  
But they constrained Him; and at Emmaus one  
Bent on a journey onward, but they won  
His presence, for their souls were beating high  
With nameless worship: oft from heedless eye,  
With type and shadowy word, He veiled the Sun  
Of Righteousness, nor ever fully shone  
On doubting hearts his healing Deity.  
Mysterious Wisdom, which man's spirit knew!  
Then blame not if the church from the world's view,  
In treasures of her grace, doth sit apart,  
Needing inquiring eye and faithful heart,  
For ever watchful, but to careless glance  
Ne'er full unveils her blissful countenance!

### DISCIPLINA EXTERNA.

Oh, for the Rod of ancient Discipline!  
Unheeded and unheeding o'er the plain  
They wander shepherdless—are caught and slain,  
With none to help! Oh, for the sacred sign  
Of pastoral severity benign!  
Spirit of noble Ambrose, wake again!  
Where Aaron's rod, silencing mouths profane,  
The living emblem prov'd indeed divine.  
Yes, the whole land is sick, the troubled state  
Can neither cure her ills nor bear their weight,  
And in the church's bosom the fount springs—  
Novel opinions, bold and wild, and hate  
Of church authority, and hate of kings,  
All—filial disobedience spreading wings.

[Erratum in the last Number,—p. 257, for “*cleanse* the wild thistle,” read “*cleave*.”]

### Æra Apostolica.

Γνωίεν δ', ὡς δὴ δαρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XXIII.

#### 1. — THE JEWS.

O PITTOUS race!  
Fearful to look upon,  
Once standing in high place,  
Heaven's eldest son.

O aged blind,  
 Unvenerable ! as thou fittest by,  
 I liken thee to him in pagan song,  
 In thy gaunt majesty,  
 The vagrant King, of haughty-purposed mind,  
 Whom prayer nor plague could bend ;—  
 Wronged, at the cost of him who did the wrong,  
 Accursed himself, but in his cursing strong,  
 And honoured in his end.

O Abraham ! Sire,  
 Shamed in thy progeny ;  
 Who to thy faith aspire,  
 Thy Hope deny.  
 Well wast thou given  
 From out the heathen an adopted heir,  
 Raised strangely from the dead, when sin had slain  
 Thy former-cherished care.  
 O holy man, ye first-wrought gems of Heaven !  
 Polluted in your kin,  
 Come to our founts, your lustre to regain.  
 O holiest Lord ! . . . but Thou canst take no stain  
 Of blood, or taint of sin.

Twice in their day  
 Proffer of precious cost  
 Was made, Heaven's hand to stay  
 Ere all was lost.  
 The first prevailed ;  
 Moses was outcast from the promised home,  
 For his own sin,—yet taken at his prayer  
 To change his people's doom.  
 Close on their eve, one other asked and failed ;—  
 When fiery Paul was fain  
 The accursed tree, as CHRIST had borne, to bear,  
 No hopeful answer came, a Price more rare  
 Already shed in vain.

## 2.—THE WRATH TO COME.

WHEN first God stirred me, and the church's word  
 Came as a theme of reverent search and fear,  
 It little cost to own the lustre clear  
 O'er rule she taught, and rite, and doctrine poured ;  
 For conscience craved, and reason did accord.  
 Yet one there was that wore a mien austere,  
 And I did doubt, and, troubled, asked to hear  
 Whose mouth had force to edge so sharp a sword.  
 My mother oped her trust, the holy Book ;  
 And healed my pang. She pointed, and I found  
 Christ on himself, considerate Master, took  
 The utterance of that doctrine's fearful sound.  
 The Fount of Love his servants sends to tell  
 Love's deeds ; Himself reveals the sinner's hell.

## 3.—THE HEATHEN.

'Mid Balak's magic fires  
 The Spirit spake, clear as in Israel;  
 With prayers untrue and covetous desires  
 Did God vouchsafe to dwell;  
 Who summoned dreams, his earlier word to bring  
 To holy Job's vexed friends, and Gaza's guileless king.

If such o'erflowing grace  
 From Aaron's vest e'en on the Sibyl ran,  
 Why should we fear, the Son now lacks his place  
 Where roams unchristened man?  
 As though, when faith is keen, He cannot make  
 Bread of the very stones, or thirst with ashes slake.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## JOHN WYCLIFFE.—No. II.

SIR,—The object of my last communication was principally to draw the attention of your readers to the duty which the church of England owes to one of her most illustrious sons—the duty, I mean, of collecting and publishing the numerous remaining writings of John Wycliffe. Until his works be placed within our reach in a collected form, I conceive it to be impossible to arrive at a correct view of his real character and opinions. Mr. Vaughan, indeed, professes to give us “the history of Wycliffe's mind;”—he professes to demonstrate that the mind of Wycliffe, “as reflected in his works, exhibits a constant progression;”—that “the Wycliffe of 1375 was a less enlightened man than the Wycliffe of 1377, and that the Wycliffe of 1384 was a character in which protestant principle had become still more ascendant;”<sup>\*</sup> and Mr. Vaughan professes, further, to have come at this “secret,” (for so he terms it,<sup>†</sup>) by examining the contents, and ascertaining the dates of the Wycliffe MSS., a labour, he adds,<sup>‡</sup> “to which no man, since the days of Wycliffe, had pretended to apply himself.”

Now, I do not mean to deny that Mr. Vaughan did, (nay, his work exhibits evident proof that he did,) to a certain extent, make himself acquainted with the original authorities, from which alone the information he was in search of could be derived; but I confess I am sceptical about the accuracy of any knowledge of Wycliffe's real senti-

\* Pref. to 2nd edit. p. xv.

† “Before the publication of these volumes, the dates of the reformer's writings were, with a few trivial exceptions, unknown. The history of the mind of Wycliffe was, in consequence, a secret.” Pref. 2nd edit. pp. xiv. xv.

‡ Ibid. p. xvi.

ments, which can be acquired in the present scattered and imperfect state of his numerous writings. To say nothing of the acquaintance with black letter and Anglo-Saxon necessary to every one who would even read them, the difficulty of bringing them into juxtaposition, and the great variations which are to be found in the different extant MSS., even of the same work, create obstacles sufficient, I think, to deter any one from dogmatising about the “secret history” of Wycliffe’s mind. But, besides this, Mr. Vaughan laboured under other disadvantages—he wrote with a theory ready formed; “a constant progression” in the mind of Wycliffe he was resolved to make out, and the platform of modern nonconformity was, with him, the “ascendancy of protestant principle,” at which he was determined that Wycliffe should ultimately arrive; it is not, therefore, very surprising that Wycliffe’s declamations against papal usurpation should be interpreted as the “novel sentiments” of an ecclesiastical revolutionist, and that his censure of the mendicant orders, (the *voluntary systems*, be it remembered, of that day,) should be regarded as analogous to modern attacks upon the temporalities of the church, and the characters of the clergy.

Before I proceed to a more minute examination of the accounts given by Mr. Vaughan and other writers of particular opinions said to have been maintained by Wycliffe, I shall give a few examples of a kind of negligence (to use no harsher word), which, prior to any more close investigation, must create, in every mind, some doubts as to Mr. Vaughan’s peculiar claims upon our attention, when he professes to exhibit to his reader the different periods of the life of Wycliffe, “not only under an increased light, but generally under a true light, in place of a false one.”\*

The tenth chapter of our author’s second volume is devoted to an account of the writings of Wycliffe; it is divided into five sections, the first of which contains a list of his printed works, and the second, on which I wish to make a few remarks, is headed thus:—

## SECTION II.

*Including the Wycliffe manuscripts extant in England and Ireland. This series contains nearly forty MSS. preserved in the library of Trinity College, Dublin, the existence of which has been hitherto unknown to the Reformer’s biographers.*

From what I had previously known of the MSS. alluded to, I confess I was not quite prepared for this statement; I knew that in Mr. Lewis’s time the learned Dr. Timothy Godwin, then Bishop of Kilmore, and afterwards Archbishop of Cashel, and also Dr. Robert Howard, then a Fellow of Trinity College, Dublin,† had examined the library of that university for Mr. Lewis, and had transmitted to him a notice of its contents; I thought it strange that so many as *forty* important MSS. (a number very nearly equal to the whole number of Wycliffe MSS. which that library contains) should have escaped the search of such men, especially as a catalogue of the whole

\* Pref. 2nd edit., p. xvi.

† Afterwards Bishop of Elphin, in Ireland.

MS. library had, before their time, been printed at Oxford.\* I set myself, therefore, to compare Mr. Vaughan's list with that of Mr. Lewis, for the purpose of ascertaining what the newly discovered MSS. were, and, notwithstanding my previous suspicions, I confess I was surprised to find that it *did not contain a single article which was not already mentioned and described by Mr. Lewis*. I looked back again to Mr. Vaughan's statement, in the hope that it might bear another interpretation, and that the meaning probably was, that his predecessors had made *no use* of the forty MSS. in question; but no—the words cannot be mistaken—they tell us that the very *existence* of these MSS. was hitherto unknown to the reformer's biographers.

Again, Articles 10 and 11 of Mr. Vaughan's list (sect. ii. p. 386,) are as follows:—

"10. *How Satanas and his Priests, and his feyned Religions*" [a misprint for *Religious*] "*casten by three cursed Heresies to destroy all good living and meynytening*" [qu. ? *meynutenen*] "*all manner of sin*. It begins thus, 'As Almighty God in Trinity ordeineth men to come to the bliss of heaven by three grounds,' &c., &c."

"11. *De nequitiis ejusdem*. This piece in English has a title beginning with the words, 'How Antichrist and his Clerks travellen to destroy holy writ, and to make Cristen Men unstable in the faith,' &c., &c."

Now the question is, to what *ejusdem*, in the title of art. 11, refers. Doubtless the reader will suppose that it refers to *Satanas* in the title of the preceding tract, and that No. 11 is a treatise *De nequitiis Satanæ*; but, upon referring to Mr. Lewis, we find that it is a treatise, *De nequitiis Papæ Romani*. In Mr. Lewis's list, Nos. 63 and 64,† we have—

"63. *De Papa Romano*, lib. 1. Pro eo quod, &c." .....

"64. *De nequitiis ejusdem*, lib. 1. *Sicut noster Dominus Jesus Christus*. A copy of this is in the aforesaid collection in C. C. C. in Cambridge with this title, '*How Antichrist and his Clerks travellen to destroy holy writ*' ....."

Here, then, we see where it was that Mr. Vaughan got his *ejusdem*; he copied Lewis‡ apparently, without perceiving that the change he thought fit to make in the context required the further alteration of the pronoun into its omitted noun.

I shall notice one other point, in the hope of obtaining information on the subject from some of your correspondents. Section I., as I have already remarked, contains a list of Wycliffe's printed works, and the last article mentioned in it is the following:—

"12. *Pro egentibus Presbyteris*, lib. 1. *Sunt causæ quæ urgent pauperiores*, or 'why poor priests have no benefices.' This tract is in the library of Trinity College, Dublin, and in C. C. C. Cambridge. It was first printed by Mr. Lewis."

Now, I cannot find that this tract was ever printed at all—much less that it was printed by Mr. Lewis, who speaks of it in the following words:—

\* *Catalogi Libror. Manuscriptorum Angliæ et Hiberniæ*. Oxon, fol. 1007.

† Oxford edit. of 1820, p. 192.

‡ It may be right to mention that Lewis's list is grounded on that of Bp. Bale, and that the order in which the tracts above mentioned are placed by Lewis originated with that writer. (*De Scriptoribus Angliæ*, cent. vi.) Bale, however, gives only the mere titles, printed by Lewis in italics.

"110. *Pro agentibus Presbyteris*, lib. 1. *Sunt causæ quæ urgeant pauperiores.* This tract is likewise in the same collection" [i. e. in C. C. C., Cambridge,] "with this title, '*Why poor Priests have no Benefice*,' and beginning thus, '*Some causes menen some poor Priests to receive not Benefices.*'" (P. 199.)

If he had himself published this tract, it is not likely that he would have omitted all mention of the fact; but perhaps, as I said before, some of your readers will be able to explain this difficulty. Lewis might have printed it since the publication of his life of Wycliffe, although I have not seen any account of his having done so, except in Mr. Vaughan's statement.

In Sect. III., which contains a list of the Wycliffe MSS. in the imperial library at Vienna, there are about eighteen or twenty pieces (if I have counted right), and in Sect. IV., perhaps about six more, at most, which I could not discover in Mr. Lewis's list; but, on the whole, I have counted about one hundred articles in Lewis, of which no notice whatsoever has been taken by Mr. Vaughan. These facts will enable us to judge of Mr. Vaughan's pretensions to a more complete knowledge of Wycliffe's writings than had been obtained by any of his former biographers.

I shall notice one other point before I conclude. In the Appendix to Vol. II., (note, p. 425,) Mr. Vaughan says:—

"Several of the papers in this and the preceding appendix have been printed from Mr. Lewis's collection, and it will be seen that I have generally retained his emendations."

The word "*several*" is here used, I think, in rather an uncommon signification, for, upon referring to Mr. Lewis's collection, I find that in the appendix to Mr. Vaughan's second volume EVERY paper is reprinted from Lewis, unless we consider it as an exception that in the case of two of them (No. II. and No. III.), some paragraphs at the end of the documents given by Lewis have been omitted.\* I find also that in the appendix to Vol. I. there is but one paper (viz. No. I.) which does not appear in Lewis's collection; and as to Mr. Vaughan's having retained his predecessor's emendations in these documents, it may easily be understood, from what has been said, that he had good reasons for so doing.

In my next letter, I hope to give an account of a very remarkable volume, preserved in the library of Trinity College, Dublin, which contains many of the reformer's most celebrated pieces, and one tract, which is supposed to be unique. It is a volume interesting on many accounts, and especially as having been the innocent cause of leading certain biographers of Wycliffe into mistakes. But of this more hereafter.

I am, sir, your obedient servant, T.

P.S. Since writing the above I have found the authority† upon which Mr. Vaughan has ascribed the publication of the tract "*Why*

\* It should be noted also, that of these omissions, Mr. Vaughan gives his readers no intimation whatsoever; they can only be discovered by comparing the documents with Lewis's collection.

† See Mr. Baber's *Memoirs of Wiclif*, prefixed to his edit. of *Wiclif's New Testament*, p. li.



*poor priests have no benefice*" to Mr. Lewis, and I find also that Mr. Lewis really did publish it. It is necessary, therefore, to explain how my difficulty about the matter was occasioned. The edition of Lewis's life of Wiclif used by Mr. Vaughan, and which I also had in my hands, was the Oxford Ed. of 1820; it was printed from a copy corrected by the venerable minister of Meregate himself, and it did not occur to me, therefore, until I saw Mr. Baber's reference to the first edit. of 1720, that any document, such as the tract in question, was actually omitted in this improved and corrected reprint. I now find, however, that, in the first edition, the author printed that treatise from the Cambridge MS. in his Appendix, No. 19, and that the document itself, as well as the reference to it in the text,\* is wholly omitted by the Oxford editor. No doubt this was done on the authority of the author himself in the copy from which the edition of 1820 was printed, and as no notice is taken of the omission, it was probably his intention, had he lived to complete his design, to have introduced it in some other place. I have no means of ascertaining whether this omission occurs in the second edition of Lewis's work, which was printed, I believe, in the year 1723.

I may here mention that the references to the collection in the Oxford edit. are, at least in the first two chapters, incorrect, the numbers being retained as they stood in the edition of 1720—thus in p. 6, "Coll. No. 7" refers to the document which was No. 7 in the first edition, but in the Oxford edition it is No. 10; and, in like manner, at p. 12, "Coll. No. 5" should be *Coll. No. 7*. In p. 13, "Coll. No. 4" should be *Coll. No. 6*. In p. 25, "Coll. No. 22" should be *Coll. No. 29*. This oversight appears to have been corrected in the rest of the work.

T.

#### VAUGHAN'S LIFE OF WYCLIFFE.

SIR,—It was not until a few days since that I had any knowledge of the paper in your February Number in which your correspondent "T." of Dublin, professes to expose an inaccuracy in my "Life of Wycliffe," and informs your readers that this is only a specimen from a number of similar misrepresentations of the reformer's meaning which his reference to the Wycliffe MSS. in Trinity College, Dublin, has enabled him to detect.

I appeal to your sense of justice for permission to state, that if the author of that paper will complete his series of exposures, and attach his name to the production, I pledge myself to a reply. I mean this as a challenge to your correspondent "T." I venture to affirm he will not accept it. *Should* he do so, I would suggest, that his reputation will be served by avoiding the somewhat stale usage of giving part of an author's premises in the place of the whole.

I am, sir, yours &c., ROBERT VAUGHAN.

Kensington, March 16th.

\* First Edit., p. 100. Oxf. Edit., p. 122.

## THE NOACHIC CREATION.

SIR,—In a former paper, on “The Adamic Creation,” I endeavoured to shew that the races of animals described in the second chapter of Genesis were of a useful and domestic kind, and constituted a subsequent and totally distinct creation from those mentioned in the first chapter, which, on the contrary, were of a wild nature, and roamed the earth at large; and that, consequently, it was only the tame and useful animals which the Lord brought unto Adam and shut up with him in Paradise. This distinction I founded on the difference of expression, “the beasts of the earth” and “the beasts of the field” or pasture. It occurred to me afterwards, if this interpretation of the beasts of the earth was at all founded in truth, that it would bear the test of being applied to the scriptural account of the deluge, as compared with the statements of geology. The investigation of that portion of Genesis, with reference to the beasts of the earth, has led me to the conclusion that only the harmless and useful animals were brought by God unto Noah and shut up with him in the ark; consequently, that all the strange and carnivorous races became extinct at the flood, and that our present animals of this kind are a postdiluvian creation.

The animals that went into the ark are repeatedly mentioned, and are variously classified; yet, it is observable, that there is a studied silence concerning the beasts of the earth; on Noah's landing, however, we find immediate mention of them, which leads me to suppose that they were a new creation, together with the olive branch which the dove brought back into the ark.

The creatures that were to accompany Noah are thus first mentioned: “Of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female. (The sorts are then specified.) Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee to keep them alive.” They are afterwards classified differently: “Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female; of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth.” By unclean beasts I understand such domestic animals as were unfit for sacrifice, but yet useful to man, as the horse, &c. We have no express mention of the beasts of the earth by name, until after the retreating of the waters. “And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth; and the fear of you and the dread of you shall be upon every *beast of the earth*, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.” Again: “And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from every creature that went out of the ark down to every beast of the earth” (that went not out of the ark). In the eighth chapter, the

animals that came out of the ark are particularly specified, but no mention is made of beasts of the earth; their sudden appearance immediately afterwards seems to be utterly inexplicable, except on the supposition of a new creation.

Some authors, as Professor Ure, in his system of Geology, have supposed that *many* powerful and ferocious animals were providentially allowed to perish at the time of the deluge, as inconsistent with the more general dispersion of mankind, and contracted supply of food and herbage after the flood; but I have not met with any one who has maintained from Scripture the *total* extinction of every living creature of all flesh, with the exception of some harmless and useful animals that were preserved with Noah. This exclusion of the wild beasts must greatly modify our calculations concerning the capacity of the ark; and it removes, more effectually than any other way, the great difficulty of supplying the carnivorous animals with food. Your Correspondent S. E. V. T., indeed, in controverting my opinion on the Rainbow, (Vol. III. p. 667,) supports the notion that the Almighty laid a restraint during that period upon their natural appetite; but, if the interposition of the Deity is at all brought forward, the most simple and complete case is that of a new creation; and this view is both compatible with the scriptural account, and is actually required by the discoveries of geology.

Cuvier gives the following account of the antediluvian races of animals:—"We no longer meet with palæotheria, anoplotheria, or any of this peculiar genus. The pachydermata, however, are still found there; the mammoth, mastodon, elephant, rhinoceros, hippopotamus, accompanied by innumerable horses, and many large ruminantia. Carnivora of the size of lions, tigers, and hyænas, desolated the new animal kingdom. Its general character, even in the extreme north and on the banks of the icy sea, was similar to that now only presented by the torrid zone; *and yet there was no species exactly similar to those of the present day.* . . . . Whatever resemblance certain species of the present day offer to them, it cannot be disputed that the total of this (the antediluvian) population had an entirely distinct character, and that the majority of the races which composed it have been annihilated." (On the Revolutions of the Surface of the Globe, *sub fin.*) In another passage he states the exceptions, which confirm my commentary in a very remarkable manner:—"The genus of the horse also existed at this period, but it is impossible to say whether it was or was not of the same species as that now existing, because the skeletons of this species so much resemble each other, that they cannot be determined from isolated fragments. The same doubt exists with respect to the bones of deer and oxen which are found in the same diluvial depositories with the pachydermata, and are consequently of the same age; but there is yet much difficulty in deciding how they differ from the present breeds of similar animals."—Now horses, deer, and oxen, are some of the very animals which we might expect Noah would take with him into the ark; and these are among the few kinds which geology represents as common to the two worlds.

The account which has been given of the animals that were brought

into existence at the time of Adam and Noah, and which involves the principle of successive creations, will serve to throw some light on the six days or successive acts of creation ; but this subject I shall reserve for another communication.

*Keynot Vicarage, Beds.*

W. B. WINNING.

#### CHARACTER OF PONTIUS PILATE.

SIR,—I am glad that your correspondent "Prytanis" agrees in my exposition of John, xix. 11, (the only one which, as I believe,\* the Greek language permits it to bear,) but I would fain submit to his reconsideration the new, and to me astonishing, sense which he attaches to its words in another respect. Pilate, being judge, reminded his prisoner of the *power* he possessed as such, without the slightest intention of disputing the origin of all power, but merely in order to recal to a due sense of his authority the personage whom, from his "giving him no answer," he actually thought to be wanting in that due sense. Our Lord replied, "Thou couldest have no power at all over ME, were it not given thee from above, which aggravates the sin of him who delivered me unto thee." Assuredly, the Lord did not here simply intend to say, that all Pilate's magisterial power was derived, like his life and health, from the dispensing providence of God. He meant to say, that neither kings nor magistrates, angels, principalities, or powers in heaven or earth could exercise authority over the only begotten Son of God, except it were *especially* given them by the Father. Otherwise, every man accused before any tribunal, in any age, might use the same words with equal propriety. But Christ was of a nature amenable to no power, although obedient and condescending to it, that all righteousness might be fulfilled. This the Roman knew not, nor could comprehend the hard sayings that met his ear; but to the betrayer of the Lord, the Lord had revealed himself, and had made him one of the chosen depositaries and dispensers of the truth which all nations were to hear. Therefore, and therefore only, was the sin of treachery and murder aggravated into sacrilege in him, who was not of those who "knew not what they did." In short, in John xix. 11, the emphasis is manifestly on "*me*."

Allow me a few more words on points that may further illustrate the topic which I began to moot. *Thou sayest or hast said* are affirmatives in the New Testament idiom, and signify *it is even so*. But the same cannot be said of the words "Thou sayest that I am a king;" and it appears yet stronger in the Greek words *συ λεγεις οτι βασιλευς ειμι* ΕΓΩ. (John xviii. 37.) This is clear assertion of fact, and of a fact not appearing there or any where. Quid *agimus*, what *shall* we do in this difficulty? The very question gives the answer. As in *agimus*, so in *λεγεις*, the present stands for the speedy future, *to be for to be about to*; as in *μικρον και ου θεωρεετε με* and *ουκετι πως εκ της αμελουν εως*, &c. We must interpret it, "thou thyself shalt say that I am a

\* But wish to be informed, being little of a scholar.

king," words of the same living truth which said to Peter "thou shalt deny me thrice." It was part of Pilate's high destiny to be our Saviour's witness, before whom he made his good confession, *ἐμαρτυρησε καλην ομολογιαν*. (1 Tim.) That good confession, *because the only one he made before Pilate*, was, that he was King of the Jews; and of that confession, which he was placed by God to attest, Pilate was the faithful and trumpet-tongued witness, proclaiming it to Roman, Greek, and Jew. And, as it was asked of old, is Saul too among the prophets? we may exclaim, is Pilate also among the noble army of witnesses? Whoever confesses Christ before men, him will Christ confess before God and the saints; therein is the force and value of the word martyr; and therein may be one cause why the earliest of the faithful never confessed their Redeemer without confessing Pilate. That does not only appear in the wonderful clause of the Apostles' creed, but in the miracles of the primitive church. The gifts which the first disciples of the Lord received from him in his life, and at the Pentecost, continued to exist in the church of Gaul when St. Irenæus presided over it. And that good prelate informs us, that when they healed the sick or wrought other works of power, they did so in the name of Christ crucified. But not of Christ crucified, and there an end; but "in the name of Christ crucified under Pontius Pilate!" That name was from the earliest ages inseparable from the faith of a Christian.

H.

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#### DISSENTERS.

REV. SIR,—Charity is an excellent virtue; and, if it consist in a determination, under all circumstances, to think no evil of one's neighbour, the merit of exercising it cannot surely be denied to the great body of churchmen. For example, the professions of respect and good will to the establishment, which have been made within the last few weeks by several dissenting communities, have called forth very high and general encomiums; and people have discovered that the dissenting body, instead of being hostile to the great institutions of their country, comprise their most faithful and attached supporters. I should be unwilling to be thought less charitable than my neighbours. But surely the proceedings of the dissenters warrant a suspicion of the sincerity of their professions. It is true, many of them have of late avowed their great respect for the established church. But, had they been sincere, they would surely have made this avowal of their sentiments at the time of the church's weakness, not of its, we trust, approaching triumph. In our hour of peril, where were the dissenters? Where, then, was their disapproval of the machinations of our enemies? Mr. James, for instance, has generally stood in the foremost ranks of the church's adversaries; and, at a meeting at which the Earl of Durham presided, he had the audacity, (I hope, sir, you and Mr. J. will pardon the expression,) at a time when radicals, dissenters, atheists, and infidels, were leagued together in an unhallowed combination for the overthrow of the church, to compare it

to a cook skinning live eels, and exhorting them to be patient under the operation. The half-flayed eels, it is needless to say, were the dissenters—those sufferers for conscience' sake. But now that the people have roused themselves, and shewn that they will not stand by, and witness the downfall of the church of their fathers, he takes the opportunity of an address, certainly not more virulent than sundry of his own, by the Rev. T. East, to disclaim any participation in the proceedings of that *Christian minister* and his party. This conduct has been highly applauded by several leading journals. “This,” say they, “is as it should be.” But what is the occasion of this change in the ideas of Mr. James? The church-yard is not yet open to the eloquence of the dissenting minister; that functionary is not yet exempt from church-rates; Oxford has not yet removed the obnoxious sign-board—“Off, off, ye profane!” How are we to account for this cessation of hostilities on the part of Mr. J. and his dissenting brethren? I should be sorry to attribute to them any evil designs. At the same time, there can be no harm in a little circumspection on our part. If the tiger has made a spring, and overshoot the mark, shall I go and compose myself to slumber in its vicinity? or shall I keep in hand my weapons of defence, and walk warily? I prefer the latter expedient. The dissenters have surely afforded to churchmen some little cause for distrust, and, for my own part, however fair or honest may be their present professions, “*timeo Danaos et dona ferentes.*”

I am, Rev. Sir,

Your most obedient humble servant, B. M.

W—, 5th Feb., 1835.

#### “LETTERS OF L. S. E.”

SIR,—I perceive that the “Letters of L. S. E.” are making no small stir both within and without the pale of the church of Christ in this realm. I lament sincerely that the writer has used expressions which have subjected him to the unmeasured animadversions of his opponents, or rather the opponents of the church. The acerbity, or the uncourtesy so much complained of, the author of the letters ascribes, perhaps not unjustly, to the habits and feelings which he had contracted by former associations—i. e., during his connexion with the dissenters. I cannot, however, conceive that the force of his arguments, and the truth of the alleged facts are materially, if at all, affected by his style; and it is with the arguments and facts contained in the “Letters” that the reader is concerned. Of this the adversaries appear to be fully aware; and this probably accounts for their not attempting to invalidate the arguments and statements of facts; but they attack the style, the author, and those who may have advocated or recommended the book. The writer of the “Letters” openly professes his readiness to defend and prove the correctness of the statements which he has

made. Why do not his opponents, then, grapple fairly with these statements? They know they dare not. “L. S. E.” would do well, in any future edition, to support his statements by quotations from James’s “Church Member’s Guide,” and Binney’s “Life of Morell.” These two publications will supply him with abundant confirmations of his positions.

Of the style or the spirit of the “Letters” dissenters, I presume, have, after all, no right to complain. I have not been able to discover, in the whole productions of “L. S. E.,” anything equal to either the bitterness of spirit, or the coarseness of language, which are so conspicuous in the writings of the dissenters when the church is the object of their attack. “The Library of Ecclesiastical Knowledge,” the accredited organ of dissent, has, for instance, exhibited a spirit and adopted language not paralleled in the fiercest sectarian controversies of heathen philosophers.\* The “Christian Advocate,” “The Patriot,” *et omne id genus*, have not been a whit behind the chief of “The Library.”

Not only to have written and published the “Letters” constituted an unpardonable offence, but the recommending of them has provoked the dissenting anathema. But have the dissenters forgotten their zeal and activity in circulating the publications of R. M. Beverley? The writer of this letter has not forgotten the fact that the

\* “Whenever the parties cannot agree upon the composition, they resort to the original institution of payment in kind. Then what a scene is exhibited! The field of harvest displays the banners of war; for the boughs stuck in the tithe-sheaves are anything but the olive branch of peace. The sullen farmer sends to the parson notice of an intention to pull turnips, that he may come and take his tenth. In the quiet village it is an article of intelligence that a neighbour’s bees have swarmed, and, as he had been previously the master of nine hives, the news flies to the parsonage that this swarm should fly thither. The good wife resolves to make her gooseberry wine; but she must send notice to the vicar that he may take his tenth basket of fruit. *The mysterious hoard of the cunning hen is discovered*, and a large deposit of eggs is laid open; send, then, to the minister that he may come and take his share. When the cows are milked, the tenth dish is set apart for him, who says, ‘That is mine.’ Amidst all these vexatious proceedings, who shall describe the black looks indicative of passions blacker still? Who can bear to think of, much less to hear, the curses now muttered in a suppressed tone, and now poured forth with all the force of stentorian lungs?

“The minister, vexed and harassed, looks out for some one to take this trouble and his tithes off his hands. But in the general dissatisfaction of a village warfare, no one wishes or dares to set the whole parish against him by assisting the parson to carry on his war of tithes in kind. What a Noah’s ark, then, the parsonage exhibits! Where study and devotion should indulge in calm retreat, amidst Hebrew Bibles and Greek Testaments, shelves of divines and commentators, and rows of polyglots and lexicons, the tithe-calf is heard lowing after its mother, the pig’s discordant sounds disturb the meditations of its new owner, the fowls, ducks, and geese join their voices to add to the confusion; while the eye shares in the torments of the ear, by the ludicrous profusion everywhere exhibited of baskets of fruit and eggs, dishes of milk, and hives of bees, tithe-sheaves, piles of turnips, and heaps of potatoes, presenting themselves in wild disorder on every hand.” (Library of Ecclesiastical Knowledge,—Tithes, p. 284.) The least that can be said of the author of the extract is, that he well knew that he was describing as facts, what he, at the same time, knew to be contrary to fact.

dissenters, in his own neighbourhood, carried those vile pamphlets from house to house, not of dissenters, but of church people. Have the dissenters forgotten also, that this same Beverley was exhibited as a champion of “the cause” at the public meeting of the society, in which meeting the clamour was in the true spirit, and nearly the words, of the Edomites of old—“Down, down, down with the old hag”? (the church of England.)

That the dissenters should forget, or affect to forget, their exploits, is not very marvellous. But we have another class of writers, who, while they profess to be friends of the persecuted church, appear to be gladly embracing any opportunity of uniting with dissenters in condemning any person who may, in these days of rebuke and blasphemy, have the honesty and the courage to expose the artifices, the hostility, and the rage of the church’s enemies. This class has not the candour to avow openly its attachment to dissent, or its latent hostility to that church which affords to some members of the class temporal support and comfort. The persons composing the said class affect not to believe the charges against dissent, though those charges are made and confirmed by such persons as have long been in the dissenting penitential—e. g., “L. S. E.,” the author of the “Autobiography of a Dissenting Minister,”\* &c.

The identifying of the “principles of dissent” in religion, and “liberal” principles in politics, appears to this class, not only impossible, but the attempt to do so highly offensive. But a little cool reflection and observation on the *working* of the principles of dissent, may, perhaps, convince them that such an identification is not altogether destitute of possibility or correctness. There is certainly in the following quotation an incontrovertible truth, as the result of close observation, afforded to the author by a long and close connexion with the dissenters. The extract is made from a letter to a high personage, written last spring by a venerable individual:—“The whole subject, my Lord, is most deeply interesting. I cannot divest myself of apprehension that his Majesty’s ministers are not sufficiently aware of the *nature of dissent* as it is now opposed to the established church of England. This apprehension is strengthened by what is reported to have passed in Parliament about the Universities. If I were not afraid of being impertinent, I should very respectfully ask my Lords Grey and Brougham, whether they have duly considered how far the question between the church of England and dissent, now before them, is *political*, and how far religious?—a question which involves the distinction between the system of man’s *fearful and wonderful* Maker, and the principle (whatever it be, and whencesoever proceeding) which *introduced disorder into God’s world*. As far as it is simply political, it may regard the countenance to be given by the legislature to each of two classes of subjects. To a *British* legislature

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\* The highly respectable publishers advertised in the “British Magazine,” in January last, that this volume is the production of a dissenting minister, as it purports to be, whose name they have in their possession.



a further inquiry may be expected to suggest itself—whether the church of England be not a system for extending and keeping up in the land the knowledge and fear of man's Maker, as his dread character is to be read in the books of nature and Revelation—and whether DISSENT be not the operation and influence of principles which go to counteract those regulations and restraints which nature *requires* and revelation enjoins? The church of England falls in with nature and revelation, which provide a gradation of authority through the whole mass; and while authority is *regulated*, submission is required. Dissent sets abstract right and individual opinion against authority.

“If I have any right notion of *dissent*, it is not possible to raise the dissenter by admitting him into any society. His principles (of dissent) keep him down. When he finds himself uneasy in any situation by the thwarting of his interest or of his passions, his wrong principles operate. He talks of thinking and judging for himself, whether well informed or not. He pleads his tenderness of conscience—his equality with the highest. ‘Who,’ he cries, ‘is the *master*, or the provost—who is the *Parliament*—who is the *King*? I AM A MAN.’ This tone operates upon the inexperienced and the young, soothes the proud, and introduces all the train of feeling which engenders confusion, disobedience, and strife.

“The Universities may be degraded; the leaven of dissent may be introduced, and it may spread through the land; and ‘Englishman’ may become a term of reproach, as it has been of honour. But the dissenter, under whatever name, is still the same character. His principles fall in with the wrong bias of man's nature. Inexperienced and unsuspecting churchmen have imagined that churchmen and dissenters might be brought to co-operate to advantage in the same benevolent institutions. Experience does not seem to confirm this idea. And the reason seems to be abundantly evident to a sober and thinking mind. The principles of the church of England are consistent with nature and revelation; those of dissent are opposed to both. If this be the proper distinction, the government that does not keep it in view is in danger of being misled.”

To the writer of this communication to the “British Magazine” the above quotation seems to convey a just description of the operation of dissenting principles, for the writer also, as well as the judicious author of the foregoing extract, is closely connected with dissenters, not indeed in the humble circle of life in which dissenters are generally found, but in that sphere in which dissent has the advantage of superior education and association. Still, however, the leaven ferments in and affects the whole mass from the highest to the lowest grade. General principles and external characters undergo different modifications through the force of education or social intercourse. Still there is a characteristic feature that stands prominent, and indicates a latent consciousness of inheriting the flattering and deceptive promise—“Ye shall be as *gods*.” Nor has the pen of poet Milton, who was experimentally and perhaps thoroughly acquainted with dissenting principles, both reli-

gious and political, in vain written—"Better reign in hell than serve in heaven." (Paradise Lost.)

I am, Sir, yours very truly, OBSERVER.

### ON EXTEMPORE PREACHING.

SIR,—It is in no spirit of controversy that I offer a few remarks on two previous papers in your Magazine—the one signed "W. F. H.," in the Number for September, the other signed "Orthodox," in that for November. The subject itself—Extempore Preaching—is one of so much interest, that it will not merely excuse, but justify discussion.

Preaching is addressed to the heart as well as the mind; it is vain to appeal to the powers of the latter until the former has been moved; and I confess that I cannot identify the arousing of the affections with the "inflaming of the passions." This seems to be the mistake committed by "W. F. H." He, himself, will allow that until the heart is moved and purified by Christian truth, the mind cannot be beneficially employed on reasonings and arguments as to practice and doctrine; how then can the "information of the understanding" be the primary and chief object of preaching?

With this single exception, the opinion of "W. F. H." on this subject, so far as it goes, appears perfectly sound. Perhaps, indeed, some readers might question the justice of his objection to written sermons—"that a stock sermon, embracing all that the writer can say upon the subject, is applied by him to all congregations whom he may address, however they may differ in their spiritual knowledge and spiritual wants." This is the substance of the objection; but surely "W. F. H." cannot mean to imply, that the preacher who writes his sermons cannot adapt them to the wants of individual congregations quite as carefully as he who preaches extempore; and if this be not his charge, there is only the other alternative, that the preacher who can, *will not* adapt his written discourses as need requires—*will not*, from indolence, or from some other motive equally culpable. I am sure that "W. F. H." cannot mean this.

In his remarks upon the paper by "W. F. H." "Orthodox" seems to have been rather too hasty in conclusions; or, to speak more correctly, in mistaking assumptions for conclusions. "The extempore sermon," he says, "has generally the appearance of coming more from the heart." Does he mean to appeal for proof to a fair specimen of each kind of preaching? If he do, I must say that he does not advance one inch beyond assumption; for, both in appearance and in reality, the fervour of the preacher is expressed and caught by the hearer as fully in the one case as in the other. And "Orthodox" cannot in fairness adduce the superiority of a *perfect* specimen of extemporaneous preaching over a *faulty* or *formal* written sermon as a proof of the superiority of the one principle over the other. But even if the fervour of extemporaneous preaching do exceed that of written sermons, does this atone for the painful hesitation of delivery, the

wandering in argument, the unintentional misuse of terms, the want of continuity in the address itself (which "Orthodox" kindly mollifies into "transition,") and the yet more dangerous consequences of mis-statement, or over-statement of doctrines, and the outpourings of over-heated imaginations? Can any effect (temporary as it must be) produced by an extempore burst of feeling and appeal to the heart make up for those evils which must ensue from the failure of the majority of preachers in the extemporaneous expression of feeling and thought?

But "Orthodox" lays down the maxim—"that the very excitement of addressing an auditory on an interesting subject arouses the imagination to new and more vivid conceptions of it, and supplies the tongue with more forcible and vigorous ways of stating it." Here, again, an assumption stands for fact. I mean the important assumption that all speakers, or at least the majority of them, possess that *fluency* which is one of the first steps, if not the first step to eloquence. But, with "W. F. H.," I appeal to the House of Commons in refutation of the maxim as intended to be universal. There we have more than six hundred well educated men (?—Ed.), men whose acquirements certainly are greater for their purpose than those of the majority of dissenting ministers for theirs. Now how many of these gentlemen (to whom I mean no disrespect) emerge above conversational talk, if they talk at all? Of these, again, how many are able to discuss subjects in a style which deserves the term of "speaking"? and even of those who may claim the title of *speakers*, how many reach that high order of eloquence which by a gentle tyranny guides the mind by argument, and depresses, or raises, or excites to the highest pitch men's feelings and passions at its will; an eloquence which "Orthodox" assumes to be within the grasp of the majority of extempore preachers? I say nothing of the absurdities, or superfluities, which the tender mercies of reporters repress. I only ask if experience justifies the assumption which "Orthodox" has too hastily converted into a conclusion. I fear not.

The next maxim, however, which he lays down is not less incorrect, that "the extempore preacher has the power of applying himself more directly and forcibly to the incidental circumstances of the occasion." And he again indulges in assumption, by assuming a reply which few would be inclined to make. Now the true reply would be, that incidental circumstances will certainly arise occasionally, but that the man who preaches a written sermon has, at least, equal power with the extempore preacher in taking advantage of such rare incidents. It is easy to introduce a brief, pointed allusion to one single point, when it would be found impossible to speak at length and yet systematically on one copious subject. For one thousand utterers of reasonably good impromptu sayings, you will not find one good *improvisatore* of an epic or a tragedy. That the body of the sermon is written is no bar therefore to the taking advantage of and improving any incident that may occur. And as to the ideas suggested at the moment "by various parts of the service," I believe that every clergy-

man knows and feels every part of that service before he performs it. Of the value of the "*transition*" spoken of by "Orthodox," and the cause which he assigns for its value, I shall only observe that if the feelings manifested (or *supposed* to be manifested) by the congregation are to keep us in an expectant fever of change, it looks very like making the instructors change place with the instructed in authority and jurisdiction. Does it not?

I must now conclude these few observations; and yet there are one or two points which I cannot help noticing, for they weigh much with myself. If ever there be a place in which caution as well as zeal is required, it is the pulpit; and there, if any where, the sin of commission exceeds that of omission to a degree fearful indeed. Should not every word then be deliberately weighed which is spoken there? Can *he* justify himself who, in the moment of embarrassment, or of excitement, misleads confiding hearers by sayings which deliberation and the written record must have prevented? And yet, how could the extemporaneous preaching of the majority of ministers be free, I will not say from the chance, but from the certainty of such misguiding effects, the results of which every feeling man would avoid as he would deplore?

Again, what is the pride of the established national church of England? HER BODY OF PREACHED DIVINITY. Cut off that stream of written eloquence, and wisdom, and truth, by establishing extempore preaching, and from that moment the living water within her vessel of truth rises no higher, her *singular glory* is of the past, the future will be unmarked by additions of any real or great value. *Singular glory*, I say, for our church stands far above other churches in the treasures with which she can thus furnish the closet of every one of her pious sons. It is not only that the young divine may store his mind from that treasure house, and clothe himself with armour from that armoury, for his trying struggle, but it is that every true believer, from the most exalted to the most lowly, may "read, and mark, and inwardly digest," in the hours of meditative solitude, volumes that teem with correction for the proud, knowledge and exposition for the ignorant, argument for the reasoner, conviction for the sceptic, and consolation for every suffering follower of Christ. This all is the blessing of written sermons; and let the experience of churches in which extempore preaching is the *rule*, confirm or refute my assertion, that such churches are *barren or poor in treasures* without which even extempore preachers would themselves be very barren and poor theologians indeed. And if this be true, as it is, where would have been our whole treasure of printed sermons if extempore preaching had always prevailed from the beginning?

But the written sermon is free to the full extent of reasonable freedom, and checks only where a check should be fixed. It checks extravagance and superfluity in diction, in arrangement, in sentiment, in doctrine, in passion; it gives full and free scope to argument, to learning, to persuasion; and no man who feels rightly as a minister of Christ need ever fear that the *writing* of his sermon will prevent him

from speaking home truths and saving knowledge, or from cherishing those purified affections in believing hearers, which lead them to cling more and more closely to their Redeemer, until at last they become "*one with Him.*"

F. E. T.

*Old Brentford, Dec. 10th, 1884.*

#### ORDINATION SERVICES.

REV. SIR,—I perceive, by the "answer to correspondents" in one of your late numbers, that a correspondent has been complaining of the "omission of the Ordination Services in all the common editions of the Prayer Book." Your correspondent is, probably, not aware that one of the fundamental rules of the Prayer Book and Homily Society is, that "all copies of the Book of Common Prayer issued by this society shall contain the Thirty-nine Articles, the Ordination Services, and all other offices complete." While the Christian Knowledge Society continues to circulate the Prayer Book without these important services, it would seem advisable that clergymen should obtain from this society the supply needed for the use of their families and parishes. This may very conveniently be effected; for, by rule ix., "any clergyman contributing a congregational collection, is entitled to receive, *without any farther payment*, three-fourths of the amount in books at cost prices! I very strongly feel with you, Mr. Editor, the evil of the system of excitement, which is carried on by means of sermons, in different societies; but, perhaps, there can hardly be any course more free from evil than that of a sermon preached by the clergyman of the parish for the purpose of supplying his poor parishioners with *unmutilated* copies of the Prayer Book at a cheap rate. The importance of circulating the Ordination Services can hardly be too highly estimated. I speak from experience, when I say, that ignorance of their contents is almost universal, even among the educated classes of churchmen. And, perhaps, the strange errors so common, in these days, as to the authority and commission of the clergy, as taught by the church of England, could in no way be so effectually combated as by an extensive circulation of these services; for surely no unprejudiced person, after reading the form for the Consecration of Bishops, and for the Ordination of Priests, can maintain the common opinion, that the church has not decided as to the Apostolical succession of the clergy, and the invalidity of the pretended orders of the protestant dissenters. To the poorer classes these doctrines will best be brought home in the form of an explanation of these services, which it is well to invite them to follow with their Prayer Books in their hands. These remarks, sir, have been written by one who has long thought that the only reform needed by the church of England would be found in the more consistent development of her actual doctrines and professed principles;—a notion which has long led me to wish, that it might not be found inconsistent with the other engagements of our bishops to hold ordination in a manner more

public than it is at present generally their custom. How much fitter does it seem that these solemn rites should be administered "in the face of the congregation," in the cathedral, or some large parish church, than with closed doors in the private chapel of the episcopal residence.

I am, Sir, yours &c., W. D.

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#### SAINTS' DAYS.

SIR,—Permit a layman, through the medium of your magazine, to express his regret that the institutions of our apostolic church appear to him, in too many instances, to be under-valued and slighted by those who are solemnly ordained to administer them. There are clergymen whom I really believe to be desirous of advancing the glory and kingdom of our Blessed Redeemer, who yet prefer, to the appointed means, of which every one who has truly and spiritually used them must acknowledge the benefit, other and less regular institutions of their own. From this cause I have met with disappointment more than once. Last year, being at — on the day before the feast of St. Luke, I addressed an officer of the church, named after that evangelist, observing, that I supposed divine service would be performed there on the morrow. He observed, that the keeping of saints' days had been laid aside, but that on (I think two) stated days in the week there was divine service, with a sermon; so that such festivals, fasts, &c., as do not fall on one of these *preaching days* are suffered to pass unnoticed. I cannot blame a clergyman for preaching on stated days of the week, besides the Christian sabbath; indeed, I should be happy to see daily service performed in our parish churches; but surely the days on which the church directs us to commemorate any thing that our blessed Lord has done or suffered for us, or those which are dedicated to the memory of his saints, ought not to be slighted for the sake of days undistinguished in the calendar. I may now also remark, that it is probable that many clergymen, desirous of reviving these too long neglected institutions of the church, are deterred therefrom by fear of failure, on account of the indifference and prejudices of their parishioners. It is lamentable, indeed, to see such indifference and prejudice; but as it can only arise from an ignorance of the true spirit of the catholic and apostolic church, it cannot be deemed irremediable. From the effects which I have witnessed in the village of A., where the zealous and truly orthodox curate summons his flock on each holiday, at a convenient hour, to divine service, with a sermon, I am induced to hope, that if others of the clergy would attempt to remove that ignorance, and to restore the ordinances of the church, they would meet with like success. I trust, too, that they would find some of the laity eager to attend on their ministrations, and ready to exert whatever influence they might possess in co-operating with them. O that we could see Jerusalem as a city indeed at unity in itself! And surely a general and strict adherence to primitive order would do much to secure this blessed unity! Can we, for a moment.

doubt that our Heavenly Father would bless our return to that primitive order, if undertaken in reliance on his aid, and with intention to promote his glory, and the salvation of souls. The above remarks are prompted, not by feelings of disrespect towards any of the clergy, but by veneration for the church of God, especially that branch of it existing in England, to be a member of which is accounted his highest privilege by

Yours, very respectfully,

A. F.

### CONVOCATION.

SIR,—There is a passage in the valuable papers of your correspondent "on the Convocation" which bears hard upon the upper house, and seems to me to be scarcely borne out by historical evidence. It is in pp. 36, 37, of your January number:—"Nor must it be forgotten, to the lower house we are indebted that no change was made in our services and discipline in 1689, &c. What these changes were shall be given in Mr. Hallam's words; the bill of comprehension proposed to parliament went no further than to leave a few scrupled ceremonies at discretion, and to admit presbyterian ministers into the church without pronouncing (!!) on the validity of their former ordinations," (as if the recognising them were not pronouncing.) "Is it, then, the case that we have a second time risked the succession" &c.\*

Now, by attributing our deliverance from this awful danger to "the lower house," your correspondent implies that the upper house had not shielded us from it. But is this a fair representation of the fact? It appears that "while the bill of comprehension was passing," Dr. Tillotson, who was then clerk of the closet to the king, and possessed of great influence with him, declared strongly his opinion against it, urging the king, instead of pressing it, to issue an ecclesiastical commission to draw up the proposed alterations; to submit these to a convocation; and, having thus obtained for them synodical, then to propose them for parliamentary, authority. This course then the king adopted; and the conclusion of the ecclesiastical commissioners was to leave "entirely to the synod" the settlement of this question—whether it should not be ordered, "That if any nonconformist minister should return to the church, he was not to undergo a new ordination, but to be admitted into the ministry of the church by a *conditional ordination*, as we do in the baptism of those of whom it is uncertain whether they are baptized or no,—the bishop's hands being imposed upon them, &c., as was the custom of the church in receiving those clergy who had been ordained by heretics." Which method was employed by Archbishop Bramhall with regard to any who had received presbyterian orders in the confusion of the great rebellion.

This proposition for conditional ordination was what the lower house rejected. Now, can we say that this would have risked the succession? Was it not, on the contrary, a method by which true

\* William Nichol's Defence of the Church of England, p. 108.

ordination was secured in the way least offensive to the conforming ministers? We should not lightly throw upon such a man as Archbishop Bramhall, nor upon many of those who, in this instance, disagreed with the lower house of convocation, the stigma of having risked the true succession of priests in our apostolical church.

I remain your obedient servant, H. K.

#### FASTING.

*Ash Wednesday, March 4th, 1835.*

SIR,—I have employed my leisure hours to-day in reading two admirable tracts, (Nos. 18 and 21 in the Oxford Tracts,) the latter "Upon the Duty of Mortifying the Flesh," the former "On the System of Fasting prescribed by our Church;" this, especially, has raised in my mind many serious thoughts as to the too general defection of churchmen from those rules of the church in particular which most counteract the prevailing temptations of the age. I believe there are few things more to be deprecated than the habit of hastily, or on slight grounds, concluding, and yet more asserting, that any holy practice is generally or universally neglected, or that any sin is commonly or universally practised, for thus transgressors are emboldened, and the cause of truth and holiness disparaged. Yet truth must be spoken; and is it not the truth that the system of fasting, to which the author of this tract would recal us, is generally neglected? I fear that the only point in which it is commonly acted upon, even by men possessed of a serious sense of religion, (and who must, therefore, take some means for the mortification of the flesh,) is in the observance of Ash Wednesday and Good Friday, which is, I think, still almost universal. The consequence of this general neglect of the appointments of the church is, that when one sets one's self to consider them, the mind is puzzled, not only by their novelty, but by doubts, as to the meaning of many rules which want the explanation they ought to have received from the general practice of the church. If the services of the Lord's-day had been for many years wholly neglected by the majority of clergy and laity, who can doubt that the directions of the rubrics would be difficult to understand, in many particulars, which are now so familiar to us that we can imagine no obscurity to exist with regard to them?

It is the sense of this perplexity which has induced me to address you to-day; and I hope that, by publishing this letter, you may elicit from some of your readers, who have more faithfully observed the rules of the church, much information which will be useful, not only to myself, but to many others by whom they have been too much neglected. Perhaps the secrecy of an anonymous article may tempt some to make known, for the benefit of their brethren, the practices which they have found useful to themselves, and may thus throw light on the practical working of this neglected part of the church's system.



I would inquire particularly as to the days intended by the church to be observed as fast days. 1. What authority has the author of the tract for saying that the Wednesday as well as the Friday in every week is so set apart? I know of nothing in the Prayer-book from which this inference can be gathered; and there are some indications, I think, to the contrary, as the appointment that the Friday fast shall be superseded by Christmas-day, where no mention is made of the case of that day falling on a *Wednesday*.

2. As to the Friday fast, is it the meaning of the rule just referred to, that it should supersede every festival except the Nativity? And, if so, are the vigils of the feasts to be kept as fasts, in such cases, as well as the day itself? Or, is the feast intended to be kept on some other day before or after? Or, is the *service* of the feast to remain unaltered on the fast? Or how otherwise?

3. Supposing Wednesday to be appointed as a fast, what happens when festivals fall on that day?

4. What is done when the feast of St. Matthias, or the Annunciation, fall on any of the forty days of Lent?\*

Thus much as to the days to be observed. I approach a more delicate subject—*How* are they to be observed? The author of the tract which I have referred to says, that the church has left this point to be settled by each for himself; and he says, "Only let us not mock God—let us deny ourselves in something which to us is really self-denial," &c. (p. 22.) Now, it is upon this subject especially that I venture to hope for some useful hints derived from the practice of our older brethren. The great difficulty of ascertaining what is here the line of duty springs from the too general neglect of the duty itself; and the delicacy which every good man feels in obtruding his own practice, where it is more strict than that of the majority of his brethren, has led those who must enforce this duty in their preaching and writings to leave us almost without hints as to the practical *rules* which they would recommend. May I beg some information upon these points in particular:—

1. Ought our observance of a plain duty, (obedience to the church,) in observing these days, to be *concealed*? Is there not a confession before men eminently required of those who do break through the general neglect of fasting, and yet more of fasting at the times appointed? And would not this tend, more than anything else, to realize that *protection* to the timid and bashful which, as the author of the tract well maintains, is one great benefit of these appointed fasts? And is not this protection much needed? I have seen those who, I doubt not, are striving to walk according to the commandments of their Lord, *turn it off to a jest* when any notice is taken of their fasting. Would they dare to do so if any one noticed the trouble they took to

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\* A question, indirectly connected with these, is, as to the prayers appointed for the *Ember week to be used every day*—what is the custom in those (alas! numerous) churches where there is no daily service? Are they read only once—i. e., on the Sunday which falls in the Ember week, (the first in Lent, for example,) or then, and on the Sunday after, i. e., the ordination day, or how?

attend public worship, or to redeem time for private prayer, or for communion at the altar? And why in the case of one duty rather than another? Should this levity be allowable?\*

2. If the observance should be in any manner public, how does it seem expedient that it should be regulated? Much of the answer to this question must be the result of experience alone. I would suggest it as a subject for consideration among others, whether churchmen should go out to dinner on fast days, or give parties themselves? Are these things consistent with the observance of the day? Yet, if I mistake not, even visitation dinners often take place on the fasts of the church; and even a clergyman who should determine to decline invitations on them, would find it difficult to maintain his ground, and must meet the charge of extravagance and singularity.

I trust, Sir, the importance of the subject will plead my excuse in trespassing so long on your patience, and that some attention will be paid to it by your contributors. Whatever is the course which churchmen ought at present to pursue, it must, I think, be felt by all, that these are not the halcyon days in which they may safely neglect this duty, and that some degree of *uniformity* of practice is most desirable. To this uniformity I trust the discussion of the subject in your magazine may tend.

I am, Sir, your obedient servant, CLERICUS.†

#### SPONSORS AT BAPTISM.

SIR,—I have been looking into each successive publication of the British Magazine for some further consideration of the subject proposed by a "London Rector," in your November Number. The difficulty which has harassed him is by no means confined to a London parish. The prevalence of dissent affords every where an easy escape from the discipline of the catholic church. In my own parish, I am well aware that the endeavour to restore something of discipline with respect to the sponsors at baptisms, (though urged gradually and,

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\* The following passage, from the Tenth Sermon of the Rev. J. H. Newman, seems to be much in point:—"We do not disfigure our outward appearance to seem to fast, which the Pharisees did. Here we seem to differ from them; yet, in truth, this very apparent difference is a singular confirmation of our real likeness to them. Austerity gained them credit; it would gain us none. It would gain us little more than mockery from the world. The age is changed. In Christ's time the show of fasting made men appear saints in the eyes of the many. See, then, what we do. We keep up the outward show of almsgiving and public worship, observances which (it so happens) the world approves. We have dropped the show of fasting, which (it so happens) the world, at the present day, derides. Are we quite sure that, if fasting were an honour, we *should* not begin to hold fasts like the Pharisees? Thus we seek the praise of men. But in all this, how are we, in any good measure, following God's guidance and promises?"

† I am not aware of the origin and purpose of the three Rogation-days appointed to be kept as a fast. Perhaps this may be well known; but I find no explanation of it in the Prayer-book. Does the church make any distinction between *fasting* and *abstinence*? It should seem so from the words of the calendar—"Vigils, fasts, and days of abstinence to be observed," &c.

I trust, kindly, and mitigated by personal attention and explanation,) has tended to lead many parents to take their children to receive baptism even from the ranters, in order to avoid all trouble concerning sponsors. In these circumstances, it is pre-eminently the duty of the church to remove everything which needlessly increases the difficulty of conforming to her rules, and so creates temptations to separation from her communion. Now, I think that this prohibition of the 29th canon is precisely of this sort. I have long since arrived at the same conclusion with your correspondent, that the order in question is a mere idle Romish invention. The date of its first promulgation, and the use to which it has been put, alike testify its origin. It was first enjoined, as your correspondent observes, in A. D. 813, at the council of Mentz. It was contrary to the usage of the primitive church. St. Augustine's authority may at once decide this point. In his writings (Ep. 98, tom. ii. p. 266, Ben. ed. Par.) he argues against the mistake "that children could not be baptized unless their parents were the sponsors," and then quotes the occasions on which the church had always granted baptism, even though the parents did not themselves present their children, e. g., exposed children presented by sacred virgins, children whose parents were dead, &c. Now what can prove more clearly the universality of the custom (actually enjoined by early canons) than this particular limitation. It was not, therefore, the primitive practice; and, therefore, was *probably* a Romish invention, because it fails in the test of catholic verity, "*quod semper.*" Then its effect marks it also as an invention of that corrupt church. From its first promulgation at Mentz to the 24th session of the council of Trent, it was used as an instrument for increasing the power and revenues of the pope, by the need which it introduced for dispensations &c. for those who within the prohibited degrees of this feigned spiritual relationship entered into holy matrimony. Thus we have every evidence, from the lateness of its origin and the effect of its enforcement, that it is an unwarranted invention of the Roman church. It comes, therefore, under the description of *unnecessary* injunctions, and it has wrought this peculiar injury, that it has a strong and direct tendency to prevent the observance of the test of the 29th canon. It is at once evident that none but regular communicants can be fit sureties to the church for, the Christian education of the infant,—that none but those who are thus living in communion with her can rightfully bring an infant to receive the blessing of baptism at her hands. Indeed, the neglect of this rule, which from many causes (and chiefly from the relaxation of discipline which the prevalence of dissent has made *apparently* expedient in particular cases) has been allowed to creep into the church, has tended as much as anything else to make the whole system of sponsors appear to be an idle superstition, and to lower the dignity of this blessed sacrament itself. For what can be a more unmeaning ceremony than to see thoughtless and unfaithful persons who are not living in communion with the church come to "this sacrament of faith" (as St. Austin terms it) to profess their faith as Christian men in the child's behalf. This abuse of the catholic appointment of sponsors has rendered it an unmeaning ceremony in the

eyes of the more unlearned, and shuts out its real significancy even from our educated classes. Nothing, therefore, would tend more to restore right notions concerning baptism than a strict attendance to this point, that all sponsors should be regular communicants. Now the prohibition of parents acting as sponsors greatly increases the difficulty of enforcing this salutary discipline. It is by no means an easy matter for parents amongst the poor to obtain three communicants to stand as sponsors for their children. There is often a misplaced and morbid conscientiousness amongst the more pious poor which makes them afraid of acting the Christian part for one another. Dissenters busily inflame these scruples; and when the minister attempts to remove them, the prohibition of parents being the sureties for their own offspring, and the prevalence of thoughtless sponsors, are immediately urged (and the former in a manner difficult to be answered) as objections to the whole system—"If it is a surety for the child's Christian education, if it be a profession of faith in his name, that is required, who so fit as I?" says the communicating parent. There would be a facility afforded to the baptism of the children of communicants, there would be a proper censure passed upon non-communicants, (in their not being allowed to stand as sureties to the church for their own offspring,) if this rule were relaxed. But, sir, another question arises here. Even though it be allowed that this would be the most *expedient* settlement of the question, what is the duty of a presbyter of the church of England whilst the 29th canon remains unaltered? Whilst one convocation is unrighteously silenced, and the power of making or altering canons for the first time denied to a branch of the catholic church, how are we to act? I would ask whether, under our circumstances, the nearest approximation to canonical obedience which we can hope to make, is not to consult our bishop as to how far we should obey the canon, and act accordingly. This, of course, is not an entirely satisfactory method; is it not the best which is left to us so long as the church shall be silenced by the oppressive encroachments of the state?

I remain your obedient servant, A COUNTRY RECTOR.

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#### SOLEMNIZATION OF MATRIMONY.

SIR,—I have long admired and appreciated the services of our venerable church; for I have ever found in them a most happy combination of deep piety and consummate wisdom. Our offices are *full of meaning*, and will always be found to reward in abundant measure the pains of those who will patiently investigate them.

It is true that, in some instances, a departure has been made from the original and well founded practice, as settled by the rubrics of the church; and, in some cases, a strict adherence to them might be found impracticable from the altered circumstances of our times, and the force of long habit; but surely it should be the work of sober piety, and zeal according to knowledge, to restore the ancient and pure dis-

discipline in all points in which it is capable of restitution; and it must not be forgotten that, after all, the rubric is our guide as to the manner of "dispensing the word of God and his holy sacraments."\*

One point, therefore, will be unhesitatingly admitted by the most yielding of those who allow the necessity of *some discipline* in the church of Christ. It will be admitted, that wherever the original intention of the church, as expressed in the rubric, can be observed without inconvenience, it is the duty of her ministers to restore the ancient usage; and that they are bound *a fortiori* to do so, where there is reason to believe that conformity will help to a positive increase of devotion, and to a more full development of the intrinsic worth and incomparable beauty of our services.

I would beg, then, to draw the attention of your clerical readers to the "Form of Solemnization of Marriage," with a view to recommend an *observance of the rubric* in the administration of this rite, which appears to be unaccountably and almost universally overlooked. The *common practice* among us is, to perform *the whole ceremony at the altar*, which is *not* the appointed mode of proceeding.

If, therefore, I may claim the patient attention of your readers, I will shew,

1. What was the practice of the church before the Reformation.
2. The alteration that was then made, and the rules at present binding upon us.
3. That no inconvenience can result from conformity.
4. That an attention to the rubric will develop the worth and beauty of the service.
5. That it is not unreasonable to expect an increase of devotion.

1. The practice of the church, before the Reformation, was to perform the ceremony of marriage at the church porch, and, immediately after the blessing, to proceed through the body of the church to the Lord's table, and there to complete the service; the priest, with his clerks, repeating the appointed psalm as the procession advanced.

2. The service was altered, in *this one circumstance*, at the Reformation, that such portion of the marriage ceremony as used to be performed at the church door, should be performed in the *body of the church*. The ancient practice of repeating the psalm on the way to the altar, and of there finishing the ceremony, remaining still the same.

This will appear from the following extracts from the "Ancient Manual of Salisbury," and the Rubric as it now stands in our Prayer-book:—

#### SALISBURY MANUAL.

"Statuantur vir et mulier ante ostium ecclesie coram Deo et sacerdote et populo, vir a dextris mulieris et mulier a sinistris viri..... Tunc interrogat sacerdos banna, dicens in lingua maternal sub hac forma."

#### REFORMED LITURGY.

"At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the *body of the church*, with their friends and neighbours, and there standing together, the man on the right hand, and the woman on the left, the priest shall say," &c.

\* Ordination of Priests.

And, immediately after the blessing,

"Hic intrent ecclesiam usque ad gradum altaris, et sacerdos in cuncto, cum suis ministris, dicat hunc Psalmum sequentem."

"Then the minister and clerks, going to the Lord's table, shall say or sing this psalm following."

It is therefore plain, that we ought now to perform the first part of the service in the body of the church, and the last at the altar, repeating, on our way there, one of the psalms appointed for the purpose.

3. And no inconvenience could result from our conformity; for it is as easy for the parties to stand in one part of the church as another. And the *force of habit* cannot be pleaded, inasmuch as in the great majority of the cases, the individuals concerned were never there upon a like occasion before.

4. An attention to the rubric will develop the beauties of the service.

We all know why the *baptismal font* has always been placed at the west end of the church, which is the proper and principal entrance, and the Lord's table at the east end—viz., because *baptism* is the ceremony of *admission* into the church of Christ; and because the *Lord's table* is only approached for the more *mature acts of Christian piety*, and the celebration of the *highest mysteries of our religion*.

All ceremonies, therefore, according to God's direction or permission—not *partaking of the nature of a sacrament*, but engaged in by persons who have *past through the initiatory sacrament* of baptism—are rightly performed in the *body of the church*, between the *font* and the *altar*. And this is a sufficient reason why parties contracting marriage, who were long since admitted into the church, should be joined together in that holy "state of life allowed of God in the Scriptures,"\* *standing in the body of the church*. But, when the contract is complete, they are expected to lose sight, as it were, of an ordinance—not *enjoined* of God, but only *sanctioned*—and to look forward to a higher mystery, even the sacrament of the body and blood of Christ—the duty and the privilege of all who name the name of Christ—and, in the hope of heavenly benediction, to approach his holy table with thanksgiving, and the voice of melody for mercies already received; there to kneel in prayer for future blessings on their souls and bodies; there to listen to faithful admonition; and there "to receive the holy Communion, at the time of their marriage, or at the first opportunity after their marriage."†

5. With regard to the next point, are we to think so poorly of the understandings and of the feelings of others as to deny them the power of discerning what we see, and feeling what we feel?

May we not venture to hope that the very act of approaching the Lord's table, for the purposes above mentioned, may set the hitherto unthinking upon inquiry, and exalt the piety of the holy, who are thus reminded of their obligation to "draw nigh unto God"? I think we may; for I cannot but suppose that the same impression

\* Article xxv.

† Rubric at the end of marriage service.

that has been made upon my own mind may be made on the minds of others. And I have no hesitation in saying, that I never saw the impropriety of our ordinary practice, or the full effect of the marriage service, as our church intends it, should be performed, until I witnessed a

### *Welsh Wedding*

amongst the mountains of Merionethshire—a ceremony which I will endeavour to describe.

It was on a bright sunny morning, in the month of September, last year, that my fellow traveller and myself, as soon as we had breakfasted, were led by a sort of professional instinct to visit the *parish church of Dolgelly*. Saturday was a market-day; and what with bullocks and ponies, and hoidenish men with sticks and umbrellas,\* and maidens with smiling faces, the streets were soon thronged, and all was life and interest.

But to what purpose this little tangent from the circle of my story? Why, to commend the unaffected and *canonical simplicity* of the pair, who sought no privacy in an engagement which should be made in *the face of God and the congregation*; but took this most effectual means of coming into the body of the church, with all “their friends and neighbours.”

We were scarcely within the walls of the sacred edifice, but we were told there would shortly be a wedding. Of course we determined to witness it, and rather anxiously awaited the appointed time. It is true we occupied ourselves most agreeably in examining and cross-examining the parish clerk, and in inspecting all that was to be seen in and about the church; but the *leading feature*, in the ecclesiastical arrangements of this place, was a certain primitive simplicity, but too little known in these days of parlour-pews and brass rods and curtains, and other invidious distinctions in the house of God. Here was no “storied urn or animated bust;” but the white walls of the church were studded with little black shields, which you might suppose to have been taken from the coffin-lids of the departed, and in which was traced, in white or gold letters, the simple record of their name and death.

At length the appearance of the clergyman assured us that the hand of the clock was near upon the hour appointed for the wedding; and, in a few minutes, the buzz of subdued voices, and the shuffle of dusty shoes in the church porch, told us the party had arrived. The officiating minister, clad in the sober and imposing attire of his order, received them *in the body of the church*. As for my friend and myself, who felt that we were in a strange land, and desired to look as little like spies as need be, we had disposed of ourselves in a quiet corner of the church, and furnished ourselves with a Welsh prayer-book apiece. And now stood the priest of the Most High God to join, in

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\* It has become the habit of these sturdy mountain wanderers to spend their first earnings in the purchase of an English umbrella, and to come to market with a stick perhaps under one arm, and an umbrella under the other. O quantum mutatus.

holy wedlock, the happy pair who stood before him, by sacred ties that nought but death can sever. The friends and neighbours—with innocent hearts, no doubt, and, clearly, happy looks—had seated themselves in the immediate neighbourhood upon those good old-fashioned open benches which seemed most stoutly to affirm, that “Here, in this holy place, at least, is no respect of persons.” The service was admirably performed in the Welsh language, which, spoken upon this occasion in its purity, charmed us beyond measure, and the *total ensemble* presented a scene by no means easy to be forgotten, and by no means desirable that it should.

After the giving and receiving of the ring and joining of hands, the priest, in the name of God, blessed the man and his wife; and, *then*, with his clerk, and followed by the married people and their friends, went to the Lord’s table, (according to the rubric,) saying (*in eundo*) the psalm appointed to follow the blessing.

The service was there concluded in the same calm and dignified manner in which it had been begun; and the party was dismissed with a wholesome admonition, which, if they remember and observe, will assuredly make them happy all their lives, and bring them peace at the last. I may never witness again the same interesting ceremony in the same lonely region, under the same happy circumstances; but the recollection of what I then enjoyed is still fresh and inspiring. The simplicity was charming; the propriety was convincing. And, thankful should we be to God for that establishment which secures, in the remotest corners of the realm, that uniformity of doctrine and discipline which must be witnessed to be fully appreciated. But my task is done: the wedding is over,—the vision has passed away,—and we have mixed again with “the inhabitants of the world.”

The sun on that day shone upon us all. Cader Idris stood by us in his giant strength, and reminded us, that “even so standeth the Lord round about his people.” (Ps. cxxv.) And the softly-flowing Avon taught us thankfully to pursue the even tenour of our way through life: all nature seemed in a mood of rejoicing. The wedding party mingled with the crowd and vanished. May a bountiful Providence ever smile upon them, and the Sun of Righteousness shine upon their hearts, to cheer and comfort them throughout their earthly course, and bless them with richest blessings in the world to come.

I am, Sir, your obedient servant, D.

#### INTERRUPTION OF THE MORNING SERVICE, BY THE PERFORMANCE OF THE MARRIAGE CEREMONY.

December 7th, 1834.

SIR,—A statement appears in your last number, that “the congregation in Kensington church, on Sunday, November 2nd, was disturbed by the entrance of two parties, who loudly demanded to be married; that Archdeacon Pott, being appealed to, decided that as the banns had been duly published, the claim could not be rejected; and that,



consequently, Mr. Dupuis was obliged to perform the marriage ceremony.

Were it not for the introduction of such highly respectable names into the above statement, I should not have troubled you on this occasion, being fully convinced that no parties can *legally* interrupt one service for the purpose of introducing another. The Marriage Act is entirely silent upon the subject; and all that I can find in the rubric of the marriage service is, "that the persons to be married shall come into the body of the church, at the *day and time appointed*." Appointed by whom? Surely by the minister of the parish; whose duty it is, while he appoints as early a day as possible to meet the wishes of the parties, to take care that it shall not interfere with the devotional duties of the rest of his congregation.

Were a similar demand to be made in my church, I should be much disposed to direct my churchwardens, if the demand were persisted in and made in the indecent manner above described, to remove the parties as brawlers, and indict them as such in the Ecclesiastical Court. But as the above case seems to stand upon archidiaconal authority, I distrust my own judgment, and shall feel much obliged if you, or some brother learned in these matters, will tell me what the law is upon this subject.

I am, Sir, yours &c.,

A BERKSHIRE CLERGYMAN.

#### FIRST STEPS TOWARDS CHURCH BUILDING.

DEAR SIR,—Your correspondent "a Layman" pats me on the back and encourages me to give him that further advice which he solicits on the subject of his projected chapel, and which indeed was promised if he thought the former dose worth *taking*; for to have advice (or physic) and to take it are two things. I am happy to learn from himself, that he has no doubt of raising the supplies for the building fund; and I shall presume he has secured his eligible site, and the conveyance thereof in his safe keeping,—that the title has been submitted to and approved by the commissioners for building churches in populous parishes. If it has been approved, and they will accept it, these advantages will ensue from a conveyance to them, that although the case come not within the description of "populous parishes," [but of a poor and not a rich one,] and therefore be *not* intitled to the parliamentary aid, yet the commissioners will get the lords of the treasury to remit all the duties on the building materials, which, if brick and slate be used, as well as timber and glass and lead, will be considerable. This will help, if not even suffice, to form a "repairing fund," or for lawyers' bills and expenses contingent on the consecration. Such conveyance also will abate suspicion of a selfish end, or the possibility of jobbing, both which I do assure "Layman" the *generous* public is very apt unjustly (as well as justly in some cases) to entertain and apprehend. In my own operations in this line, I did not quite escape the suspicion, though I had precluded the possibility of that and of other evil consequences, by quitting hold of the power of patron and

incumbent, at a time when there were *not, as now*, acts of parliament to annul these rights. My noble patron, who had given his large subscription and promised endowment, became so annoyed by the legal, and formal, and substantial obstructions in our way, as to right of patronage, &c., that he threatened, though himself a church commissioner, to make such *slight* deflection from church service, as would have taken away the actual hope and any need for consecration, and yet kept the congregation *in heart* and apparent character good *church* people, while his chapel was licensed for dissent, and endowed for church prayers. Foreseeing the probability of this issue, I had precluded the possibility of such diversion by making (without leave first asked) a conveyance at once of the site to the said church commissioners, from whom, consequently, I drew a large sum for remitted duties, which a meeting cannot get—a new dissenting grievance. If “Layman” relies, as well he may, on the aid of “the Incorporated Society for Promoting the Enlargement, *Building*, and Repairing Churches and Chapels, St. Martin’s Place, Trafalgar Square,” let him mind so to address that body (at *full length*, *per post-office*, or his letters will be charged or returned to him) and he will get *better* advices than any I can give. For instance, “*hints to the architect*,” and *references to the* “acts to amend acts,” &c., with their “ands, buts, ifs, provideds, neverthelesss, and notwithstanding,” or, as I may add, *no understandings* also.

I particularly recommend his procuring, reading, marking, and “digesting” (if he can) the clauses and enactments as to his present subject and grand object [and obstruction, too,] in the act “Anno primo et secundo Gulielmi IV. regis, cap. xxxviii, *viz.*, relative to the “endowment” and “patronage” of churches, about to be built at two miles distance from the parish church. It is intitled, “An act to amend and render more effectual an act passed in the seventh and eighth years of the reign of his late majesty, intitled, ‘an act to amend the acts for building and promoting the building of additional churches in populous parishes,’ and commences with repealing several things in other acts. Now in reading these acts with my brains and eyes obfuscated by film, fog, cloudiness, and giddiness, I have sometimes *put them down* with this pious, patient, and less becoming than natural reflection—“Well, as sure as his Britannic majesty gives his acts to *promote* any good object, his Satanic majesty gives us his to *obstruct* it, or mystify the meaning, or to *mar* the good end in view.”

Truly saith Shakspeare, by his Portia to Nerissa, “If to do were easy as to say,” [to effect as to intend] then “chapels had been churches, &c.”

But let me not discourage “Layman” by anticipating “disgusts” to be given to his mental appetite; rather let me exhort him with “Commit thy way unto the Lord, and he will bring it to pass.” I end this epistle as I should have *commenced* it, with recommending him to pray to Him who can open all men’s hearts, and incline them to aid in works of charity. Till men are retouched by the flame of a divine and holy spirit, *inspiring the desire* of God’s glory and of man’s summum bonum, we must look, alas! into their purses for the solution of that problem, “the seat of the soul;” and this dislocation of it to the pocket accounts

for that "*publicè egestatem—privatim opulentiam*," which stares and starts back at such objects as "more churches and more ministers," and rushes on to subscribe and lend millions to *overhead* rail-roads and *underground* tunnels, which makes mountains of mole-hills for lack of faith when God is to be served, and makes mole-hills of *mountains* at the first bidding of Mammon. For the failure of the one, and success of the other, we may adopt Pope's punning adage—"Quod non *superandum*, est *subeundum*"—What cannot be overcome, must be undergone.

N. C.

#### CHURCH BUILDING.

SIR,—I am happy to perceive that the church building question is attracting your attention. It is indeed deplorable that the people of England should have for so long a time been left without the means of knowing what the church of England really is, and that, too, in the most important situations—namely, the manufacturing districts and the great towns, where they have not only been deprived of *church* ordinances, but of *any* religious ordinances at all; for, without unfairly disparaging dissent, it is a great mistake to imagine that it has done *much* for the poor. Dissent requires the support of those who can *pay* for their religion. Even chapel building is expensive, and chapel ministers must be fed by pew rents; so that chapels have *very few free seats for the poor*. This is an incontestable fact. The voluntary system will not do for the day-labourer and artisan; it provides for very few below the well-conditioned shopkeeper. But, then, I humbly think, and would deferentially suggest, that it is much to be lamented that the million, which the legislature so tardily afforded to the work of building churches, should have been so lavishly squandered (I do not intend to speak reproachfully) in large expensive structures of *very questionable* architectural beauty. I have no science as an architect, and should not wish to dogmatize; but I have an eye for proportions, and have seen very few *new* churches that are not, in this respect, *awfully ugly* in my eyes. But, suppose it is otherwise; suppose they were perfectly beautiful—perfect beauty is not what we want. Our cathedrals and ancient parish churches are sufficient to attest the pious munificence of the people. We want *church-room*. Our poor want "bread;" and we must not give them "stones." I have just been instrumental in building a church to hold 1000 people, with two schools to hold 500 children, for 2900*l*. The schools are underneath the church, and are light and roomy and airy enough. The church, of course, has no pretensions, and is of brick, with stone mouldings; but it is *handsome enough*.\* I lay it down as a maxim, that no church should hold more than 1500 people, and that no church, with its school-room attached, need cost more than 5000*l*. But it is said, why build more churches, when what you have are not filled? To this I answer, without admitting the adversary's

\* This is doubtless a question of *degree*. But unless stern necessity requires it, surely it is not right, and cannot lead to good, that God's house should be mean, and ugly, and insignificant, and should bear on its front the declaration, that they who will give much to ornament their own house will give nothing to adorn his.—En.

assertion, that if you attach a school to each church, and give it a resident minister who has *some powers of attraction* (alas! is the attractive preacher the *sine qua non*?—Ed.)—who is either an *eloquent* preacher, or an *intelligible* preacher, or an *affectionate* preacher, or a kind-hearted, friendly man, and who by such means may command the attention or *win the hearts* of a flock ministerially committed to his charge in a well-defined and not over-peopled district—if, I say, you do this, the churches will soon be filled. But if churches are so large that the poor cannot hear, or so fine that they dare not go into them; or if the preacher is too deep for them, or if he does not live amongst them; or if, on the other hand, living amongst them he has 10,000 souls to look after instead of 2000 or 3000, why then there is no wonder that his church is not filled. What is wanted is, a people brought up in the habit of going to church; and that can only be done by fixing a school, with a good schoolmaster and a resident minister, to every church in the land. God grant this may be done, and that the church of England, by such means, may be refixed in the hearts of the people of England; and then, however furiously its enemies may rage together, it will laugh them to scorn.

Your obedient servant, CLEMENS.

#### LIVERPOOL SCHOOLS.

SIR,—In your February number, your correspondent “R. W. B.,” referring to my calculations respecting the comparative numbers of children educated in the church and dissenting schools in Liverpool, expresses his belief that I have given the dissenting schools an unfair advantage, by adding the clear number of Sunday scholars to the number of day scholars, whereas a great proportion of the Sunday scholars were already reckoned among the day scholars, and that thus I have made a double return. I agree with him wholly,—there is, I believe, a very large double return. Possibly, as he says, not much above one in ten of the numbers added as Sunday scholars really ought to be added, seeing that the rest were counted as day scholars. But I had no means of ascertaining this, and therefore said nothing about it. The whole numeration, however, of the dissenting scholars is delusive in many particulars, as I observed before. St. Patrick’s (so called) Roman catholic school is supported indiscriminately by churchmen and protestant dissenters; the master goes to the established church, and the children (as a school) go nowhere; so that this one has no pretensions to be distinguished as a *bona fide* dissenting school; and the same may be said of many others.

All this, however, affords no ground of assurance to my mind. It is not the taking away a thousand or two from the calculations of the dissenters, or adding a thousand or two to the calculations of the churchmen, that will suffice to prove the present security or future stability of the church: the danger of the church consists chiefly, I think, in the loss and alienation of the people in the great towns; and unless this loss is repaired, the church, as an establishment, will eventually fall, just as the church in Ireland seems destined to fall; *because it is the religion of*

*the minority.* So long as the church of England retains the affections of the people of England and its *present* unquestionable majority of members, it will stand as an establishment, in spite of the reform bill and all its disastrous and democratizing consequences. But how long will it retain its majority if some very decided and vigorous measures are not taken to extend church-of-England education and church-of-England accommodation, to build churches and church schools? In the parliamentary borough of Liverpool, which contains, perhaps, 220,000 souls, the dissenters *say* they educate 8,300 children, while I venture to say 10,000 children are not educated at all. Suppose, however, the dissenters only educate 7,000, or suppose even only 6,000, there will even then be 16 or 17,000 children brought up in total indifference or direct hostility to the established church. Surely this is a very painful and discouraging prospect. Such a state of things has produced grievous evils, and is fraught with still more grievous evils to come. Before the church can be said to answer its purpose as a means for national religious education, its school accommodation should be increased three-fold. Again, as to church-room. In Liverpool, comparatively speaking, we are remarkably well off in that respect. In the *parish*, containing about 170,000 souls, there are twenty-two churches (including the floating church), containing about 29,000 sittings, whereof about 9,500 are reputed free: that is, there is church-room for not quite one-sixth of the population. Now more than a third *ought* to attend public worship, and therefore one-half, I should say, is unprovided with church-room. To remedy this, plain, cheap churches should be built, with a school attached and a resident minister: and the people thus being brought up in the habit of attending church, and communicating on friendly terms with the minister, we might hope that a better feeling with regard to the church would prevail in the great towns, where, unhappily, at present almost two-thirds of the shopkeepers (who are at the same time *electors*) are dissenters. Such being the case, there is no wonder that the members for so many of the great towns should be so hostile to the established church. Hoping you will be able to insert this, and apologizing to your intelligent correspondent R. W. B. for not replying before,

I remain, your obedient servant, CLERICUS.

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#### SUNDAY SCHOOLS.

SIR,—Your correspondent "G.," in your Number for October, 1834, p. 424, appears to refer to the letter of "H. H.," which is found in the preceding Number for September. He expresses a wish for "*much more in detail*" as to the remedy for the defects in the matter of teaching Sunday-schools—particularly, it seems, as to the steps to be taken to "teach the scholars to understand and feed upon the kernel that is so plentiful in the Liturgy." It is not easy to give such a detail as will be understood. The following remarks will probably not be well understood at one reading. Perhaps they may be worth a second perusal:—

The want of success in the business of teaching appears to lie more

frequently with the *teachers* than with the *scholars*. No one can be supposed able to teach the liturgy to advantage who is not familiar with its practical meaning and use. Moreover, there is an *art in teaching* that which is known, which is not to be communicated by description. This art appears, in fact, to be the real object after which your correspondent, "G.," inquires. But to communicate the art of teaching the young scholar to any practical advantage, by any detail upon paper, is a task not less hopeless than to communicate by description the art of making shoes, or of navigating a ship. A course of practice alone, under the direction of a skilful master, can give the necessary power; and, as in other difficult arts, many may receive a course of good instruction, and yet not acquire any proficiency.

The human mind, in its early stages, is a most admirable field for cultivation—open, and to a great degree yielding, curious, inquisitive, yet feeble, sensitive, volatile, perverse, obstinate, requiring much skill, delicacy, and judgment in those who undertake its guidance and discipline. But Sunday-scholars bring also with them to school all that variety of *natural* and *artificial* obstruction to valuable improvement which neglect and mismanagement can be supposed to generate, as hindrances to success in their instruction. It is beings of this sort that are to be taught the knowledge of God, and formed to habits of submission and obedience to his directions. And the inquiry is, how this is best to be done? Doubtless, in the way which the all-wise God himself has pointed out: in the way which *he* hath adopted to teach the ignorant and perverted human race. If, in this view, the first half of the book of Deuteronomy be carefully studied—particularly the fourth and sixth chapters—the following attempt may possibly convey some guess at the meaning of the observation about following the scripture method:—

Suppose two teachers—one provides his class with easy lessons prepared for the purpose, with chosen words and sentences, to set forth God's power, wisdom, goodness, &c., &c., and man's duty and interest, which subjects the teacher illustrates by explanations in the usual way, and the clergyman gives his assistance by frequent lectures and exhortations; both clergyman and teacher referring to the liturgy, according to their judgments, and explaining parts of it. Suppose this process to be continued for a given time—say twenty-four months. *The other* takes a class of equal age, and with equal qualifications, as near as may be, and for precisely the same time. This teacher employs his class in the first two chapters of Genesis. He neither lectures nor explains, otherwise than by questioning, to lead his class to notice the information given in the chapters—to notice the things said to have been done—how they were done—why they were done—when they were done—and the connexion of one part or transaction with another—and with all the parties concerned. The written words and phrases of the chapters are kept to as nearly as possible, both in the questions and in the answers that are approved. The children, by proper ordering, become familiar with a regular system of obedient attention and regard to the authority of the teacher, and

know the words and the sentiments therein expressed, can read the text, and are familiar with the ideas suggested by what they read. In the meantime, this class is rigidly required to observe a constant, sober attendance at church; where, they are informed, the parishioners meet to worship the Maker of heaven and earth, who is understood by them to be perfectly acquainted with what is doing in every place, and particularly at church. The class is taught to join in the services when at church, and, moreover, to understand, in its simple meaning, one of the collects, and to use it daily—say the collect “*for grace.*” Except these particular things, little pains is yet taken to explain the liturgy. It may now be considered which class will, at the end of the proposed time, be best prepared to receive such further instruction as shall lead them to understand and to use the liturgy to advantage.

After all, the main question is still untouched. Where is the teacher that is prepared to enter thus minutely into the particulars of what is read by the class, and to keep up the spirit of his class for two or three hundred lessons, while confining the reading, repeating, questioning, and answering to those two chapters?

The Book of Common Prayer offers itself to our notice. It contains the churchman’s religious system, and is the clergyman’s directory in the various duties of his office; while, in opening and explaining the liturgy to the older part of his charge, he preaches to them the Gospel in all its fulness, and leads them to the practical use of it as a guide to devotion; the younger may, with great propriety and advantage, be instructed and practised in the duty of keeping holy the Sabbath-day, and of observing a decent and devout behaviour at church.

It is high time that we learn from experience to abandon the comparatively senseless notion, that learning to read is education, and that teaching children to repeat a few good sentences is forming them to a religious character. Such a character can be formed, as we can contribute to form them, only by a course of judicious discipline added to instruction. Knowledge, and the art of applying knowledge, are qualifications of a distinct character, and require a process somewhat different in their acquisition. The facility with which persons learn to address and exhort—that is, to *talk* upon religious subjects—is no proof of improvement in the science, or in the art of giving religious instruction. Education will make little substantial progress in the country so long as the taste for cheap schools and gratuitous teaching continues prevalent. If we wish to breed Alexanders, we must employ Aristotles as preceptors for *young children*. Religion will never be properly promoted in our Sunday-schools till the sacred history be more generally and more carefully worked into the minds and understandings of youth—till *judicious catechising* takes place of exhortations, addresses, and sermons to children—till religious education be begun where the church directs, and its progress be conducted according to the method there suggested. The judicious exertions of the parochial clergy are, at this season, inconceivably important; but the zealous clergy must cease to admire and to imitate those who have no plan to

guide them but the ever-varying spirit of the age—those who mistake change for improvement, and blush to be thought to venerate the well-digested methods of their fathers. They must study *the rubric*, and try to guide themselves by its directions; they will thereby learn to *preach the gospel* more acceptably and more successfully, and to instruct their youth to greater effect. Perhaps the present moment may be considered as highly favourable. A degree of re-action is perceptible; men's minds are cooling down to sobriety, which will allow them to judge between systems which promote the herding great numbers of children together for parade and show, to sing and hear speeches and sermons, and those which provide that tender minds shall be exercised on subjects which they can understand and feel, and shall be carried forward as they open and strengthen.

Whether your correspondent, "G.," may think these observations amount to anything like a relevant reply to his implied request, the writer of them pretends not to judge. He knows that it is difficult to write upon the subject, *because* it is a subject little understood. (He submits to the imputation of vanity for the last remark.) Then only will real religious improvement in Sunday-schools generally commence, when the comparison implied in the subjoined adage shall be thoroughly and generally understood, and the practice it is calculated to recommend sedulously adopted—"A BOY may preach, but it requires a MAN to catechise."

H. H.

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#### QUESTIONS.

MR. EDITOR,—If some of your well-read and well-informed correspondents will be kind enough to answer the accompanying questions, they will confer a favour upon one who, with a very limited library, and little other means of obtaining information, often finds himself at a loss to answer questions which arise in his mind after reading, or are suggested by conversation.

1. In what modern work or works may be found the best account of the present state of the Jewish nation, shewing the state of their present religious opinions, and in what respects they still adhere to the observances of the Mosaic ritual? I wish particularly to know how far their present customs, both *religious* and *municipal*, tend to illustrate the *third* rule laid down by Leslie for establishing the truth of the Mosaic miracles.

2. From what quarters may be gathered an account of the different varieties of church-government (including the forms of ordination\*) of the anti-episcopalians of the present day?

Should these few lines find admission into the pages of the "British Magazine," and be deemed worthy of an answer in some future

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\* On this particular head I have read, with some surprise, the twenty-ninth and thirtieth letters in "*The Voluntary System*." The thanks of every well-wisher of religion are due to the author of this publication; it supplies valuable information of which, I believe, previously, most churchmen were ignorant.



Number, I may probably be again tempted to have recourse to the same channel when in quest of information, which I am very sure many readers and writers of it are able to supply.

Your obedient servant, TYRO.

## NOTICES AND REVIEWS.

*Principles of Interpretation of the Old Testament.* By J. H. Pareau. Translated by P. Forbes, D.D. Vol. I. (BIBLICAL CABINET, Vol. VIII.) Edinburgh: Clark. 1835.

THE observations in the last number apply, though in a less degree, to the present volume. Pareau does not parade his learning, and his long list of authorities, so much as Plank, nor is he so lax in his principles; on the contrary, he is much opposed to rationalism, but even he is lax. The translator is obliged to give one long note to correct some of these opinions, and tells us, in his preface, that he should have done so to some extent but from fear of increasing the bulk and price of the volume, and exhibiting the author and translator *as opposed to each other*. But is it advisable to translate books which require this? and is it good for students to find a long confutation of rationalism a main part of a treatise on interpretation?

*Letters to a Friend who had long been harassed by many Objections against the Church of England.* By the Rev. A. S. Thelwall. Seeley and Burnside. 1835. 12mo.

THE exceedingly uncharitable tone used in the preface by Mr. Thelwall towards his brethren of the clergy excites a strong feeling of dislike to his work, and that feeling is fully justified by its contents. Does Mr. T. think that good can be done by accusing many of them of preaching popery and heathen morality, calling them *intruders* and *pretenders*, &c., and asserting that he and his friends are the *true church* of England? He says he would turn them all out *if he could*, and shall not be surprised if the Lord turns them out, but shall glorify him for his work! Good man! But who are Mr. T.'s friends, and what are his opinions? He denounces nearly every body, stating that he is under persecution for his faithfulness. After every one else, the *Record* is denounced as one of the *false and dangerous* friends of the church.

*Passion Week, a Devotional and Practical Exposition of the Epistles and Gospels for that Season.* By the Rev. R. Meek. London: Hatchards. 1835. pp. 186.

PERHAPS no greater praise can be given to Mr. Meek's work than saying that it answers its description in the title, and that it is really and truly both *devotional* and *practical*. Such works are far better for writer and reader than controversies.

*An Exposition of the Thirty-nine Articles.* By Bishop Tomline. With Notes and Questions by the Rev. R. Paul. Oxford: Vincent. 1835. pp. 539.

If persons use Bishop Tomline's work, they cannot have it in so useful or agreeable a form as that in which Mr. Paul has here presented it. But when shall we have a work worthy of our Articles, not meagre like this, nor low-minded like Burnet?

*Sermons Preached at St. Mary's, Manchester.* By the Rev. W. Hutchinson. Manchester. 1835.

A VOLUME of affectionate and earnest sermons.

*A Tour on the Prairies.* By the author of the *Sketch Book*. London: Murray.

MR. WASHINGTON IRVINE's name would sell any book, and this book would sell without a name, from the interest of the wild scenes described, of savage life, and of wilds untrod by man, and from the spirit with which they and the adventures in them are detailed. There are half a dozen expressions of a lax tendency, which should be suppressed. Why does not a man like Mr. Irvine remember the effect produced by a hint from a writer of his influence?

*Oriental Illustrations of the Scriptures from the Manners &c. of the Hindoos, collected in a Residence of nearly Fourteen Years.* By Joseph Roberts. London: Murray. 1835. 8vo.

A BOOK of this kind is a great difficulty to a reviewer, for every page starts new and totally different subjects, so that in 620 pages, perhaps 2000 matters are treated of, some perhaps of great value, some of none whatever. A general character, therefore, of such a book is not fair to the author. What strikes the reviewer is, that the author, like many orientalists, would be much the better for compression and suppression. For example, how are the words "it is not good for man to be alone," illustrated by telling us that the "Scanda Purana" says, that "by marrying a woman of superior disposition, charity is promoted," and a variety of other good things done. Surely we need not go to India for a sentiment like this, or suppose that the ideas of Hebrews and Hindoos alone flow in such a channel. Again, he tells us, p. 10, to illustrate Cain's offering, that in India, China, and Japan, fruits, flowers, &c., are offered to the gods. So they were in all the ancient religions of Europe. What light does this throw on the matter, if light is wanted?

It is a great mistake to suppose that, when we find a similarity in those feelings, opinions, and things, which will be similar wherever circumstances allow human nature to exert itself freely, much is learned by noting such similarities down. *Peculiarities* of usage, custom, &c., are the things which should be noted, and which are really instructive, not only in affording *explanation*, but *history* also. Now, there is a great deal of this noting of universal similarities in Mr. Roberts's work; but with this surplusage, there is a great deal of curious illustration of scripture phrases and notions. Indeed, some are so curious, that it would be most desirable to have them in a volume of smaller size, clear from the rest, and a little more supported by accurate references. Let some friend, too, who is a scholar, look the book over and get rid of references to *Lempriere*, and such poor sources.

*Spiritual Despotism.* By the Author of the "Natural History of Enthusiasm," &c. London: 1835. Jackson and Walford. 8vo.

NOR a word need be said as to the remarkable powers of the writer of this work. It will not lower, perhaps it will elevate, the opinion entertained of them. But there are two or three very remarkable features of his mind which deserve consideration. There has been a growing asceticism, a growing disregard for the feasible, and a growing demand for impossible perfection, in his writings. In *Saturday Evening* especially, his demands from bodies of men were such as could hardly be answered even by extraordinary individuals, and the severity of his reproaches against those bodies for not satisfying his demands, was most repulsive. Then it is most remarkable that a writer of such wide and often truly wise and just views, should be wholly destitute of all power of applying his views to practice. In his *Enthusiasm*, after very

many chapters of great wisdom and truth, he came to the singularly lame and impotent conclusion, as far as one could understand him, that the Word of God was to spread itself. In the present work, after most justly censuring a sectarian spirit, whether within or without the church, and most justly pointing out the important truth, that the progress of the gospel is stayed by the quarrels of its disciples, and that it is consequently their duty to unite, and to overlook unimportant differences, he comes necessarily to consider *how* this is to be done. Here, with the utmost coolness, he avoids all details, and quietly says, that if men differ in doctrines, an increased study of the Bible will make them agree. Is this the only way and the only hope of union which his wisdom can suggest? Can no experience of the past teach him any practical lessons as to the future, and warn him not to trust to broken reeds? But there is a still more remarkable proof of his utter blindness to practical considerations. He ascribes the whole of the failure of perfect success in the Gospel to the errors and schisms of its ministers, and actually says, that the infidel's argument against Christianity, founded on its apparent failure, cannot be fully answered unless you can say clearly that the failure is owing to the faults of those to whom its progress is committed. Would it be believed that such a writer as this could overlook the one great obstacle to the progress of the Gospel,—the wickedness of man? Does he really, good easy man, believe that if all the ministers of all the churches in the world were to unite and to compass sin, and blow the trumpet together, the walls would fall down flat at the blast, and the conquest over sin be achieved? These are intellectual faults or weaknesses. But he has two or three great moral faults. The one is a terribly low view, exactly like Dr. Arnold's, on one large class of subjects. Dr. A. says, that as there will be ignorant bad teachers, the best way is to give them your authority to teach. So this writer's constant doctrine is, that *this* and *that* must be given up, renounced, and denounced, because men will not bear it, or because this age is too wise, or too something or other. He does not seem to believe that there is any eternal rule of right or wrong, and that, though we may regret the existence of any obstacles to union, we *cannot* and *dare not* give up any principles which seem to us to come from God, merely because men will not bear them. The next of his moral faults is, his dreadfully severe and arrogant tone in reproving all his brethren. He who speaks, *ex cathedra*, in the proud, stern, lofty, and unsparing terms of rebuke and inculcation adopted by this writer to all men, ought to be one of super-human virtue. It is to be hoped, for his own sake, that he is so, or he had better correct his tone, and temper, and uncharitable judgments. A third fault of a moral nature is, a great perversion of the views of those who do not please him. For example, in speaking of those who hold the succession of the ministry as necessary, after stating their opinions (not fairly), he gives his own still more unjust gloss, which is, that they think all those who do not receive the sacraments from a regularly commissioned minister, consigned to perdition. Now, he certainly is either a most careless, and therefore unfair, reader of the works of such persons, or a very iniquitous judge. It is in the same spirit exactly that he denounces all who defend pluralities, &c., &c. He makes them out to be the mere obstinate defenders of what is bad for its own sake, whereas, their argument is, "We say that these things are to be regretted, and we wish to remedy them, but we do not see the means, and we *do* see that the means which you propose will aggravate the evils which you and we wish to cure." Indeed, on all this part of his subject, his disregard of facts, and his utterly *impractical* mind, are most conspicuous. He thinks that very considerable inequalities in station and fortune should exist among the clergy; and then, after stating that the whole church property is not too much, proposes that it should be so divided that all should have a competence! Let him have a little charity, and believe that others, as well as he, would willingly alter things for the better if they saw how. Let him attend a little to *facts*, and do them the justice of allowing that it is *want of power*, not of *will*, which prevents them.

Would that he could not only point out to us, and declaim against, the evils in the church, and the still greater evils of separation among Christians (all of which, whether he believes it or not, others deplore as deeply as he does), but could shew us really practical cures for them.

Having said all this, the readers of this Magazine are nevertheless earnestly exhorted to read the book for its theoretic wisdom and large views, its earnest recommendation of union among Christians, its bold denouncement of all sectarian spirit in all quarters. Its severe reflexions on newspapers, reviews, and magazines, are most just and valuable, severe as they are. And the writer's power of thinking and writing is such, that there is strong ground for hoping that he may set some men to think who have more practical heads than he has, and who may have wisdom to execute what he has eloquence to recommend.

*Memoirs of a Sergeant in the 43rd, previous to, and during the Peninsular War ; with an Account of his Conversion from Popery to Protestantism.* London : Mason. 1835.

THIS is a spirited and amusing account of what the Sergeant saw in his military career—shewing some observation and good sense. He is now one of that respectable body, the Wesleyans. He had better leave out his attacks on the Papists, for his divinity is very poor; and pert remarks, even on errors, can do no good, and produce no effect. *Popery* is a most lamentable system, but it has had too many men of power and learning as its advocates, to fall beneath the ignorant attacks of a Sergeant of the 43d Light Infantry.

*An Authentic Account of our authorized Translation of the Holy Bible, &c.* By the Rev. H. J. Todd. Malton: Sold by Rivingtons. 1834.

MR. TODD has here done an acceptable service, by giving, in a brief form, an account of each of the translators, and collecting some of the most illustrious testimonies to the excellence of the work.

*The Book of Genesis ; with brief Explanatory and Practical Observations.* By the Rev. R. M. Sibthorp, B.D. Seeley and Burnside. 1835.

IT may be feared whether Mr. Sibthorp will find this most splendid and royal-sized form of an octavo commentary answer to him in a mercantile view. It appears to be done with much care and wish to promote practical good. In some cases, there appears to be a wish to establish typical senses, perhaps rather too decidedly, and to *force* Christian senses or reflexions on passages where they are not applicable. But there is no peculiar novelty nor any thing objectionable in the general run of the commentary.

*Bread of the First Fruits ; or, Short Meditations on Scripture for every day in the year.* Seeley and Burnside. 1835.

THERE is a great deal of pleasant feeling, and of real and quiet piety in these short meditations. To praise, indiscriminately, 365 meditations would be absurd—and there are many which, like other religious books of the day, use phrases and words in a way to which it is hard to assign any definite meaning. Nor are they free from something of exaggeration occasionally in language and thought. But still there is both pleasure and profit to be derived from them. September 4, has a very pleasing meditation.

*A Manual of Instruction for the Use and Governance of Time and Temper.* By the Rev. W. Jowett, M.A. London.

WITH the exception of a little exaggerated and peculiar phraseology here and

there, this is a sensible, valuable, and pleasing volume of extracts from some of our best writers, likely to do real service to those who will use it.

*The Present Religious Crisis.—Church Reform.*

"Those things which artful men conceal" | "By Conscience, that impartial scribe,"  
 "Are here engrav'd with pen of steel" | "Whose honest palm disdains a bribe."

CONVOCAION—*Against the Revival of.* PLURALITIES AND SINECURES—*Reply to the Bishop of London's Defence of.* MARRIAGE—*In favour of equality of all Sects in respect of.* REGISTRATION—*A branch of civil Government, impertinent to a Christian Ministry.* CHURCH RATES—*Against the Commutation, and in favour of the abolition of: with an appeal to the Rev. H. J. Rose, Chaplain to the Archbishop of Canterbury, and author of a Sermon, "Christians the Light of the world;" and other matter connected with Church Rates.* THE UNIVERSITIES—*In favour of the admission of Dissenters to.* THE HOUSE OF LORDS—*Against the removal of the Bishops from.*—Pro's and Con's from the new Poor Law Bill. By the Rev. Edward Duncombe, M.A., (of Brasenose College, Oxford,) Rector of Newton-Kyme, Yorkshire. London: 1835. J. Hatchard and Son, 187, Piccadilly. pp. 76.

"Fellow-Christians, trace this principle from its birth to its present dominion: would to God that it had been smothered in its cradle or nipped in its bud. It was expediency, which induced Adam and Eve to seek an increase of knowledge—which hardened the heart of Pharaoh to deny the straw, and yet demand the bricks—which suggested to the Israelites to loath the manna 'and lust for the flesh, and while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.' It was expediency that induced the misery of Jerusalem, the profanation of the temple, that avarice of the priesthood, which the pattern of reformers, that terror of the anti's! NEHEMIAH in pity and indignant fury became the blessed means of arresting:—it was expediency, &c. &c.—Look to this (Isaiah v. 24) and answer ye votaries to history!—look and tremble ye champions of property, 'who take counsel but not of God.' Look to this, and set your house in order, ye Bishops of the Church of England: look to this and learn, O KING and all people: and charity will conspire with humanity to engage your prayers, that the fate of BAR-JESUS, the visitation on Elymas may overtake some hypocrite, ere the deputy of this country allow himself to be turned from the faith—'that the deputy when he sees what is done may believe, and he who may be the chosen vessel of correction may turn, undistracted by visible objects, to see the things which belong to his peace, being astonished at the doctrine of the Lord.' Shall we, my fellow-Christians, bow down before this idol, which the world sets up? 'the Lord pardon me in this thing, when my master goeth into the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon his servant in this thing.' I would to God that Shadrach, Meshech, and Abednego were yet alive. I bow down before expediency; but why? only to add my weight to the cord that shall pull the idol down." (p. 25.)

They who will take the trouble to compare this extract with one from a former pamphlet by Mr. Duncombe, above a year ago, will see, that 'though none but himself can be his parallel,' he can (which is no easy task) be his own. The whole of this pamphlet, especially some six or eight pages which are particularly dedicated to the total demolishing of the *British Magazine*, are earnestly recommended to all lovers of sound views and fine writing.

Mr. Duncombe threatens all sorts of loss and destruction of character to the conductor of the *British Magazine*, if he does not come forward at once to prove that to be true which Mr. Duncombe pronounces to be certainly false! A hard task, and a hard requisition! The matter in question is an assertion in some petitions printed last year in the *British Magazine*, (dictated, as Mr. Duncombe pronounces, to the clergy,) that "church-rates are older by centuries than the title deeds of the estates on which they are levied," or some such expression, for really such a controversy does not make it worth while to take the book down. Mr. D. shall state it exactly, as he pleases. This dreadful falsehood he has proved to be certainly a dreadful falsehood, "by shewing

that," as he says, "Alfred gave a part of the tithe to church-repairs!" Now, then, to do what he requires, and prove the dreadful falsehood to be true! Was such a writer as Lyndwood ever heard of at Newton-Kyme? If so, let the good rector take it down, and he will find that it was common (not *statute*) law, even at Lyndwood's remote period, that the *parishioners should repair the church*. Is the miracle required performed? or does Mr. Duncombe quite see the nature of the argument? Surely before he publishes he had better shew his books to some friends.

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*Hebrew Characters derived from Hieroglyphics, &c.* By John Lamb, D.D., Master of Corpus Christi College, Cambridge. London: Parker. 1835. pp. 149.

DR. LAMB appears, from this book, to have bestowed much time in investigating the origin of the Hebrew characters. It is, like most other works on such a subject, full of conjectures, and contains debateable ground in almost every page. It begins with a set of pictures, in which the changes from the original hieroglyphics to the Phonetic symbol, according to Dr. Lamb's view, are exhibited for all the letters of the Hebrew alphabet, together with what Dr. Lamb believes to have been the ancient name of each letter and the meaning of that name. These are, as observed above, matters of conjecture, and while some may think the transitions here delineated ingenious and just, it will appear to most Hebrew scholars that they cannot be maintained at all. There is one question, however, to which Dr. Lamb ought to be prepared to give an answer, which is this "What becomes of his system if it should happen that the *Samaritan* was the original character of the Hebrew language?"

The derivations also of words, and the translations of various passages adduced in the work, will certainly appear extremely fanciful to many Hebrew scholars, as well as the account of the Creation and Fall of Man, with which the book closes, and in which Dr. Lamb applies the principles which he thinks he has previously established.

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*The Episcopal Form of Church Government.* By the Rev. John Medley, M.A. London: Parker.

An excellent tract, deserving a wide circulation.

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*Sermons.* By the Rev. Thomas Bissland, M.A. London: Hatchards. 1835. pp. 405.

It is very much to be regretted, that so sincere and pious a man as Mr. Bissland appears to be, should think it right to preach, and to place in the front of his volume, a violent attack on something which he calls *moral preaching*, and represent a large class of persons as positively teaching men, *not* to rely on Christ for salvation, but to trust to their own merits. Who are these dreadful men? Surely it is high time for all this sort of controversy to cease. On certain points, it is very true, men do, and will differ. But neither does the one side mean to depreciate the Saviour, nor does the other mean to encourage licentiousness; and they who repeat such accusations do serious injury to the cause of the gospel.

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*The Labourer's Friend.* (Published for the Society.) 1835. 8vo. pp. 298.

THIS is a very well judged selection of the most important and useful papers of this excellent Society, and should be in the hands of all who wish to promote the real good and comfort of the poor.

VOL. VII.—April, 1835.

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*Journal of a Three Years' Residence in Abyssinia.* By the Rev. S. Gobat, one of the Church Missionary Society's Missionaries. London: Hatchards, and Seeley.

It is quite impossible not to feel a deep interest in the spiritual condition of an ancient church like that of Abyssinia; and in no way can its actual state be so well brought out as by repeated dialogues between its members and persons of other persuasions. Mr. Gobat's long residence in Abyssinia gave him full opportunities, by which he seems to have profited most diligently, and his volume is a very interesting one. His *general* remarks at the end are very valuable. Nothing can be more extraordinary than the constant propensity of all the oriental churches to subtle speculation respecting the nature of our Lord, nor more melancholy than the corruption and degradation which always follows it. Professor Lee has prefixed an useful sketch of the *history* of the Abyssinian church.

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*Life of Bishop Jewel.* By the Rev. C. W. Le Bas. (THEOLOGICAL LIBRARY, Vol. XI.) London: Rivingtons. 1835.

MR. LE BAS is proceeding in his great work of a biography of our English divines, and as Jewel is the most interesting of those whom he has yet handled, so this volume appears to exceed its predecessors in those excellent qualities which have obtained for them so large and well-merited a share of public approbation. Where could there, indeed, be one found who could use all the materials connected with his subject so admirably, and present them with such vigour of thought and expression, and such high principle, as Mr. Le Bas?

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*A Tour through North America.* By P. Shirref, Farmer, Mongoswells, East Lothian. Edinburgh: Oliver and Boyd. 1835. 8vo.

MR. SHIRREF is a practical farmer, who went abroad to see America previously to a brother's settling there. His decided opinion is for the United States, and against Canada; and, as he appeals to facts, his work deserves fair investigation. It must be said, however, that his political opinions are pretty strong, and very likely to lead him to the preference which he shews. If he would cut out his politics, his work would be all the better; not that they can do any harm, but because he is a very dull as well as violent and prejudiced politician, and the first country newspaper (bad as many of them are) would probably be better than the wisdom of Mr. Shirref, of Mungoswells. His account of a *camp meeting* is curious and valuable.

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MR. WASHBOURNE has published a neat and cheap edition of *Matthew Henry's Communicant's Companion*, and a book called *Christian Freedom*, published by Messrs. Seeley and Burnside (with rather a wild preface), is a modernization of part of *Bolton's True Bounds*, which may be a great satisfaction to those who admire, know, or ever heard of that work.

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It is right to notice the new vol. of *Sacred Classics*, which contains a good selection of sermons from our great divines, and for Lent; the second number of Winkle's *Cathedrals*, which is very good; and the eleventh number of Mr. Westall and Mr. Martin's spirited *Illustrations of Scripture*. The reviewer also wishes to recommend Mr. Stebbing's *Short Treatise on Death*; a little volume of *Hints to Young Clergymen*, valuable for its directions as to a plan of reading and composition of sermons; and Mr. Allen Cooper's *Two Selections of Prayers for Family Use*.

## MISCELLANEA.

## EXTRACT FROM THE BISHOP OF BANGOR'S CHARGE.

"It will probably be expected that I should offer some remarks on the attack that has been made on the state of the church, in this and the adjoining diocese, in certain petitions that have been presented to parliament, and seem to contain the substance of a pamphlet which about two years ago was circulated with some industry in the principality. I need not, however, dwell long on this subject, because the complaints contained in this petition, so far as they are peculiar to these dioceses, have been sufficiently replied to by both my right reverend friend the bishop of the neighbouring diocese, and myself, in our places in parliament. Much indeed of the charge brought against us applies in general to the case of impropriations; an arrangement over which we have had no control, and which cannot be disturbed without manifest injustice. Care, indeed, has been taken not to animadvert on lay impropriators, though in point of fact lay and ecclesiastical impropriations stand on the same footing, and the complaints alleged against the one apply with equal force to the other. I will say nothing of the remarks which have been made on the endowment of my own see; nor on the very erroneous statements given in the publication to which I have alluded, of the stipends assigned by me and my predecessor to the officiating ministers of the parishes annexed to it.\* To me it must be matter of regret that the revenues of the see should arise principally from tithes. But there are several English sees similarly circumstanced, and few in which some part of the bishop's income is not derived from this source.

But loud complaints are made that the tithes of certain parishes in this diocese should have been appropriated to English bishoprics, to the repair of the fabric and maintenance of the choir of the cathedral church of Bangor, and to colleges in our universities.

When Henry VIII. founded the bishopric of Chester, he gave the rectorial tithes of Llanbeblig to that see; and the tithes of Towyn belong to the see of

\* In the publication adverted to, the income of the curate of Llangristiolus, the rectory of which is annexed to the see of Bangor, is stated to be 120*l.*, *principally derived from fees paid by the people*;—and in another page of the same work the stipend paid by the bishop is said to be 30*l.*

Soon after my appointment to the see of Bangor, the income of the curate was returned to me as amounting to 125*l.*

Of this sum, 25*l.* arose from a bequest of Dr. Lewis to the minister of the parish; 25*l.* from certain small tithes, customarily paid to the curate, fees, and offerings; and the remaining 75*l.* was the stipend paid to him by my predecessor.

The rectory of Llanddyfnan, which is likewise annexed to the see, is served by two curates. Their incomes are stated in the same publication to amount to 100*l.* each, *derived principally from fees paid by the people*.

The income of each of the curates of these parishes was returned to me at the same time as amounting to 100*l.* per annum.

Of this sum, 20*l.* was stated to arise from small tithes, fees, and offerings; the remaining 80*l.* was the stipend assigned to them by my predecessor.

I have since added 50*l.* to the stipend of the curate of Llangristiolus, and 40*l.* to that of each of the curates of Llanddyfnan.

The gross value of Llangristiolus has amounted on an average to about 440*l.*; the parochial taxes to about 100*l.*

The gross value of Llanddyfnan to about 630*l.*; the parochial taxes to about 170*l.*

It will be readily seen that after deducting the stipends of curates, the parochial assessments, and the expences of agency, the net income of these rectories will amount to no very large sum.



Lichfield, having been forced upon it in the reign of Edward VI. (as was a common practice in those days) in exchange for lands, which had probably attracted the cupidity of some neighbouring coastier. No portion, however, of these tithes, had they not been thus disposed of, would ever have belonged to the parochial ministers, but would without doubt, have swelled the amount of purely lay impropriations.

The two comports of the rectory of Llandinam, which were formerly secured in the gift of the bishop, were about 150 years ago converted by act of parliament into impropriations, and vested in the dean and chapter, in trust for the sustentation of the cathedral church, and the maintenance of the members of the choir. The net income, which amounts to little more than one half of the sum mentioned in the publication adverted to after setting apart 60*l.* a year for the repairs of the fabric, and expences incident to divine service, is divided between the members of the choir according to a scale laid down by the court of chancery. But the members of the chapter never had any personal interest in these funds, and at present they have no voice whatever in their management and distribution. The accounts are annually audited by them; but in other respects they resemble the trustees of estates granted for terms of years, in whom the legal title is vested, though they have no power whatever over the property.

But the act which settled these tithes on the church of Bangor, secured one-third of them to the vicars of the parishes, in addition to their former endowments, so that no injury was done to them when these revenues were diverted from one to another, and that unquestionably a more useful object.

The tithes of certain parishes in this diocese belong to Jesus college, Oxford. But they were bestowed on that college long after the Reformation, by the lay impropriators in whom they were vested; and instead of complaining of this tenure as a grievance, we ought to rejoice that this portion of the ancient ecclesiastical revenues should have been diverted from purely secular purposes to the advancement of learning and religion; and should form part of the resources of a foundation from which the natives of the principality derive great and notorious advantages.—The fact, however, is, that there are few dioceses in which so large a part of the tithes belongs to the parochial ministers as in our own, as I could easily shew you, had I time to repeat the details on this subject which I made in my place in parliament.

But the same persons who have brought these complaints before parliament, or embodied them in their publications, have likewise asserted, that since these sees have been held by English bishops, the most valuable benefices in North Wales, those especially in which the population is purely Welsh, have been held by Englishmen, entirely ignorant of the language of their parishioners. This charge has been repeated in various forms through the medium of the press; and my predecessors are accused of "having for a long period of years forgotten that a very large portion of the ancient Britons knew nothing of the English language; and that however eminent and exemplary the individuals were, whom the stream of episcopal patronage placed in the Welsh parishes, they were still as barbarians to those whose language they neither understood, nor took any pains to acquire."\* As far as my own diocese is concerned, I need scarcely tell you that this charge is altogether unfounded. At present three Englishmen hold benefices with cure of souls in this diocese. One of these is non-resident by exemption. The other two have for many years been constantly resident on their benefices; and you will bear me witness, that there are no clergymen in my diocese more zealous and efficient, and more exemplary in the discharge of their parochial ministris. They were not instituted to their livings till their proficiency in the Welsh tongue was ascer-

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\* Quoted from a periodical publication in Miss Lloyd's History of Mona.

tained, and they are in the constant habit of officiating and conversing in that language.

I have likewise good grounds for believing that the cases of English incumbents have been exceedingly rare, during the period which has elapsed since the see has been held by natives of England. I have looked over the subscription books, and find that the names of clergymen collated by my predecessors to benefices with cure of souls are with very few exceptions purely Welsh; and though this may be considered presumptive evidence of their being Welshmen, English names, as you all know, are often borne by natives of the principality. Of my own appointment to this see I will say nothing. I received it from my sovereign, at whose disposal it was placed by the constitutional usage and law of the land. But I will express a hope that the diocese has received no injury, either from my want of acquaintance with your native language, or from my English partialities and prejudices. When I shall be gathered to my fathers, it will be for the king and his advisers to determine in what way the vacancy shall be most advantageously supplied.

With regard to the complaints alleged in the same quarter of the number of our non-resident and inefficient clergy, I have to observe that there are at present five incumbents not resident within the diocese,\* four of whom hold benefices of very inconsiderable value; that, with the exception of a few who are disabled by old age or infirmities, and one master of a grammar school, the rest of the beneficed clergy are engaged in the performance of parochial duties, though several of them, from the want of glebe houses, are unable to reside within the limits of their parishes; and that the number of pluralities, excepting those which are admitted on all hands to be necessary, is comparatively small."

#### REV. J. W. TREVOR.—FALSEHOODS OF THE "MORNING CHRONICLE."

It was necessary to notice in the last Number one of the common falsehoods against the clergy which the "Morning Chronicle" is in the habit of stating. It was an attack on the Bishop of Bangor, and Mr. Trevor, of Carnarvon, and stated that the bishop had given to Mr. Trevor, because he was a Tory, a living where the people spoke only Welsh, when he knew only English, and had refused to act as chairman of the quarter sessions on that account. What follows comes from the "Merthyr Guardian":—

"We might have been content to have permitted this calumny to pass through that common sewer of political defamation, the 'Morning Chronicle'; to have mentioned the source of falsehood would have been its best refutation, but the FATHER OF THE LIE is a 'CARNARVON LAYMAN,' and though he has not had the courage to avow his name, he is probably known to his party, and by a simple statement of facts we brand him with the name of SLANDERER. The facts are these:—Mr. Trevor, though an Englishman, has been vicar of Carnarvon, to which he was presented by the present Bishop of Bath and Wells, when Bishop of Chester, sixteen years ago—previously to his institution he was examined, and his proficiency in the Welsh language ascertained, not only by the late bishop's chaplain, but by many of the clergy of the diocese, who were most competent to decide on the question. Since this time he has been constantly in the habit of officiating, and of composing and conversing in the Welsh language; he has taken great pains to master its difficulties, and, as is universally acknowledged, with eminent success. So much for the assertion 'that

\* I do not include three or four clergymen who have benefices without glebe houses adjoining the diocese of St. Asaph, and, though performing all their parochial duties, are at present residing in that diocese. My observation applies to those incumbents who are truly and properly non-resident.

the Rev. J. W. Trevor only understands English.' As to the assertion that Mr. Trevor declined to act as chairman of the quarter sessions 'because he considered himself incompetent for the office, as he did not understand the Welsh language,' the statement is a gross and wicked perversion of the truth. All who are acquainted with the proceedings of our Welsh courts must know that a gentleman may be quite competent to the duties of a parochial minister, and yet have a reasonable distrust of his fitness for the office of chairman of the quarter sessions—even for the reasons assigned by Mr. Trevor. The pleadings of the attorneys, the questions put to the witnesses, and the answers, are all delivered in Welsh, and the mistake of a word, or even less than a word, might be productive of serious injury. The *offer* of the chair to Mr. Trevor was ample evidence of his acquaintance with the Welsh language, and was honourable to his character and talents, and the declining of the offer on such grounds as he alleged was equally honourable to him as a Christian, a magistrate, and a clergyman. Mr. Trevor, for sixteen years, had the charge of a large and populous parish of Carnarvon; both his personal character and professional exertions are beyond all praise, and he carries with him the esteem and regret of the respectable inhabitants of the town, to whatever party they belong. That such a clergyman, after such long services in a vicarage from which he cleared barely 200*l.* a year, with a population of seven thousand persons, had a just claim on the patronage of the Bishop of Bangor, one of whose domestic chaplains he was, no reasonable man can doubt.

#### UNIVERSITY LIBRARY AT CAMBRIDGE.

"We have great pleasure in directing the attention of our readers to the proceedings of the senate on Wednesday last. A grace was unanimously passed to appoint a syndicate to collect subscriptions for the purpose of erecting a New Library, and other academic buildings, on the site of the Old Court of King's college, which, it will be remembered, was purchased by the university (in furtherance of these specific objects) in the year 1829, for the sum of 12,000*l.* We have been informed that the expenses incurred in this purchase, in the additions to the press, and in building and furnishing the observatory, have so far exhausted the funds of the university, that without the individual assistance of those who are interested in its welfare, it is totally incapable of carrying into effect the important improvements contemplated in the grace. We understand that the subscriptions already put down are on the most liberal scale, and we have no doubt that the erection of buildings, which are not only to become the depositories of accumulating literary and scientific treasures, but also to afford the means of giving full effect to the whole system of academic instruction, will be considered an object of great national importance, by all interested in the promotion of literature and science, and the well-being of the venerable institutions of the country."—*Cambridge Chronicle*.

The attention of all Cambridge men is earnestly requested to the above paragraph. They will all, surely, after their measure of ability, feel a true delight in shewing their sense of obligation to the place which, in giving them their education, has given them, under God, all that is most precious to them. No call can be stronger than that which is thus made. Putting even other things aside, all must feel the importance, nay, the necessity, as well as the advantage and blessing of a library, and how much of the well-being and progress of studious men depend on it. Now the present library is totally unfit for the books, too small, and becoming more inadequate every day to the want and the supply of books, and the University is *wholly destitute* of funds to procure a new building. The call is one made, therefore, not wantonly, nor idly, but from real and crying necessity. It is a call for the exercise of *gratitude*, and almost for the discharge of a *duty*. It will not, assuredly be made in vain.

May one line be given to a subject most closely connected with this? The University Library at Cambridge is not, like the Bodleian, full of literary treasures; but they who have used it and other libraries, know well that there is probably no other library in existence so thoroughly *useful* as a *working*

library. To whom is the credit of this great advantage due? Let it be given where it ought, to Mr. Lodge, the present most admirable librarian, who has for years devoted his abilities, time, diligence, and acquirements, to the promotion of this great object in a manner which is beyond all praise, but which entitles him to the warmest gratitude of every person who loves the University and loves literature.

### EMIGRATION.

*Extract from a Letter in the "Record," Jan. 19th, 1835, from Bishop Chase, late of Ohio, dated Gilead, Michigan Territory, March 23, 1834.*

"I must here answer the questions contained in both your lordship's letters respecting my means and wishes to employ several persons known to you and your friends accustomed to hard work who might wish to come to this country. If they are attached, and firmly and from principle attached, to our primitive church, and truly pious in their character, pray send them,—yes, send them directly to me, via New York, Albany, up the canals to Buffalo, on lake Erie, thence in a steam-boat to Detroit in this territory, thence on the Chicago road, about 130 miles to Bronson's Prairie, where they will turn off to the south six miles to Gilead. There will I receive them with open arms, and if they continue to do their duty I will give them reasonable wages till they can look about them for land to suit them in the vicinity." The bishop goes on to complain that those recommended to him too often come out "with hearts full of hatred to the episcopal church," and "think to recommend themselves here by abusing their own country;" of such emigrants he naturally wishes for no more.

I have transcribed these lines in the hope that they may meet the eye of some of those churchmen who have felt (as most, I think, must have felt, much pain in furthering the emigration of churchmen to a land where they are too often wholly destitute of the means of grace. There are not, alas! so many of the characters described by the bishop in our own country that we should gladly see them leave our shores, yet it sometimes happens that circumstances leads some of such a character to emigrate, and who but must wish to direct them to a part of the country where their wants will be regarded. Perhaps the invitation may be welcome to some of those members of our church whom persecution is daily driving from the shores of Ireland.

I am, sir, yours &c., A COUNTRY CURATE.

### SAINT MARK'S CHAPEL, HADLOW DOWN, SUSSEX.

HADLOW DOWN is a hamlet, lying partly in the parish of Mayfield, and partly in that of Buxted, in the county of Sussex. Its population of late years has increased very considerably, and appears likely to continue to do so. The central point of the hamlet is about equally distant from the parish churches of Mayfield and Buxted,—namely, not less than three miles and a half; and is at a still greater distance from any other church or chapel of the church of England. Within the distance of a little more than a mile from the same central point, the population of the two parishes (on the increase, as it has been said,) amounts, at present, to between six and seven hundred; whose attendance for public worship, at their respective parish churches, is, on account of distance and other causes, in a very great degree inconvenient and impracticable. It is considered, therefore, to be highly desirable that a small chapel, possessing a joint burial-ground, &c., should be erected, as near as may be to the centre of the district; and that a resident clergyman should be fixed there,

with an ecclesiastical district,\* assigned out of the two parishes, for his special charge and pastoral superintendence.

In the earnest desire to accomplish these objects, the present appeal is made to the piety and charity of the land-owners and others of the two parishes, and to other benevolent individuals who may be disposed to promote the good work. The inhabitants within the district, it may be proper to add, consist principally of cottagers, and of farmers of small occupations. It is estimated that for the erection and the completion of the building for divine service, a sum of not less than twelve hundred pounds will be wanted.

The endowment, to secure the important benefits contemplated, ought not, it is considered, to be less than one hundred pounds per annum, certain income. Towards this amount, the incumbents of Mayfield and of Buxted have (in addition to their subscriptions) declared their readiness to charge themselves and their successors to the extent of fifty pounds per annum, provided an equal sum per annum can be obtained, in permanent income, from other quarters. For this latter purpose a gross amount of nearly one thousand pounds will probably be requisite.

A residence house for the minister, is further, in the highest degree, desirable; but it is considered that the immediate objects of the present appeal ought to be, in the first place, the building and the endowment.

#### UNIVERSITY OF LONDON.

MR. TOOKE intends to bring the question of a charter for this university before parliament, stating, however, that as there is to be a board in London for granting medical degrees, the university does not wish to grant degrees in medicine more than in divinity. In the writer's opinion, there can be no use in the older universities opposing this, and no harm can possibly ensue to them from the charter's being granted. *Their* graduates will then put *Cambridge* or *Oxford* after their name; and if the London degrees are more highly esteemed by the public, be it so. But, having said this, as far as respects the universities, he cannot help adding that surely Mr. Tooke's wish must be to make degrees and universities universally ridiculous. Just imagine an university where the civil law professor could not get a class, and where, consequently, no degrees in *divinity*, *medicine*, or *law*, are to be granted! An *university*! The degrees then are to be in *arts*. Now what is the *corpus academicum*? There being no faculties of divinity, or medicine, and practically none in law, it consists of three gentlemen, the professors of Greek, Latin, and mathematics, (all certainly of high character and attainments,) but still *three only*. So that, in order to get better dividends to the proprietors of the university, three gentlemen are to be allowed to create B.A.'s and M.A.'s by wholesale! These gentlemen would be the first to say of themselves, for such a purpose, "*Tres sumus imbelles numero*;" and it is really hard alike on them, and on all degrees, and all universities, for such absurd proceedings to be tolerated.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

[THE following letter came too late for *Correspondence*; but its most respectable writer has a just claim to its insertion.—ED.]

SIR,—As at the last general meeting of the Society for Promoting Christian Knowledge I was precluded, by a point of *form*, from offering my sentiments

\* This important point shall be brought before the public shortly.—Ea.

on one part of the Minutes which had just been read, I have to request your insertion of the substance of what I then intended to say.

Nothing can be further from my intention, nothing would give me more pain, than to be the author of a schism in the venerable Society for Promoting Christian Knowledge. I venerate her for the labour of love in which she has so long been engaged; and I am deeply sensible of the blessings which, under the Divine Providence, she has, for more than a century, diffused over Great Britain and its dependencies. I say, with great sincerity, "The Lord prosper her; we wish her good luck in the name of the Lord."

But I cannot help thinking that the society, in one of her late resolutions, has acted with too much precipitation, and without that courtesy to the great body of her subscribers, to which their number justly entitles them. I allude to that resolution which constitutes the society her own bookseller—which determines that a separate establishment shall be formed, and a superintendent appointed for the purpose of printing, publishing, and selling the books and tracts admitted into her catalogue; thus dissolving the connexion that has so long subsisted between the society and the house of Rivingtons.

I contend that sufficient notice has not been given to the subscribers at large of this so important a resolution—a resolution which changes not "a fundamental rule," but the very constitution of the society. It is perfectly nugatory to rely on the *letter* of Rule ix., and to abandon the *spirit*. Allow that previous notice was given. To whom? To the casual attendants in Lincoln's Inn Fields. The resolution itself was passed in a meeting of fewer than one hundred; while the great body of subscribers consists of fifteen thousand! The diocesan committees had no regular notice of the proposition; the public at large none. Are these 15,000 to be concluded by the vote of fewer than 100?—150 subscribers by the voice of one? Would they, had they had previous notice, have agreed to convert the society into a joint-stock trading company?—to degrade the prelates, the nobles, the clergy, the gentry of the land into hucksters of tracts at so much per hundred—to undersell the regular bookseller, and to add a few pounds to the society's funds? At best a hazardous speculation! For, will the new establishment cost nothing? Will the superintendent act gratuitously? Will there be no outlay, or no risk? I do not lay much stress on the hazard which the subscribers incur of being liable to the debts of the society, now that they are a trading body, as I earnestly deprecate and think it highly *improbable* that such a disaster should ever occur; but it is not *impossible*. The expenditure of the society is nearly commensurate with her income; and, when called upon for any new exertion of her bounty, (a call to which she always readily listens,) is compelled to recur to her funded capital. But under any "untoward event," are the subscribers to be called upon to make good the deficiency, or (to use the words of the prospectus of many a bubble) are they "liable only to the amount of their subscriptions?"

I think the subscribers at large may complain of the want of courtesy towards them in not being informed of the society's intention to dissolve the connexion with Messrs. Rivingtons; and I doubt whether, generally, they would approve it. The family of Rivingtons have been connected with the society for upwards of seventy years. The committee themselves declare, "that they had no fault to find." Surely on this point the subscribers at large ought to have the opportunity of declaring their opinion.

LANCELOT SHARPE:

St. Saviour's Grammar School, March 5th.

## DOCUMENTS.

ABSTRACT OF THE FIRST REPORT OF THE COMMISSIONERS OF  
CHURCH REFORM.

THE Commissioners commence their report by stating that, with the exception of a subject to which they advert in a subsequent part of their report, they have hitherto directed their attention to that branch of the inquiry which stands first in his Majesty's Commission, namely, "the state of the several dioceses in England and Wales, with reference to the amount of their revenues, and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching by commendam to bishopricks, benefices with cure of souls.

In order to present to his Majesty their suggestions upon this subject in the most convenient form, they have arranged them under the following heads:—Territory, Revenue, and Patronage.

## I. TERRITORY.

Under this head the Commissioners state that the map of England and Wales, marked according to their present ecclesiastical divisions (and forming appendix Nos. 3 and 4 to the report), will exhibit the great inequality which exists between the different dioceses. This inequality, though diminished, was far from being remedied by the erection of new sees at the Reformation;\* and the inconveniences resulting from it have been greatly increased by the immense and partial growth of the population.

That although various circumstances render it impossible to establish a perfect equality of dioceses, they are of opinion that the disparity which now exists between them will admit of considerable diminution.

That the extent of episcopal duties, while it increases in some degree with the population, is also materially affected by the number and distance of benefices within each diocese. It is not, therefore, to population alone that they have deemed it right to look on the present occasion. Attention must likewise be paid to other local circumstances.

They are not prepared to recommend any increase in the total number of episcopal sees; but are of opinion that by the union of certain existing bishopricks, of which the combined duties will not be too onerous for a single Bishop; by the erection of two new sees in the province of York; and by the transfer in some cases of a district from one diocese to another, an arrangement may be made for the general performance of episcopal duties more satisfactory than that which at present subsists.

Under this head the Commissioners proceed to submit to his Majesty the following propositions, subject to such modifications as, upon further inquiry, may appear to be advisable:—

1. That two new sees shall be erected in the province of York; one at Manchester, and the other at Ripon; at each of which places there is a collegiate church, well adapted for a cathedral.

2. That the diocese of Manchester shall consist of those parts of the county of Lancaster which compose the deaneries of Amounderness, Blackburn, Leyland, Manchester, and Warrington, and which now form part of the diocese of Chester.

3. That the diocese of Ripon shall consist of those parts of the county of York which compose the deaneries of Richmond, Catterick, and Borough-bridge, in the diocese of Chester; of the deanery of Craven, and of such parts of the deaneries of the Ainsty and Pontefract, in the county and diocese of

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\* The bishopricks of Chester, Peterborough, Oxford, Gloucester, and Bristol, were erected in the reign of Henry VIII.

York, as lie to the westward of the following districts, viz., the liberty of the Ainsty, and the wapentakes of Barkston, Ash, Osgoldcross, and Staincross.

4. That to the diocese of Carlisle shall be added those parts of Cumberland and Westmoreland which now form part of the diocese of Chester; the deanery of Furnes and Cartmel in the county of Lancaster, and the deanery of Kirkby Lonsdale in the counties of Lancaster and York, also in the present diocese of Chester, and the parish of Alderton in the county of Cumberland, which is now inconveniently situated in the diocese of Durham.

5. That, further, with respect to the diocese of Durham, that part of the county of Northumberland called Hexhamshire, which now belongs to the diocese of York, shall be transferred to that of Durham; and that a few insulated parishes in Yorkshire, now belonging to the diocese of Durham, shall be transferred to that of York or Ripon, by which dioceses, under the proposed arrangement, they will be respectively surrounded.

6. That to the diocese of Chester, reduced according to the foregoing propositions, shall be added those parts of the county of Salop which are now in the dioceses of Lichfield and Coventry, and St. Asaph; and which must then be included, with the remainder of the diocese of Chester, in the province of York.

7. That the county of Nottingham shall be transferred to the diocese of Lincoln from that of York, which diocese will then consist of the whole county of York, except the parts which are to be included in the dioceses of Carlisle and Ripon.

8. That the diocese of Lincoln shall in future consist of the counties of Lincoln and Nottingham, which latter county will then be in the province of Canterbury.

9. That the sees of St. Asaph and Bangor shall be united; and that the diocese shall consist of the whole of the two existing dioceses (except that part which is in the county of Salop,) and of all those parishes in the county of Montgomery which now belong to the dioceses of St. David's and Hereford. One advantage which will result from the union of these two sees will be the opportunity afforded of applying a part of the impropriations, which constitute nearly the whole property of the bishopricks, to the augmentation of poor and populous vicarages in the united diocese.

10. That those parishes in the county of Hereford which are now in the diocese of St. David's, and the deanery of Bridgenorth, locally situate between the diocese of Lichfield and Hereford, shall be added to the diocese of Hereford; that those parishes which are in the county of Worcester and diocese of Hereford shall be transferred to the diocese of Worcester, and those which are in the county of Montgomery and diocese of Hereford, to the diocese of St. Asaph and Bangor.

The Diocese of Bristol presents a peculiarly inconvenient arrangement. It consists of the city of Bristol, with some adjacent parishes, and the county of Dorset, which is separated from the seat of the bishoprick by the county of Somerset.

We recommend, as a more convenient arrangement, that the county of Dorset shall be transferred to the diocese of Salisbury, and that the remainder of the present diocese of Bristol, consisting of the city of Bristol and its adjacent parishes, shall be united to some other diocese.

Two modes of effecting this object have suggested themselves to us. The first, which is that of uniting the bishopricks of Gloucester and Bristol, involves this objection, that the great and populous city of Bristol would no longer be the residence of a Bishop. The other is that of uniting the dioceses of Bristol and Llandaff, the latter having no house of residence for its Bishop. If this plan be adopted it cannot be denied that the interposition of the Bristol Channel between the two divisions of the diocese will produce some inconvenience, and that the Bishop will be resident at a considerable distance from



the greater part of his diocese ; but under all the circumstances of the case we are prepared to recommend—

11. That the sees of Llandaff and Bristol shall be united, and that the diocese shall consist of the city of Bristol and adjacent parishes, now in the diocese of Bristol, and of the present diocese of Llandaff, with the addition of those portions of the county of Monmouth which are now in the diocese of St. David's and Hereford, and of certain parts of the deanery of Brecon, now in the diocese of St. David's.

We further propose,

12. That the diocese of Gloucester shall consist of the county of Gloucester (excepting those parishes which are now in the diocese of Bristol, and that part of the deanery of Campden which lies to the north-east of the Chapelry of Snowhill), of the deaneries of Malmesbury and Cricklade, in the county of Wilts, now in the diocese of Salisbury ; and of the parishes of Red Marley, Stanton Saint James, Chaseley, Eldersfield, Bushley, Bredon, with Norton and Cutsdean, Overbury, with Washbourne, Teddington and Alston, Sedgbarrow, and Icomb, now in the county and diocese of Worcester.

13. That the diocese of St. David's shall consist of the present diocese, except those parts which are to be transferred to the dioceses of St. Asaph and Llandaff.

14. That the diocese of Worcester shall consist of the whole county of Warwick, part of which is now in the diocese of Lichfield and Coventry ; of the county of Worcester, excepting the parishes transferred to the diocese of Gloucester, and of that part of the deanery of Campden which is to be taken from the diocese of Gloucester.

15. That the diocese of Lichfield shall consist of the counties of Stafford and Derby.

16. That the diocese of Peterborough shall consist of the counties of Northampton, Rutland, and Leicester, the last county being added to it from the present diocese of Lincoln.

17. That the diocese of Ely shall be increased by the counties of Huntingdon and Bedford, now in the diocese of Lincoln ; by the deaneries of Lynn and Fincham in the county of Norfolk and diocese of Norwich ; and by the archdeaconry of Sudbury in the county of Suffolk and diocese of Norwich, with the exception of the deaneries of Sudbury, Stow, and Hartismere, which will remain in the latter diocese.

18. That the diocese of Norwich shall consist of the counties of Norfolk and Suffolk, with the above-mentioned exceptions.

19. That the diocese of London shall consist of the metropolis and parts adjoining, namely, the city of London and county of Middlesex, the parishes of Barking, East Ham, West Ham, Little Ilford, Low Layton, Walthamstow, Wanstead St. Mary, Woodford and Chingford, in the county of Essex, all in the present diocese of London ; the parishes of Charlton, Lee, Lewisham, Greenwich, Woolwich, Eltham, Plumstead, and St. Nicholas Deptford, and St. Paul Deptford, in the counties of Kent and Surrey, all in the diocese of Rochester ; the borough of Southwark, and the parishes of Battersea, Bermondsey, Camberwell, Christchurch, Clapham, Lambeth, Rotherhithe, Streatham, Tooting, Graveney, Wandsworth, Merton, Kew, and Richmond, in the county of Surrey, and diocese of Winchester ; and the parishes of St. Mary Newington, Barnes, Putney, Mortlake, and Wimbledon, in the county of Surrey, and in the peculiar jurisdiction of the Archbishop of Canterbury, together with all the extra parochial places locally situate within the limits of the parishes above enumerated, except the district of Lambeth palace, which shall remain in the diocese of Canterbury.

In arranging the diocese of London, our great object has been to bring under the jurisdiction of the same Bishop the metropolis and the suburban parishes ; and in assigning the boundaries of the diocese we have adopted

those fixed by an Act passed in the fourth and fifth years of your Majesty's reign, as comprising the metropolitan district.

In consideration of the great additional population which will then be placed under the superintendence of the Bishop of London, we have thought it right to relieve that diocese from the whole county of Hertford, and from those parts of the county of Essex which are not included within the new limits.

20. That the diocese of Rochester shall consist of the city and deanery of Rochester; of the county of Essex (excepting those parishes which will remain in the diocese of London), and of the whole county of Hertford; and that an arrangement shall be effected at the earliest convenient opportunity by which a residence for the Bishop of Rochester may be provided in the county of Essex or Hertford, instead of his present house of residence, at Bromley, in Kent.

21. That the diocese of Oxford shall be increased by the addition of the county of Buckingham, from the diocese of Lincoln, and of Berkshire, from that of Salisbury.

22. That to the diocese of Salisbury, reduced according to the foregoing propositions, shall be added the whole county of Dorset, now part of the diocese of Bristol.

23. That the diocese of Canterbury shall consist of the county of Kent (except those parts which are to be included in the dioceses of London and Rochester), and of the district of Lambeth Palace, and the parishes of Addington and Croydon, in the county of Surrey.

24. That the diocese of Winchester shall remain unaltered, except as to those parts which are to be transferred to the dioceses of Canterbury and London.

25. Some doubts having been raised as to the jurisdiction of the Bishop of Exeter over the Scilly Islands, we think that those doubts should be removed. No other suggestion is offered respecting that diocese; nor is it proposed that any alteration should be made in the diocese of Bath and Wells, or in that of Chichester.

We further propose—

26. That all parishes, not specified in this Report, which are locally situate in one diocese, but under the jurisdiction of the Bishop of another diocese, shall become subject to the jurisdiction of the Bishop of the diocese within which they are locally situate.

We have used our best endeavours to learn the opinions of the several Bishops respecting these proposed arrangements, as far as they affect their respective dioceses; and have availed ourselves of many suggestions which their local knowledge enabled them to supply.

If your Majesty shall approve of the above propositions, it will be necessary that we should consider of some plan for providing a residence for each of the Bishops of Manchester and Ripon, and also for the Bishop of Lincoln, whose residence at Buckden will not then be within his diocese.

The adoption of the alterations now suggested will involve the necessity of varying the limits of some archdeaconries and rural deaneries; and we further think that it will be highly expedient to place every parish within a deanery, and every deanery within an archdeaconry; and that no archdeaconry should extend into more than one diocese.

## II. REVENUE.

Under this head the report proceeds as follows:—

In considering the subject of episcopal revenues we have been materially assisted by the returns made to the Commissioners appointed under a Commission issued by your Majesty in the year 1832, and extended in the years 1833 and 1834, for inquiring, amongst other things, into the "revenues and patronage belonging to the several archiepiscopal and episcopal sees in England and Wales."

These returns generally present the average of three years, ending 31st of December, 1831; but in some instances they contain corrections to a later date.

As the greater part of the episcopal revenues arises from fines on the renewal of leases, of which some are granted for three lives, renewable when a life drops, and others for twenty-one years, renewable every seven, and in towns for forty years, renewable every fourteen, it is manifest that a period of three years is too short to exhibit a correct average of the annual value of the several sees; and that an average so taken will shew an excess where large fines have recently accrued, and a deficit where no fine, or an unusually small amount of fines, has been received. But as this point has been adverted to by the Bishops in estimating the probable increase or diminution of the incomes of their respective sees, we may venture to refer your Majesty to the following table, framed from those returns, as containing information sufficiently accurate for the purposes of this report.

(In the following table, a column which details the probable causes of increase or diminution is omitted, but shall appear in the next number.)

DIOCESE.	Net Income on 3 Years' Average, ending Dec. 31, 1831.	Estimated future Net Income.
Canterbury ... ..	£19,182 ... ..	£17,060
	[gradually increasing to £20,700 in 1873.]	
York ... ..	12,629 ... ..	10,660
London ... ..	13,929 ... ..	12,204
		[after 1839.]
Durham ... ..	19,066 ... ..	17,890
Winchester ... ..	11,151 ... ..	10,750
St. Asaph ... ..	6,301 ... ..	5,280
Bangor ... ..	4,464 ... ..	3,814
Bath and Wells ... ..	5,946 ... ..	5,500
Bristol ... ..	2,351 ... ..	2,350
Carlisle ... ..	2,218 ... ..	3,000
		[after 1853.]
Chester ... ..	3,261 ... ..	3,260
Chichester ... ..	4,229 ... ..	3,800
St. David's ... ..	1,897 ... ..	2,800
Ely ... ..	11,105 ... ..	11,000
Exeter ... ..	2,713 ... ..	2,734
Gloucester ... ..	2,282 ... ..	2,200
Hereford ... ..	2,516 ... ..	2,516
Lichfield and Coventry ... ..	3,923 ... ..	4,350
Lincoln ... ..	4,542 ... ..	4,200
Llandaff ... ..	924 ... ..	1,250
Norwich ... ..	5,895 ... ..	4,700
Oxford ... ..	2,648 ... ..	1,658
		[subject to a contingency.]
Peterborough ... ..	3,108 ... ..	3,000
Rochester ... ..	1,459 ... ..	1,459
Salisbury ... ..	3,939 ... ..	5,000
Worcester ... ..	6,569 ... ..	6,500

The report then proceeds :—

According to the foregoing table the net income of all the bishopricks of England and Wales in the year 1831 amounted, on an average of three years, to the sum of 157,737*l.*, and may now be calculated at about 148,875*l.*; but it appears that this amount is very unequally distributed, the incomes of one-half of the bishopricks falling below the sum necessary to cover the expenses to which a Bishop is unavoidably subject. A different distribution of the Episcopal revenues is the natural remedy of this inconvenience. Incomes must also be provided for the two new sees which are to be erected.

If the total amount of the net income of the bishopricks, as stated in the second column of the preceding table, had been liable to no further diminution, we apprehend that these objects might have been nearly accomplished by such a distribution, without any addition to those incomes by means of commendams, either with or without cure of souls; the former of which additions we think ought to be altogether discontinued.

This might be done by enabling the future incumbents of the richer sees either to transfer part of the estates to the poorer bishopricks, or to pay over annually a portion of their incomes to the Governors of Queen Anne's Bounty, to be applied to the augmentation of such bishopricks; or either of these modes might be adopted, according to the particular circumstances of each case.

The total amount, as above stated, cannot be, however, considered as the future income, for the reasons alleged in the third column, which shews a diminution of nearly 9,000*l.* per annum; and a farther diminution is also to be expected from the application, either in whole or in part, of impropriations, which form a considerable portion of the incomes of many bishopricks, and which in most instances they were compelled to accept in exchange for manors and estates, for the improvement of populous and poorly-endowed vicarages, and curacies connected with them.

The total income of the bishopricks in England and Wales will then no longer be sufficient to afford an adequate income to each bishop, merely by a different distribution; and the most obvious mode of supplying the deficiency will be permanently to annex to some of the poorer bishopricks certain cathedral preferment; particularly in the Chapters of St. Paul's and Westminster, on account of their position in the metropolis.

In considering the incomes of the Archbishops and Bishops, it is proper to advert not only to the expenses necessarily incurred in journeys for the purposes of confirmation, consecration, and other official duties, in maintaining ancient and extensive houses of residence, in keeping up hospitality, and in contributing to all objects connected with religion and charity, in a manner suitable to their station, but to a burden which presses heavily on newly-promoted Bishops, who are seldom men of wealth. The unavoidable expenses attending their appointment are so considerable, that they may be calculated at the income of one whole year in most of the sees, and at much more than a year's income in the smaller ones.

Upon the whole we are of opinion that where the annual income of a Bishop amounts to 4,500*l.* it is not necessary to make any addition; nor would we recommend any diminution, unless it exceed 5,500*l.* But we think that the two Archbishopricks, and the Bishopricks of London, Durham, and Winchester, ought to have a larger provision than the rest.

These arrangements, if carried into effect, will tend to promote the desirable object of diminishing the frequency of translation.

### III. PATRONAGE.

Under this head the report proceeds nearly in the following terms:—

If your Majesty shall be pleased to concur in the suggestion for erecting two new sees, it will, in our opinion, be expedient for the interests of the Church that the Bishops of those sees shall possess a certain portion of patronage, in order that they may be enabled to reward deserving clergymen within their dioceses. For this purpose it will be necessary to transfer some advowsons to the Bishops of the new sees.

We do not propose that when a district is transferred from one diocese to another the whole of the patronage within such district should likewise pass; but in many instances a partial transfer will be desirable. We, therefore, humbly submit to your Majesty the expediency of providing for all these cases in any Legislative measure which may be founded upon this report.

We respectfully beg to be understood that in all the proposals which we have submitted to your Majesty we assume that regard will be had to vested interests; and that none of the proposed changes shall take place with respect to Bishops or incumbents now in possession, without their consent.

The subject alluded to at the commencement of our Report, as one to which we had given our attention out of its regular course, is that of a vacancy in one of the prebendal stalls in the collegiate church of Westminster; respecting which we, at our first meeting, received the following letter from the Chancellor of your Majesty's Exchequer:—

*"Whitehall, Feb. 4.*

"My Lords and Gentlemen,—I feel it to be my duty to inform you that, a vacancy having taken place in a prebendal stall at Westminster, I have advised his Majesty to suspend any appointment to that stall until the circumstances connected with it can undergo the inquiry and consideration of the Commission of which you are members; and I have it in command from his Majesty to inform you, that he shall be prepared, so far as the Royal prerogative is concerned, to make any arrangement with respect to this preferment which shall appear to the Commission best calculated to effect the important object for which the Commission was appointed, and in the successful prosecution of which his Majesty takes the deepest interest.—I have the honour, &c.

(Signed)

*"ROBERT PEEL."*

Impressed with this strong mark of the desire which your Majesty entertains to forward the objects of this Commission, we proceeded without delay to consider of the best method of giving effect to your Majesty's gracious intentions.

We ascertained, upon inquiry, that the parish of St. Margaret, Westminster, which adjoins the collegiate church, has no individual Rector nor Vicar; but that the Dean and Chapter, who are the Rectors, are bound to provide for the cure of souls, which they generally do, by committing it to one of their own body.

We further found that the parish contained, according to the last census, a population of 25,334; and that, besides the parochial church (of which a portion is devoted to the use of the House of Commons), it has no regular place of worship according to the rites of the Church of England. But there is a Chapel, called Broadway Chapel, capable of accommodating about 1,000 persons, which belongs to the Dean and Chapter, and is by them leased, at a nominal rent, to a clergyman, who performs the duty, and receives the pew rents; but has no parochial charge.

It appeared to us, therefore, that the vacant stall could not be better applied than by making it subservient to the spiritual wants of this very populous and increasing parish.

With this view we propose that the church of St. Margaret shall be permanently annexed to the vacant stall in the collegiate church; and that a portion of the annual profits of the stall shall be suffered to accumulate until a new church shall be built, when the parish shall be divided, and the incumbent of the new parish shall receive that annual portion; the accumulation being applied towards providing a parsonage house for such incumbent.

We deemed it right to communicate to the Dean and Chapter our proposals on this head; and we have great satisfaction in stating to your Majesty their prompt acquiescence, and their readiness to give up to your Majesty the patronage of St. Margaret's church. They at the same time voluntarily offered to surrender, as far as the law would allow them, their property in Broadway chapel, with a view of its becoming a chapel of ease to the rectory of St. Margaret, with a certain district assigned to it. Should this arrangement take effect, it may be considered proper that a small portion of the income of the stall should be appropriated to the minister of Broadway chapel.

We are proceeding with all diligence in our inquiry respecting the other important subjects to which your Majesty has been pleased to direct our attention, and shall forthwith take into our consideration the present state of the several cathedrals and collegiate churches in England and Wales, with the view of submitting to your Majesty some measures by which those foundations may be made more conducive than they now are to the efficiency of the Established Church.

We cannot conclude this report without gratefully acknowledging the additional proof of your Majesty's anxiety to promote the important objects of this Commission, which has been afforded in the communication of your Majesty's intention to defer any nomination to the Prebendal Stall in the cathedral of Canterbury, which has recently become vacant, until the circumstances connected with it shall have undergone our consideration.

We have the satisfaction of informing your Majesty, the Lord Chancellor, and the Archbishops and Bishops, who are members of this Commission, have signified to us their intention of pursuing, with regard to ecclesiastical preferments in their respective patronage, not connected with the cure of souls, the same course which your Majesty has been graciously pleased to adopt with regard to the patronage of the Crown.

The appointment to a prebendal stall, which has recently become vacant at York, has accordingly been reserved by the Archbishop of York until the Commissioners shall have had an opportunity of reporting their opinion as to the best arrangements that can be made with respect to it.

Your Majesty's gracious communication—acquainting us that in the event of the avoidance of bishopricks, or other preferments in the gift of the Crown, the holders of which may have in their patronage dignities or offices not connected with the cure of souls, your Majesty will make such conditional appointments as shall reserve all such dignities or offices for the consideration of the Commissioners—will enable us to proceed in our inquiries, with that caution and circumspection which it is so desirable to observe, and will, at the same time, preclude the possibility of any inconvenience from the delay which is inseparable from full and minute inquiry into matters so important, and so various in respect to their local peculiarities.

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#### DISSENTERS' MARRIAGE BILL.

THE following is an abstract of the Act for relieving dissenters from the necessity of marrying according to the ceremony of the established church. By the provisions of the new Bill, "Dissenters (one of them having resided seven days in any particular hundred) may go before a resident magistrate and declare their intention of marrying, setting forth in an affidavit that the parties applying are dissenters and object to be married according to the rules of the establishment—that they are of age, or that they have consent, &c., and that there are no lawful impediments, &c.; and fourteen days after making such affidavit, but not if three months are allowed to elapse, the parties may again go before the magistrate, and go through a simple form of civil contract by signing a declaration that they consider themselves man and wife. This will constitute a legal marriage; the magistrate before whom the contract is signed taking care to transmit the declaration to the parson of the parish, who will register it in the way marriages are ordinarily registered. Upon this ceremony the fee will amount to 7*s.*—2*s.* of which to be paid to the magistrate, and 5*s.* to the clergyman."

NAME OF DIOCESES.	Description of Augmented Liv- ings—whether Church, Rectory, or Vicarage.		Number of Livings Augmented.		Whole Number of Livings Augmented.	Number Augmented 1000 Souls and upwards.	ROYAL BOUNTY.		GRANTS.		Total of Augmenta- tions by Parliament and every Grant.	Total of Augmenta- tions by Lot.	Total of Augmenta- tions by each Diocese.
	C.	R.	1. By Bishops alone.	2. By Bishops and others both.			Amount of Augmenta- tions by Lot.	Amount of Augmenta- tions to meet Bene- factions.	Amount of Augmenta- tions by Lot.	Amount of Augmenta- tions to meet Bene- factions.			
St. Asaph	29	7	28	8	9	6	4,000	13,900	£.	£.	£.	£.	£.
Bangor	41	10	35	6	19	11	2,600	30,400	14,000	18,000	28,000	27,800	32,100
Bath & Wells	72	31	27	67	57	14	31,400	31,800	21,600	45,800	58,600	52,000	61,600
Bristol	15	21	16	62	20	15	10,000	12,600	22,200	23,600	33,600	35,400	109,000
Canterbury	34	12	36	27	23	40	14,400	7,200	10,800	17,400	16,800	24,000	40,000
Carlisle	56	11	28	15	39	18	12,200	25,600	15,400	31,800	29,800	31,800	54,400
Chichester	38	10	44	93	241	145	96,400	128,000	204,600	26,200	186,200	332,600	69,600
Chelmsford	20	19	25	19	18	12	7,600	20,000	4,700	14,200	22,400	12,300	48,800
St. David's	161	34	99	248	14	35	22,400	19,000	28,800	48,800	13,900	31,200	46,500
Durham	72	10	15	24	53	97	22,400	10,400	11,800	14,100	7,900	52,200	216,300
Ely	14	1	25	11	14	45	18,700	37,400	23,900	63,000	85,900	100,400	98,600
Exeter	8	41	33	59	52	43	14,800	23,000	30,200	42,800	22,800	31,400	142,000
Gloucester	60	18	25	39	38	19	21,200	45,800	10,200	37,400	42,000	53,200	80,200
Hereford	68	27	44	59	43	7	5,600	59,600	2,400	67,000	31,400	68,400	89,800
Llandaff	61	20	28	86	11	15	21,200	45,800	10,200	37,400	42,000	53,200	80,200
Lich. & Cov.	225	7	72	92	142	304	5,600	59,600	2,400	67,000	31,400	68,400	89,800
Lincoln	121	57	233	100	72	410	49,000	86,800	36,900	135,800	85,900	203,400	294,300
London	30	14	56	24	62	24	43,200	123,000	20,400	106,200	63,600	187,300	280,800
Norwich	128	78	114	195	64	318	21,600	15,400	13,000	37,000	38,300	28,400	57,500
Oxford	33	12	30	17	27	31	23,600	121,600	14,700	57,600	73,300	179,200	217,500
Peterborough	6	9	41	12	30	14	11,000	6,600	7,000	35,200	32,200	33,400	65,600
Rochester	3	10	11	23	1	24	5,200	200	200	11,800	15,800	13,600	29,400
Salisbury	39	14	42	27	43	25	17,600	12,600	19,800	30,200	31,500	32,400	63,900
Winchester	45	20	26	34	29	91	16,200	17,000	25,400	33,200	21,900	42,400	64,900
Worcester	23	12	31	28	23	71	9,900	18,900	5,500	28,600	15,300	35,200	50,500
York	296	27	194	112	173	515	63,000	163,600	187,300	293,800	109,500	390,900	460,400
Totals	2,131	532	1,324	1,023	1,368	3,987	658,300	1,208,000	1,127,600	1,766,300	914,700	2,380,600	3,260,200

N.B. The population of the augmented livings is taken from the last return in 1881. The two columns headed "royal bounty" and "parliamentary grants," together with the totals of augmentations by each of these, are copied from Mr. Hodgson's Appendix lately published. A separate calculation has been made from the details in his "Account of Queen Anne's Bounty," which came within £1000 of his official statement of the whole amount.

## ECCLESIASTICAL COURTS.

Two Bills were brought forward in the House of Commons on Thursday March 12th, by the Attorney-General, founded on the Report of the Ecclesiastical Commissioners. The first was to improve the administration of justice in Ecclesiastical Courts. The Attorney-General said the object of this bill would be to consolidate 300 or 400 courts dispersed all over the country, and to give their jurisdiction to one court, to sit in London or wherever his Majesty should please to appoint. The court of Delegates it was proposed to abolish, and to transfer their jurisdiction to the Privy Council. The effect of the present state of the laws on these subjects was, in many instances, a denial of justice. It was proposed to consolidate all these jurisdictions into one court, which would prevent the present inconvenience. It was proposed that testamentary and matrimonial causes should remain in the Ecclesiastical Court; but that the question on tithes and the conduct of the Clergy should be entirely taken out of their jurisdiction. The other was a bill to provide for the better maintenance and discipline of the Clergy. This measure provided that in order to procure speedy justice a court should be established in every county, (?) with power to take cognisance of all matters relating to the Clergy—and that authority should be given to follow up its decisions with speedy execution. An appeal will be from it to the Metropolitan.

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INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,  
BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday, the 16th of March; his Grace the Archbishop of York in the chair. There were present the Bishops of London, St. Asaph, Hereford, Chester, Bristol, Gloucester, Bath and Wells, and Lichfield and Coventry; Rev. Archdeacon Pott; Rev. Dr. D'Oyly; Samuel Bosanquet, Esq.; N. Connop, jun., Esq.; H. J. Barchard, Esq.; James Cocks, Esq.; J. S. Salt, Esq.; Joshua Watson, Esq.; Rev. T. Bowdler; Rev. H. H. Norris; Rev. Archdeacon Cambridge; William Cotton, Esq., and others of the committee.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards restoring the church at Evesham, in the county of Worcester; repewing the church at Brampton, in the county of Huntingdon; enlarging the chapel of St. James, at Ashted, near Birmingham; building a chapel at Oswestry, in the county of Salop; enlarging, by rebuilding, the church at Stoke Canon, in the county of Devon; building a church in the parish of St. Botolph, Colchester; building a church in the parish of St. John, Westminster; enlarging the church at Upton, St. Leonards, in the county of Gloucester; building a chapel at Hadlow Down, in the parishes of Buxted and Hayfield, in the county of Sussex; enlarging, by rebuilding, the church at Ysceifiog, in the county of Flint; building a church at Botley, in the county of Southampton; building a chapel at Chigwell, in the county of Essex.

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TRIALS.

*Rolls' Court—Saturday, Jan. 31.*

THE ATTORNEY GENERAL v. THE BISHOP OF LLANDAFF.

THIS was a petition praying for the confirmation of the Master's report, which was made in pursuance of a reference directing the Master to approve



of a scheme for the application of part of a charitable fund bequeathed by the late Lord Craven. The testator had bequeathed the residue of his property to trustees in trust, to apply 100*l.* a-year towards the maintenance and education of two scholars in the Universities of Oxford and Cambridge, and he directed the remainder of his residuary estate to be applied in the redemption of Christian captives in Turkey and Barbary. A difficulty had arisen as to the latter part of the charitable bequest, inasmuch as it appeared that there were no Christian captives, or none at least could be found, in Turkey or Barbary, to be redeemed. Under these circumstances, a reference had been directed to the Master to approve of a scheme for the application of that part of the fund directed to be applied to an object which failed, and the Master had accordingly approved of a scheme for applying the residuary fund towards the maintenance and education of four scholars, instead of two scholars, in the Universities of Oxford and Cambridge.—The report was confirmed.

*Court of King's Bench—Saturday, Jan. 31.*

(Sittings in Banco.)

THE KING v. FOSSETT.

THIS was a rule obtained by the Attorney-General for a *mandamus* commanding the defendant, who was Vicar of Leeds, to proceed to an election of churchwardens for the eight divisions of the parish of Leeds.

Mr. Cresswell this day shewed cause against this rule: he stated that it was customary to meet for the purpose of appointing churchwardens for each division; the vicar appoints, and he did appoint a churchwarden, who was elected; a poll was demanded, and the question was whether the poll should proceed at once, or whether it should be proceeded with on another day; those present demanded that the poll should go on immediately, but the chairman, who was the vicar, proposed that he should adjourn the meeting, and take counsel's opinion on it; there was then considerable confusion, and the chairman quitted the chair. Robert Baker was then called to the chair, and he did not resume the proceedings where they left off, but took the nomination over again, and he stated that a person of the name of Buttery had a large majority. There was then a cry for a poll, but the chairman, without proceeding to a poll, entered Buttery's name in the book as elected; he then went on with the other names, and the others were chosen for every division without opposition. One of the affidavits stated that the deponent went over immediately to York, and entered a *caveat*, and the archdeacon refused to swear these churchwardens in. The affidavits stated that it had been the custom at Leeds to proceed to the election of one churchwarden first, and therefore the proper way would have been to have proceeded with the poll for one before the others were proposed, and that it was in the discretion of the chairman. If the *mandamus* was issued, there would be two elections at Leeds within a fortnight. His affidavits stated that the election had been conducted according to immemorial custom.

The Attorney-General contended that the rule ought to be made absolute. It was sworn that the chairman had conducted himself in such a manner one would have thought impossible except for political purposes. He urged that the time of taking the poll was in the discretion of the officer. On the other side it was said that it was the immemorial custom that the poll should be taken immediately. He said it was absurd to say that the poll should take place immediately, to the interruption of all other business, for the intention of a poll was to take the deliberate and quiet opinion of the persons entitled to give their votes. (A laugh.)

Mr. Justice Littledale said that in time immemorial Leeds had not a vicar.

The Attorney-General added, that the vicar took the chair, and intended to take the poll at the most convenient time.

The Court said the rule must be made absolute.

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BIRD v. —

MR. JUSTICE LITLEDALE delivered the judgment of the Court in this case, which was an action on the case brought by the plaintiff, as vicar of a parish, against the defendants, who were executors of his predecessor, for dilapidations. On the trial the jury had assessed the damages on the first count at 78l. 4s., and on the other counts at 100l. Some years since an enclosure had taken place in this parish, where the vicar was entitled to tithe of the commons, and it was considered to be of advantage to the persons interested in the lands to be exempt from tithe; and accordingly the commissioners under that enclosure act set out for the vicar 465 acres of the common as an equivalent for and in lieu of tithe. The question was whether the vicar was bound to keep the fences in repair. The Court considered that he was, and therefore gave judgment for the plaintiff.

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Bail Court.

(Before Mr. Justice Patteson.)

IN RE SIMMS THE YOUNGER.

MR. AUSTEN moved for a rule to shew cause why a *mandamus* should not issue to Mr. Lane Simms the younger, commanding him to deliver up to Mr. Hopkins, of Brancaster, in Norfolk, the papers, books, and moneys, which had come into his hands as overseer there. The learned counsel said that the parties had been proceeded against before two justices, under the provisions of a late act of Parliament, and that on the appointment of another overseer application was made to him for the books, &c., in question, but they were refused. The application had been in accordance with the provisions of the 17th George II., and the learned counsel apprehended that it was a case in which a *mandamus* was necessary. The magistrates would not make a new rate till the former rates were collected, and this could not be done without the books in question. In the mean time there was no provision for the poor.—Rule to show cause granted.

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CHURCH MATTERS.

THE opinion expressed in the last number of this journal, that the change so clamorously demanded by reforming churchmen, as well as by enemies without doors, was *actually come*, is justified by the appearance of the Report of the Commission, respecting bishopricks, in which two sees are extinguished,\* and the principles of a fresh distribution of revenue, and of partition of stalls are laid down; and consequently the time is come, too, for the exercise of those feelings with which it was said, on the same occasion, that such changes must be

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\* The powers of the Crown to act by Commission, as to bishopricks, are very extensive. See the last paper on Convocation in this Magazine, and Hammond's or Scillingfleet's works.

regarded by those who hold the opinions which this journal, however feebly, has endeavoured to represent and to maintain.

The first exercise of these feelings is to suppress unnecessary reflections on what has happened. While change was only *in prospect*, it was the duty of those who thought it evil to say all that they could to prevent it, and to point out the mischiefs which, in their view, it threatened to bring with it. But no one who reasons can doubt that, from this moment, the change which the Report proposes is the least which (humanly speaking) can possibly happen. Other governments there may be, but what government will do less? The changes, therefore, recommended in the Report, must be considered, to all intents and purposes, as actually achieved,—the principles, on which they proceed, as actually established, and their effects as inevitable. The battle has been fought, in a word, and is lost. They who have lost it are unquestionably in that most forlorn condition of humanity that their *past* is utterly cut away from them. Their position is one, of a truth, which none can envy. Change will sweep away their old and long-cherished and precious recollections; but while the convictions of their understanding, and the affections of their heart remain unchanged, the stern voice of duty commands them to go forth into the struggle of life again. It commands them, too, as in the hour of domestic affliction, alike to turn away their eyes from the bright days of the youth and vigour of those whom they loved, and to abstain from lacerating their own feelings by unavailing inquiry into the origin and progress of the disease. It is enough that all—the youth and the vigour, the disease and its close—are past and gone. The threads are snapt, and the web of the future must be begun anew. The ancient streams are dried up; they must dig for new springs. The house of their fathers is to be re-constructed; their hands must not be slow to build on the foundations which are left, nor their hearts unwilling to pray that the glory of the new edifice may be greater than that of the first.

On this point another word or two may be added. It is first to be said, with respect to the Commission, that change did not originate with them,—that the King's speech laid it down as a settled matter, and that the terms of the commission not only recognised it as so settled, but dictated to the members of that commission the points to which their attention was to be directed; so that they are not responsible for change, but for the choice of means only for executing what was decreed elsewhere.

There are other considerations respecting them still more material. They who consider who are the members of the present government, and who are the members of the commission, must confess that while, in both quarters alike, they would certainly expect a ready and anxious desire to promote every real improvement, and to go, indeed, as far as principle will allow, in promoting it, in both quarters also they would look for those who would resist all the evil they can, and would admit the least; who have no love for change, as change; and who would not be induced by anything but a sense of irresistible necessity, to yield to sweeping changes. The same recollections must lead also to a ready

avowal, on the part of every candid man, that though different means of effecting even great changes from those which the commissioners suggest, should approve themselves to him, their judgment is entitled to far more respect than his. We (the anti-reformers) see already that the good providence of God, whether in mercy or in judgment, has, with respect to change itself, given success to other counsels than ours; and that the change which we deprecated (and still would deprecate, if the time were not past), whether it comes from the enemies (intended or unintended) or from the wiser friends of the church, *is* come. Let us hope and pray that our anticipations of evil from it, may never be realized; that our forebodings may be scattered to the winds, and our wisdom prove folly. Let us warmly hope and earnestly pray that the great Head of the Church may send his blessing on other plans and schemes for promoting his cause than our fallible judgment can at once admit as the best.

One inevitable evil (it surely is such) will arise from great movements like this. The anti-reformers, looking to human nature, the slow progress which alone good can make, the certain evils, the certain inefficiency of those rapid changes which cannot *fit* themselves to the habits and feelings, and the certain *dangers* of them, defended things as they were, because they saw clearly that there was a silent and certain improvement going on, that there were very great benefits actually existing, and that occasions were ever offering for the gentle and quiet introduction of greater; and because, if they saw some points where more might have been done, still the deficiency was not for a moment to be weighed against the danger, evil, and misery of breaking up what was good in itself and working well. But when things are *not* to be as they were, when the changes introduced are not light or trifling, their ground of argument in public is cut away from them, and their feelings in private are cut away too. If so much change is introduced, that old habits and notions must be gone, the thought, though not expressed, must occur, 'Why should not more be done, if any prospect of good offers?' The risque and the evil of change *are* actually incurred, surely it will be advisable to have all the good we can. The only persons who refused to speculate before, are driven to speculate now. They have the same deep zeal for the cause as others, and they thought it best served by being quiet and keeping all in its place. But if all is already put out of its place, the same zeal *must* lead them to *consider* at least how it can be best re-arranged. This is not a matter of *choice*, or *blame*, nor a subject for advice or admonition. It *cannot* be otherwise. The only thing to be said is, that they must avoid all private fancies, and must look more closely than ever to history, both to gather up the views of the primitive church on essentials, and to collect the wisdom of experience as to *expedient* measures; so that, when fitting occasions offer, their opinions may have the due weight. It is not meant that every man is to be a "meddler." The same abstinence from dictating where we ought to obey, and speaking where we ought to listen, will remain a duty. But what is meant is, that men's *thoughts* must flow in a different channel, and, in their proper place and occasion, will have vent, and will have weight.

## DISSENTERS' MARRIAGE BILL.

With respect to the dissenters' marriage bill, there is no time to discuss it fully now. There can be no occasion whatever for a churchman to admit that marriage is a civil ordinance in his eye, *because he assents to this bill*, which respects those only who have withdrawn from the church, and for whom, therefore, the church cannot lay down any law on religious matters. It is curious to observe the extreme pleasure which such papers as the *Courier &c.* express at its being stated in the House of Commons that marriage is a *civil*, and not a *religious* matter. What is the source of this pleasure? Suppose the church claims no right to interfere except with her own people, so that *liberty* and *toleration* are not brought into view, what can it signify to the *Courier &c.* whether marriage is thought a *civil* or *religious* matter, except this, that they wish *religion* to be proscribed altogether, and deprived of all connexion with the business of life? *This* is intelligible enough; but who will suffer for it finally?

In the bill itself, although there is much in a *civil*,\* and, indirectly, in a *moral* point of view, which requires discussion, there are but two matters which can interest churchmen, as such. The first is the imposing on clergy the duty of registering the marriages of dissenters. The writer must confess that he looked for a very long time on any such provision with utter repugnance, and thought it the first act of imposing *civil duties* on clergy, which they would be bound at all hazards to refuse, unless they liked the prospect of being made tax-gatherers, or consigned to the performance of the other civil offices for which local officers are wanted, and on which it would soon be found by a Parliament bent on economy and on degrading the clergy, that they could be employed with advantage to the national purse and disadvantage to themselves. But there is another view of the subject, which is probably the more just one. The registration is to be a *parochial*, not a *district* one. A clergyman is not called on to register for any but his own parishioners. Now the whole of the parishioners of his parish are consigned to his care and charge; and although some have withdrawn from him, and he cannot be responsible for them before either God or man, still he will be inclined to render them any good office in his power, even in a temporal point of view, and will therefore not be disinclined to a regulation of the nature which this act proposes. In all courtesy, in all propriety, in all justice, however, Parliament should obtain the consent of the clergy to undertake these duties. Would they think of imposing fresh duties (not in the line of their calling) on any other bodies of men, without their consent?

The other matter is, the enormous tyranny proposed by some of the friends of liberty to be exercised over churchmen. Churchmen have their own law as to marriage, are perfectly content with it, conceive it a religious ceremony, and wish for no change. The dissenters do not like the church ceremony; and ask to be relieved from it. Their

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\* Let parents look to the risque, especially if the oath is got rid of, of clandestine marriages.

friends, in forwarding their wishes, actually demand that the churchmen shall not be allowed to have that with which they are *perfectly contented*, and which law after law has regulated for centuries; shall not be allowed, as they have been for centuries, to appeal to their religious rite and the evidence of it recorded by their pastor, but shall be compelled to do what is most odious to them—to go before a magistrate and turn the whole into a civil affair. These are the notions of *liberty* and *toleration* entertained by dissenters and *liberals*. How truly has it been said, that the loudest callers for liberty are the greatest tyrants in the world!

The press of temporary matters, and the fever of spirit which *such* temporary matters cannot but excite, have prevented the fulfilment of a promise made in the last number or two, that the tremendous subject of the religious and moral destitution of a large part of London and other great cities, should be brought under notice. Local position has brought that fearful subject under the writer's constant view for several months, and every day's fresh observation gives it a more fearful and engrossing interest. It wants a second St. Bernard to preach a crusade against the practical infidels, rich and poor, of Christian England, and to call on men, even now in this their day, to evangelize those great cities which will otherwise heathenize the whole land. This great work must be done soon, or it will never be done by the *existing* order of society; it must be done by the church at large, and not left to a party or a section of a party.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Exeter.....	Feb. 22.
Bishop of Bristol, St. Margaret's, Westminster .....	March 1.
Bishop of Lincoln, Buckden .....	March 15.

#### DEACONS.

Name.	Degres.	College.	University.	Ordaining Bishop.
Barber, William.....	B.A.	Corpus Christi	Camb.	Lincoln
Barnes, Richard N. ...	B.A.	Pembroke	Camb.	Exeter
Barnes, Henry M. B.	B.A.	Oriel	Oxford	Exeter
Burrough, James W...	B.A.	Queen's	Oxford	Exeter
Cartwright, William...	B.A.	University	Oxford	Bristol
Clarke, Thomas .....		Queen's	Oxford	Exeter
Clarke, Theophilus.....	B.A.	Corpus Christi	Camb.	{ Lincoln by let. dim. from the Abp. of York
Eales, W. T. H. ....	B.A.	Trinity	Camb.	Exeter
Green, Henry .....	B.A.	Magdalene	Camb.	Lincoln
Hamilton, Joseph .....	B.A.	Pembroke	Oxford	Lincoln
Hammond, James.....	B.A.	Queen's	Camb.	Lincoln
Hugall, William H. ...	B.C.L.	St. Mary's Hall	Oxford	{ Lincoln by let. dim. from the Abp. of York

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Hurst, William .....	B.A.	Clare Hall	Camb.	Lincoln
Jollands, John .....		Emmanuel	Camb.	Lincoln
Jowett, Edward.....	B.A.	Caius	Camb.	{ Lincoln by let. dim. from the Abp. of York
Marsland, George .....	B.A.	Brasenose	Oxford	Lincoln
Marsden, W. Delabene,	B.A.	Catherine Hall	Camb.	Lincoln
Martin, Harry .....	B.A.	Jesus	Camb.	Bristol
Melhuish, Thomas W.	B.C.L.	St. Peter's	Camb.	Exeter
Moore, Edward .....	B.A.	St. John's	Camb.	Lincoln
Morshead, John P. ...	B.A.	Exeter	Oxford	Exeter
Parkinson, Arthur M.	B.A.	Jesus	Camb.	{ Lincoln by let. dim. from the Abp. of York
Peace, Peter .....	B.A.	Worcester	Oxford	Bristol
Rendall, Edward .....	B.A.	St. John's	Camb.	Exeter
Riley, Richard W.....	B.A.	St. John's	Camb.	Exeter
Scott, John James.....	M.A.	Exeter	Oxford	Exeter
Scott, Thomas A. ....	B.A.	Clare Hall	Camb.	{ Lincoln by let. dim. from the Abp. of York
Spencer, John.....	B.A.	Jesus	Camb.	{ Lincoln by let. dim. from the Abp. of York
Strickland, N. C. ....	M.A.	Lincoln	Oxford	{ Lincoln by let. dim. from the Abp. of York
Ward, William S. ....	B.A.	Corpus Christi	Camb.	Lincoln

## PRIESTS.

Affleck, James Danby,	B.A.	Christ Church	Oxford	{ Lincoln by let. dim. from the Bishop of Norwich
Browne, Wilse .....	B.A.	Emmanuel	Camb.	Exeter
Chudleigh, N. F. ....	B.A.	Magdalen Hall	Oxford	Exeter
Duprés, Michael T. ...	B.A.	Lincoln	Oxford	Lincoln
Gregory, Lewis .....	B.A.	Trinity	Camb.	Exeter
Heathcote, George ...	B.A.	St. John's	Camb.	Lincoln
Hodgson, Beilby P. ...	B.A.	Trinity	Camb.	Lincoln
Huxtable, Anthony ...	B.A.	Trinity	Camb.	Bristol
Kempe, John Edward,	B.A.	Clare Hall	Camb.	Exeter
Kent, John.....	B.A.	Wadham	Oxford	Lincoln
Lawford, John Grant,	M.A.	Wadham	Oxford	Lincoln
Laxton, William .....	M.A.	Trinity	Oxford	Bristol
Mackenzie, William B.	B.A.	Magdalen Hall	Oxford	Bristol
Mallock, William .....	M.A.	Balliol	Oxford	Exeter
Popham, John L. ....	B.A.	Wadham	Oxford	{ Lincoln by let. dim. from the Abp. of Canterbury
Powell, Edward A. ...	M.A.	Christ's	Camb.	Lincoln
Rogers, Henry .....	B.A.	University	Oxford	Bristol
Rowlandson, John.....	B.A.	Queen's	Camb.	Exeter
Samler, John Harman	B.A.	Pembroke	Oxford	Bristol
Smith, Thomas T.....	B.A.	St. Peter's	Camb.	Exeter
Smith, Francis .....	B.A.	Trinity	Oxford	Bristol
Whytt, James .....	B.A.	St. Edm. Hall	Oxford	Bristol

The Bishop of Bath and Wells intends to hold an Ordination, at Wells, on Easter Sunday.

The Bishop of St. Asaph intends to hold an Ordination on Sunday, the 3rd day of May next. Candidates are requested to send all their papers complete before Thursday, the 9th day of April; after which none can be received.

The Bishop of Lincoln's next Ordination will be held, at Buckden, on Trinity Sunday, the 14th of June. Candidates are requested to send their papers to his Lordship before the 3rd of May.

CLERICAL APPOINTMENTS.

Bennett, Samuel..... Chaplain to the Embassy to Constantinople.  
 Bowen, Daniel, of Wannifor, Commissary General for the Archdeaconry of Cardigan.  
 Clayton, John, M.A., of Redditch, a Surrogate for the Diocese of Worcester.  
 Colbeck, William Royde ... Chaplain to the General Infirmary at Hertford.  
 Gedge, Sydney ..... Second Master of King Edward's Grammar School, Birmingham.  
 Gordon, William, Vicar of Dunstew, a Surrogate for the Diocese of Oxford.  
 Holden, William Rose ..... Chaplain to St. Oswald's Hospital, Worcester.  
 King, Charles ..... Vicarship in Sarum Cathedral.  
 Roberts, James F. .... Chaplain to the London Society of Ancient Britons.  
 Vane, John ..... Chaplain to the House of Commons.  
 Whitcombe, Charles ..... Domestic Chaplain to the Earl of Tankerville.  
 Whitelock, R., Perpetual Curate of Saddleworth, a Surrogate for the Diocese of Chester.  
 Wilson, Richard ..... Master of the Grammar School, Wigan.  
 Wood, Samuel Ravenshaw, Chaplain to Christ Church, Oxford.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alford, Henry ...	Wymeswold V.	Leicester	Lincoln	Trin. Coll., Camb.
Allen, J. B. ....	Mappowder R.	Dorset		{ Rt. Hon. Earl of Beauchamp
Allen, William ...	Appleton V.	Norfolk	Norwich	E. Kent, Esq., jun.
Andrew, W. W. ...	Ketteringham V.	Norfolk	Norwich	J. Sewell, Esq.
Barker, James ...	{ St. Mary, Newmarket, R. w. Woodwitton V. }	Camb.	Norwich	The King
Bennett, C. Hand	Ousdon R.	Suffolk	Norwich	On his own Petition
Birch, Charles ...	Sawtry, All Saints R.	Hunts	Lincoln	Duke of Devonshire
Bradley, R. B. ...	Cothelstone P. C.	Somerset	B. & W.	Vicar of Kingston
Cooper, Henry ...	Rye V.	Sussex	Chichester	{ Countess of Burlington
Croly, George ...	{ St. Stephen and St. Bennet Sherehog R. }	Middlesex	London	Lord Chancellor
Curteis, Jeremiah	{ Shelton R. w. Hardwick annexed }	Norfolk	Norwich	F. B. French, Esq.
Duthie, Arch. H..	Sittingbourne V.	Kent	Canterb.	Abp. of Canterbury
Dymock, E. H....	Hadnall C.	Salop	L. & Cov.	Rector of Grinshill
Edgell, Edward...	Rodden P. C.			
Eveleigh, James...	{ Alkham cum Cape Le Fer }	Kent	Canterb.	Abp. of Canterbury
Forster, R. S. E.	{ Castle Carlton R. & Little Carlton R. }	Lincoln	Lincoln	{ G. Frere, S. Forster, & E. Foster, Esqrs.
Frye, Perceval ...	St. Winnow V.	Cornwall	Exon	D. & C. of Exeter
Goode, William...	{ St. Antholin and St. John Baptist R. }	Middlesex	London	The King
Hanson, Wm. H..	{ Hockwold R. w. Wilton V. }	Norfolk	Norwich	Caius Coll., Camb.
Hatfield, Joseph...	Atwick V.	E. York	York	Lord Chancellor
Heathcote, George	{ Conington R. and Steeple Gidding R. }	Hunts	Lincoln	John Heathcote, Esq.
Hewson, Frank ...	Dean C. near Bolton	Lancaster	Chester	Lord Chancellor
Hodgson, John ...	Lidlington V.	Bedford	Lincoln	Duke of Bedford
Jennings, T. F. ...	{ St. Philip's New Church, Bristol }	Glouces.	Bristol	{ Corporation of Bristol
Johnson, Wm. H.	Witham-on-the-Hill V.	Lincoln	Lincoln	Gen. W. A. Johnson



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Kent, John.....	St. Paul, Lincoln	Lincoln	Lincoln	{ The King for this turn by lapse R. of Hampton Lucy Rev. J. Wilson, as V. of Leighton Buzzard
Lane, T. Levison .	Wasperton V.	Warwick	Worcester	
Lawford, J. Grant	Heath and Reach P. C.	Bedford	Lincoln	
Linton, Henry ...	Diddington V.	Hunts	Lincoln	{ The Warden and Scholars of Merton Coll., Oxford
Lodge, John .....	{ Cumberworth and Anderby R. }	Lincoln	Lincoln	Mag. Coll., Camb.
Luscombe, Rich. J.	Edington & Chilton P. C.	Wilts	Sarum	V. of Muriach
Monkhouse, Wm.	Goldington V.	Bedford	Lincoln	Duke of Bedford
Norris, Thos. Else	Utterby V.	Lincoln	Lincoln	— Norris, Esq.
Pearce, — .....	Llanmadock R.	Glamor.	St. David's	Abp. of Canterbury
Phipps, Hon. A. F.	{ Halesworth w. Che- diston R. }	Suffolk	Norwich	R. P. Ward, Esq.
Rawlings, Edward	Hatford R.	Berks	Sarum	{ J. Paynter, Esq., for F. Paynter, Esq.
Scott, Thomas ...	Wappenham R.	Northam.	Lincoln	Bp. of Lincoln
Swainson, C. L....	St. Giles' V., Oxford	Oxford	Oxford	St. John's Col. Oxon
Teale, Wm. Henry	Batley C.	W. York	York	Rector of Batley
Whatley, Henry L	Aston Ingram R.	Hereford	Hereford	C. J. Lawson, Esq.
Wilson, Edward...	Leeds Parish Ch. C.	W. York	York	The Vicar

## CLERGYMEN DECEASED.

Armstrong, Henry	Thurles C.			
Barrick, Robert	Fellow of Queen's College, Cambridge			
Capper, James ...	Wilmington V.	Sussex	Chichester	Lady Burlington
Chauncey, Charles	St. Paul's V., Waldon	Herts	London	D. & C. of St. Paul's
Clapham, John H.	Port Spain R., Trinidad			
Clerke, E. T., St.	Dominie, near Callington			
Drury, B. H.....	Tugby V.	Leicester	Lincoln	Lord Chancellor
Evans, S.....	{ Llandewr Breir C.	Cardigan	St. David's	E. Man. Cornwallis
	{ and Garthbrenghy P. C.	Brecon	St. David's	{ Preb. of Garth- brenghy, in Brecon Ch. All Souls Col. Oxon.
Hawkins, Chas. B.	Lewknor V.	Oxford	Oxford	
Hutchins, Thomas	Chaplain of Christ Church, Oxford			
Mansell, Hen. L.	Coysgrave P.	Northam.	Peterboro'	J. B. Mansell, Esq.
Marshall, John ...	Sidbury C.	Salop		
Short, Lawrence...	Ashover R.	Derby	L. & Cov.	A. L. Maynard, &c.
Sloman, Charles, Pimlico				
Stewart, John.....	{ Second Master of the Charter House, & Little Halling- bury R. }	Essex	London	{ Governors of the Charter House
Stordy, Joseph ...	Kirkhampton R.	Cumber.	Carlisle	Earl of Lonsdale
Taylor, Richard...	East Grinstead V.	Sussex	Chichester	
Turner, Samuel ...	{ Attenborough cum Bramcote V.	Notting.	York	F. Foljambe, Esq.
	{ and Rothwell R.			
Ward, Edward ...	Iver P. C.	Lincoln	Lincoln	Ld. Vis. Middleton
Williams, Robert	{ Cowbridge & Llan- bethian,	Bucks	Lincoln	Rt. Hon. J. Sullivan
	{ and Worthen C.	Glamorg.	Llandaff	D. & C. of Gloucester
Wilmot, W.....	Trinity P. C., Halifax,	Salop		
		W. York	York	Vicar of Halifax

## UNIVERSITY NEWS.

## OXFORD.

Saturday, February 28.

**Magdalen Hall.**—There will be an election in the course of the present term to one of the Scholarships founded by Mr. Henry Lusby. All undergraduates of not less than four, or more than eight terms' standing, are eligible. Gentlemen who propose to offer themselves as candidates are requested to call on the Vice-Principal.

*A Summary of the Members of the University, January, 1835.*

	Members of Convocation.	Members on the Books.
University	109	218
Baljol	109	279
Merton	64	129
Exeter	125	307
Oriel	154	302
Queen's	172	343
New	64	147
Lincoln	72	131
All Souls'	67	97
Magdalen	113	159
Brasenose	233	306
Corpus	86	129
Christ Church	479	986
Trinity	112	264
St. John's	119	220
Jesus	59	153
Wadham	84	228
Pembroke	101	192
Worcester	94	211
St. Mary Hall	24	43
Magdalen Hall	54	167
New Inn Hall	1	32
St. Alban Hall	10	35
St. Edmund Hall	46	83
	2551	5251

Matriculations ... 369

Regents ... 220

Determining Bachelors in Lent 268

In January, 1834, there were 2519 Members of Convocation, and 5290 Members on the Books.

On Thursday last, the following Degrees were conferred:—

*Bachelor in Divinity*—Rev. G. D. Kent, Fellow of Corpus.

*Bachelor in Civil Law, by Commutation*—E. Maddy, Brasenose, grand comp.

*Masters of Arts*—Rev. E. H. Dymock, Brasenose; C. L. Parker, Wadham; Rev. T. L. Allen, Worcester; Rev. A. R. Start, Exeter; Rev. E. Bigge, Fellow of Merton.

*Bachelors of Arts*—F. Wilson, New Inn Hall, grand comp.; S. Pidwell, Worcester; H. J. Cotton, Worcester; Rev. A. N. Buckridge, St. John's.

March 7.

On Friday last, Mr. Francis Dyson was elected to the Frost Scholarship, and Mr. Thomas Meyrick to the Wiltshire Scholarship, of Corpus Christi.

On Thursday last, E. L. Barnwell, B.A. of Balliol, W. Dyke, Commoner of Exeter, and R. W. Mason, Commoner of Jesus, were elected Scholars of Jesus, in this University.

On Thursday last, the following Degrees were conferred:—

*Doctors in Civil Law*—E. Maddy, Esq., Brasenose, Judge of the Consistory Court in the diocese of Gloucester, grand comp.; Rev. J. D. Coleridge, Balliol, Prebendary of Exeter.

*Ashmolean Society, Feb. 27.*—The President in the chair.—The following gentlemen were elected Members:—The Rev. C. P. Eden, M.A., Oriel; T. Branker, B.A., Wadham; W. C. Rickman, B.A., Ch. Ch.—A Paper was read by Mr. Bigge, on the natural history of the wasp, which gave rise to a discussion, in which Mr. Twiss, Dr. Kidd, Dr. Burton, Mr. Bullock, Mr. Marriott, Dr. Buckland, and Mr. Denison took part.—A Paper was then read by Dr. Kidd on the production of manna in Arabia. It was illustrated by a drawing. Some observations were made on the subject by Mr. Plampatre.

March 14.

On Wednesday last, the Proctors for the ensuing year were elected by the two Colleges named in the Procuratorial Cycle, Jesus and Pembroke, and the election signified, according to the statute, to the Vice-Chancellor. The Proctors elect are—The Rev. E. G. Bayly, M.A., Fellow of Pembroke, and R. Evans, M.A., Fellow of Jesus, and one of the Vinerian Scholars of the University.

In a Convocation holden on Thursday last, the following gentlemen, having been nominated by the Vice-Chancellor as Examiners for the Hertford University Scholarship, were approved by the House:—The Rev. the Principal of St. Alban Hall; the Rev. the Principal of New Inn Hall; and the Rev. T. Short, M.A., Fellow of Trinity.

On Thursday last, the following Degrees were conferred:—

*Bachelor in Civil Law, by Commutation*—T. Twiss, M.A., Fellow of University.

*Masters of Arts*—J. C. Robertson, University; Rev. E. Holcombe, Jesus.

*Bachelors of Arts*—Hon. F. N. Clements, Oriel; H. Kingmill, Trinity.

March 21.

In a Convocation holden on Monday last, the revised Body of Aularian Statutes, having been previously promulgated in Congregation on the 12th inst., passed the House.

At the same time, the nomination of the

following gentlemen to be public Examiners was unanimously approved:—

*In Literis Humanioribus*—The Rev. T. L. Claughton, M.A., Fell. of Trinity, and the Rev. R. Michell, M.A., Fell. of Lincoln.

*In Disciplinis Mathematicis et Physicis*—The Rev. R. Walker, M.A., of Wadham.

The Examiners appointed to adjudge the annual prize for the more diligent cultivation of Latin literature, Dr. Cramer, Dr. Cardwell, and Mr. Short, of Trinity College, have given notice, that the examination will be holden in the schools on Monday, the 6th of April, and the following days. Gentlemen who desire to offer themselves as candidates are to leave their names with the Principal of New Inn Hall, together with certificates of their standing, and of the consent of the Head or Vicegerent of their College or Hall, three days at least before the commencement of the examination. All Undergraduate members of the University who have not exceeded two years from their matriculation may become Candidates.

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. P. A. Cooper, Oriël; Rev. W. M. Leir, Wadham.

*Bachelor of Arts*—W. Day, Postmaster of Merton.

## C A M B R I D G E.

*Friday, March 6.*

Every admirer of true talent, and friend of the university, will be rejoiced to hear that Sir Robert Peel has communicated to Professor Airy his Majesty's intention of allowing him an annuity of 300*l.*, in consideration of the eminent services which he has rendered to the cause of general science.

CLASSICAL TRIPOS.—*March 2, 1836.*

*Examiners*—C. Lofft, M.A., King's; W. Selwyn, M.A., St. John's; C. Wordsworth, M.A., Trinity; J. W. Blakeley, M.A., Trinity.

### FIRST CLASS.

Goulburn, Trin.	Grote, Trin.
Howes, Trin.	Cooper, Trin.
Harris, Trin.	Wilkinson, Clare.
Rawle, Trin.	Cotterill, Joh.
Merivale, Trin.	Richards, Joh.

### SECOND CLASS.

Beadon, Joh.	Laing, Joh.
Hus, Trin.	Ramsey, Pemb.
Scrivener, Trin.	Legrew, Joh.
Drake, Joh.	Bishop, Joh.
Seager, Trin.	Proctor, Cath.
Meade, Caius.	Wackerbath, Corpus.

### THIRD CLASS.

Waltham, Joh.	Barber, Joh.
Stocks, Trin.	Dixon, Sidney.
Ellison, Trin.	Smith, A., Joh.
Leefe, Trin.	Howes, Trin. H.
Tillard, Joh.	White, Joh.

At a Congregation on Wednesday last the following degrees were conferred:—

*Master of Arts*—G. Maynard, Caius college.

*Bachelors of Arts*—W. H. Leathley, Trinity; S. Ray, Trinity; W. P. Jenson, Trinity; J. B. Hyndman, Trinity; N. R. Herring, Trinity; E. Gurdon, Trinity; R. J. Atty, St. John's; E. O. Hornby, St. John's; B. A. Marshall, St. Peter's; J. Fellowes, Clare hall; W. D. B. Bertie, Pembroke; E. H. Houghton, Corpus Christi; J. B. Meadows, Corpus Christi; R. Laurie, Queen's; H. Holmes, Queen's; J. D. Prior, Queen's; C. Bush, Catharine hall; T. Walker, Jesus; T. H. Martin, Christ's; H. Finch, Christ's; H. Nussey, Magdalene; H. W. Beauford, Magdalene.

At the same Congregation the following graces passed the senate:—

To authorize the Vice-Chancellor to contribute, on the part of the university, the sum of 100*l.* towards the completion of a new drain, proposed to be made in New Town,—provided all parties interested consent to forego their right to use the present sewer, which passes through the land purchased of the Master and Fellows of Trinity Hall, for a new Botanic Garden.

To confirm the appointment of J. L. Hubbersty, Esq., M. D. of Queens' college, to the office of Deputy High Steward.

To appoint the Vice-Chancellor, the Heads, Bursars and Tutors of the several Colleges, the Professors of the University, the Deputy High Steward, the Public Orator, the Librarian, the Registrar, the Vice-Provost of King's, the Vice-Master of Trinity, and the President of St. John's (or such of them as may be willing to act), and also Mr. Simeon and Mr. Craufurd of King's, Mr. Martin, Mr. Perry, and Mr. C. Wordsworth of Trinity, Mr. W. Selwyn, Mr. Evans and Mr. Merivale of St. John's, Mr. Phillips of Queens' and Mr. Smith of Caius, a syndicate to collect subscriptions for the purpose of building a New Library, and of carrying into effect the other important objects contemplated in the purchase of the "Old Court" of King's college—it being understood that the present Library shall not be pulled down nor disturbed, until the buildings intended to be erected upon the site of the "Old Court" shall be fit for the reception of books—and also that the powers of this syndicate shall expire on the last day of May next.

*Craven Scholarship*—On Friday last, W. A. Osborne, scholar of Trinity college, was elected a Craven scholar.

*Pitt Scholar*—On Wednesday last, W. G. Humphrey, of Trinity college, was elected University scholar on the Pitt foundation.

A meeting of the Philosophical Society was held on Monday evening, Prof. Airy, Vice-President, in the chair. Various presents of books and other objects were laid before the society. A memoir by the Rev. R. Murphy, of Caius college, was read, containing the conclusion of his researches on the Inverse Calculus of Definite Integrals; also a memoir by R. Stevenson, Esq., of Trinity college, on the solution of some problems connected with the theory of straight lines and planes, by a new

and symmetrical method of co-ordinates. A communication was likewise made by W. Hopkins, Esq., on Physical Geology; in which he shewed, on mechanical principles, that forces of elevation, acting on extended masses of nearly horizontal strata, would necessarily produce a double system of fissures, one in the direction of the beds, the other at right angles to that direction. In a discussion which took place afterwards, Professor Sedgwick pointed out several districts which illustrated the truth of Mr. Hopkins' theory, viz. Flintshire, Derbyshire, the mining districts of Cumberland, &c.

March 20.

At a Congregation on Wednesday last, the following degrees were conferred:—

*Honorary Masters of Arts*—Lord John De La Poer Beresford, Trinity; the hon. J. Sandilands, Trinity.

*Master of Arts*—T. O. Cockayne, St. John's. *Bachelor in the Civil Law*—Rev. G. W. Hudson, Catharine hall.

*Bachelors of Arts*—P. W. Mayow, Trinity; J. R. Goodman, Trinity; J. Ogilby, Trinity; F. L. Birch, St. John's; W. Oliver, St. Peter's; R. J. Almond, Catharine hall; J. F. Newton, Jesus; W. C. Berkeley, Jesus; D. Bruce, Jesus; C. T. J. Baines, Christ's; J. Todd, Christ's; H. R. Bramwell, Christ's; E. H. Farrington, Magdalene.

At the same Congregation a grace passed the senate, to confer the degree of D.D. upon Mr. Williamson, of Trinity college, by Royal Mandate.

A meeting of the Philosophical Society was held on Monday evening, the Rev. Prof. Clark, V.P. in the chair. A paper was read by Mr. W. W. Fisher of Downing college, (illustrated by coloured drawings,) on the nature, structure, and changes of Tubercles. The conclusion at which the author arrived was, that tubercles are organized, or organizable products; that they consist in general in an alteration of the structure of the organ in which they occur, and that the changes which they undergo are essentially due to inherent vital actions, the process of softening being frequently marked by the development of a new order of vessels in the diseased structure. Afterwards Mr. Willis gave an account of his views respecting the progress of Gothic architecture, especially with reference to the formation of *tracery*. He noticed that Romanesque architecture differed from Classical in the employment of *compound arches*, (instead of *architraves*,) several arches being placed under each other, so as to form successive *orders* of openings. As a next step, the sides of these arches are decorated with shafts; but these are different in the north and south of Europe. In the former (as in Norman architecture) the shafts replace the edges of the openings and are called *edge shafts*; in Italian Romanesque the shafts are placed in the square recesses of the sides of the openings, and are *nook shafts*. When the successive orders of openings became of different forms (as two arches under one, or trefoils under simple arches) there is an approximation to tracery; and when the mouldings which bound the

openings form bars, we have tracery. Hence the mullions and bars have mouldings which follow a series of subordination corresponding to the orders of openings, and this subordination is clearly exhibited to the very latest period of good Gothic architecture.

## DURHAM.

There will be an examination for a Scholarship on Tuesday, the 2nd of June next. The Scholarship is of the annual value of 30*l.*, and is tenable for three years. It is open to all persons between the ages of 16 and 21, not already holding Scholarships at Durham. Candidates are required to send in to the Warden certificates of their age, and testimonials of character, on or before Saturday the 30th of May.

John Leybourne, Esq., has presented to the University the following books:—

Wheatley on the Common Prayer; Hooker's Ecclesiastical Polity; Holy Bible, 1520; Budæi Lexicon; Machiavelli's Works; Hobbes' Thucydides; Ayscough's Catalogue of MSS. in British Museum, 2 vols.; Coke's Institutes, 2 vols.; Justinian's Institutes; Croke's (Sir George) Reports, 4 vols., with 24 other volumes.

## DUBLIN.

On Tuesday, the 3rd of March, being Shrove Tuesday, the annual spring commencements were held in the Theatre, Trinity College. John Radcliffe, LL.D., being deputed by the Lord Primate, acted as Pro-Vice-Chancellor, and took his seat with the Provost at half-past one o'clock. Senior Proctor, Thomas Prior, D.D.; Junior Proctor, J. L. Moore, A.M.

The following Degrees were conferred:—

*Bachelors and Doctors in Divinity*—Rev. J. C. Martin, Rev. T. J. Hussey.

*Doctors of Laws*—Rev. S. T. Roberts, J. McCaul.

*Masters of Arts*—Rev. J. Hussey, Rev. T. J. Butler, Rev. T. Armstrong, Rev. J. J. Frew, Rev. A. Robinson, Rev. G. Gregg, Rev. A. Clements, Rev. F. W. Blewster, Rev. W. N. Guinness, Rev. F. Thompson, Rev. T. S. King, R. P. Lloyd, W. Lloyd, J. Williams, H. V. Hemmings, R. Haire, W. Boyd, T. R. Gildes, H. A. Dillon, R. Collins, J. Nicholson, A. Norman, E. Kelly, T. B. Aldwell, S. Jones, W. Renny, R. Travers, T. Smyth, Robert Le Poer Trench Mc Clintock, W. P. Moore, E. Hughes, T. Fitzgerald, T. Cradock.

*Bachelor of Laws*—John McCaul.

*Bachelors of Medicine*—E. Kelly, G. Osbrey, J. C. Ferguson, W. Boswell.

On the same day the Degree of *Bachelor of Arts* was conferred on ten Fellow Commoners, 157 Pensioners, and five Sissars.

Gold Medals were presented by the Vice-Chancellor to the following gentlemen, who had obtained the rank of Senior Moderator at the Degree examination:—C. Graves, J. Carson, W. A. Butler, H. H. Sherlock, Mr. Peed, (J.) G. B. Wheeler.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons* — The lady of the Rev. S. F. Morgan, Winson Cottage, near Birmingham; of Rev. P. C. Law, Northrepps R., Norfolk; of Rev. L. Cooper, Empingham V., Rutland; of Rev. G. G. Harvey, Horton Hall, Staffordshire; of Rev. W. P. Douglas, Weston Sussex Mare; of Rev. E. Reed, Missenden Park, Gloucestershire; of Rev. Dr. Longley, Harrow; of Rev. T. Lathbury, Downend; of Rev. G. Cheers, Chalcombe R., Winchester; of Rev. J. Lupton, R. of Queenhithe, London; of Rev. Dr. Sweet, Radland; of Rev. D. Adams, Pinhoe V., Devon; of Rev. F. F. Haslewood, Maidstone; of Rev. P. Jacob, Crawley R., Hants.; of Rev. H. Salmon, Swaraton R.

*Of Daughters* — The lady of the Hon. Rev. A. Curzon, Weston Lodge, Derbyshire; of Rev. R. Cholmley, Wainfleet R.; of Rev. G. F. W. Mortimer, Brompton; of Rev. S. Wilberforce, Brightstone R. (still born); of Rev. T. Brigstocke, Castle Walwyn R., South Wales; of Hon. and Rev. A. Curzon, Weston Lodge, Derbyshire; of Rev. F. H. Hulton, Park Square, Regent's Park; of Rev. C. Dodgson, Daresbury Park, Cheshire; of Rev. J. Trollope, Southstoke V., Oxon; of Rev. J. Burrows, Steeple Aston R., of twins; of Rev. S. Hall, Middleton Cheney R., Northampton; of Rev. G. Fenton, of Ilkley, (still born); of Rev. J. Fawcett, Low Moor P., Yorkshire; of Rev. E. W. Hony, Baverstock; of Rev. W. Hopton, Bishops Frome V., Hereford; of Rev. J. Browne, Broxted V.; of Rev. R. Waldy, Affpuddle R.

### MARRIAGES.

Rev. J. Clay, of Stapenhill, Derbyshire, to Agnes, eldest d. of Lieut.-Gen. Bonham, of

Great Warley-place, Essex; Rev. J. M. Jackson, B.A., of Wisbech, to Harriet, seventh d. of W. Margetta, Esq.; Rev. E. Trevelyan, of Drewsteignton, Devonshire, to Emma, third d. of the late Sir W. Strickland, Bart., of Boynton, Yorkshire; Rev. W. Parker, r. of Saham, Norfolk, to Eliza Helen, youngest d. of the late G. Walsh, Esq., of High Leck, Lancashire; Rev. J. Bishopp, M.A., of Copdock, Suffolk, to Elizabeth, d. of the late R. Woodgate, Esq., of Ramsden Hall, Essex; Rev. C. J. Myers, M.A., v. of Flintham, Notts, r. of Ruskington, Lincolnshire, to Mary Caroline, second d. of S. B. Ward, Esq., of Mount Pleasant, near Sheffield; Rev. W. R. Davies, M.A., a Fellow of Worcester College, on the Foundation of Sir T. Cooke, to Mrs. Pitt, of Nash Court; Rev. J. H. Pariby, M.A., of University College, Oxford, to Emily Jeanetta, fourth d. of J. H. Holder, Esq., of Stanton Lacy House, Shropshire; Rev. R. Symonds, M.A., r. of Hinton, Berks, to Maria, widow of F. Bullock, Esq., late of Challow, Berks.; Hon. and Rev. S. Best, r. of Abbot's Ann, Hants, and third s. of Lord Wynford, to Emma, youngest d. of the late Lieut.-Col. C. Duke; Rev. J. Jones, P. C. of Cradley Chapel, Worcestershire, to Elizabeth Frances, eldest d. of the late W. Fellowes, Esq., of Southwark, and of Tottenham; Rev. H. Dawson, r. of Hopton, Suffolk, to Susan Rebecca, eldest d. of the late Rev. J. Jackman, r. of Ashley-cum-Silverley, and v. of Kirtling, Cambridgeshire; Rev. A. J. Howell, B.A. of Magdalen Hall, Oxford, and of Southampton, to Miss Jemima Clayton, late of London; Rev. W. Barker, c. of Sowerby, to Jane, one of the daughters of the late E. Buckle, Esq., of Sowerby Parks, near Thirsk; Rev. J. Sherman, of Reading, to Martha, only d. of B. Tucker, Esq., of Clay Hill.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BEDFORDSHIRE.

A Mr. Caerd, of the Irvingite school, has been preaching several times during the last week in the Primitive Episcopal church, Bedford, and has, by his unwarranted attack upon other societies, more particularly the London Missionary Society, given great offence to certain parties in Bedford; and the consequence has been,

that handbills have been issued signed by the director of the society, together with the Dissenting Ministers of Bedford, declaring the statements of the rev. gent. to be gross misrepresentation, and contrary to fact. — *Cambridge Chronicle*.

### BERKSHIRE.

A handsome silk gown and cassock, a silver pocket service for administering

the sacrament to the sick, and a quarto edition of Bishop Maat's bible and prayer-book were lately presented by the parishioners of St. Lawrence, Reading, to the Rev. Mr. Williams, "on retiring from the curacy of that parish, January 11th, 1835, as a testimonial of their esteem, and in remembrance of his truly Christian discharge of the various duties of his important office."—*Berks. Chronicle*.

A few days since the churchwardens of the parish of St. Giles, Reading, accompanied by several gentlemen, parishioners, waited on the Rev. H. R. Wakefield, the late vicar, and presented him with several pieces of plate, value 200*l.*—*Ibid*.

**FARINGDON POOR CLOTHING CLUB.**—By the annual report of this humane and benevolent institution, which is now before us, it appears that 377 poor persons have been relieved by 974 articles of clothing during the last year. The present society is under the patronage of Mrs. T. M. Goodlake, and among the list of subscribers are the Countess of Radnor, and the ladies of William Bennett, Esq., P. Pusey, Esq. M. P., Lady Emily Pusey, and Robert Throckmorton, Esq.—*Oxford Journal*.

#### BUCKINGHAMSHIRE.

The Rev. Jelinger Symons, rector of Radnage, Bucks, has been presented with a piece of plate, value 2,000 francs, by the congregation of the British Protestant Chapel at Boulogne-sur-Mer, in testimony of their high respect for his personal character, and of his able and faithful discharge of the duties of his ministry in that town during a period of eleven years.—*Morning Chron.*

The inhabitants of Winalow have presented to their late very worthy curate, the Rev. Mark Kerr, two handsome pieces of plate of above 22*l.* value, on which occasion two very appropriate addresses were delivered by Mr. Croas, jun., and Mr. A. Barton.—*Morning Herald*.

#### CESHIRE.

Lord Francis Egerton has expressed his intention of adding to the emoluments of the vicarage of Deane, the sum of 50*l.* annually, during the remainder of his life. His lordship made, some time ago, a similar addition to the chapelry of Ellenbrook, at which place his family usually attended divine service, when residing at Worsley.—*Macclesfield Courier*.

The parishioners of Coddington, Cheshire, have presented their late minister, the Rev. J. Y. Dod, of Edge Hall, with a piece of plate.—*Ibid*.

A subscription has been set on foot by a few individuals in the parish of Cheadle, for the purpose of erecting an Episcopal chapel and national school, in the district of Handford, Cheadle, Hulme, and Gill Bent, in that parish. The district comprises a population of 1,500 persons, at a distance of from two to four miles from the parish church, and the consequence is that the moral and religious state of the poor is most deplorable. It is estimated that the expense of the building will not be more than 600*l.*, and as there are no resident gentry in the district, the amount must be raised from the benevolent at a distance.

#### DERBYSHIRE.

**LIVERSALE CHARITY.**—After seven years litigation, at an expense of nearly 3,000*l.*, this cause is settled, and the vicar and churchwardens have about 600*l.* per annum to disburse in charity to the poor of St. Peter's, Derby.—*Derbyshire Courier*.

#### DEVONSHIRE.

The Rev. E. J. Wilcocks, Curate of Lower Brixham, having been appointed chaplain at the Scilly Islands, the parishioners have presented him with a handsome tea service of silver.—*Albion*.

On Tuesday, the 10th inst., a dinner was given, at Dulverton, to the Rev. W. Comins, rector of Rackenford, when a handsome silver salver was presented to him by his late parishioners, in testimony of their esteem, and as a memorial of their gratitude for his services as curate of the parish during a period of twenty-five years.—*Bath Chron.*

#### DORSETSHIRE.

The Weymouth and Melcombe Regis Association, in aid of the Church Missionary Society, have just published their fifteenth report which is of the most satisfactory description, shewing a considerable increase both in collections and contributions.—*Salisbury Journal*.

The interior of Beere Church is now undergoing an entire restoration and repair, from the proceeds of a munificent bequest of 400*l.* from the Rev. W. Williams, the late incumbent. To this act of one of the clergy, may be added another on the part of the Rev. Edmund Stuart, rector of Houghton, who has built an aisle to his church for the accommodation of his parishioners, at an expense of 300*l.*, entirely at his own charge. These are no singular instances of liberality on the part of the clergy of Dorset, as may be instanced in the noble church at Sturminster, Newton,

erected at the sole expense of the Rev. T. L. Fox.—*Ibid.*

#### DURHAM.

The Bishop of Durham, with his accustomed munificence, has directed the sum of 20*l.* to be paid to the Rev. L. C. Clarke towards building a new school at Wolviston. The Diocesan Committee have also voted 20*l.* for accomplishing the same object.—*Newcastle Journal.*

The new chapel at Usworth, in the parish of Washington, was consecrated by the Lord Bishop of St. David's, on Thursday, March 5th. A considerable number of the neighbouring clergy attended the consecration, and a most excellent and appropriate sermon was preached by the Rev. N. J. Hollingsworth, rector of Bolton. After the conclusion of the ceremony, the bishop and clergy were most hospitably entertained by W. Pearce, Esq., of Usworth House.—*Ibid.*

The Rev. Robert Gray, A.M., rector of Sunderland, has erected a beautiful building at the east end of St. John's Chapel, for an infants' school. It was opened on Monday, March 16th, and nearly two hundred children assembled to have their names entered as scholars.—*Durham Advertiser.*

#### GLOUCESTERSHIRE.

At the fifth annual meeting of the Bristol Diocesan Visiting Society, held on the 23rd ult., the report stated that in the course of the last year 41,488 visits had been made to the poor and needy by the visitors (108 in number) of the society. In the course of the proceedings, the Rev. T. T. Beddolph, minister of St. James's, spoke of the decidedly beneficial effects of the society in his parish. By means of its labours, said that venerated clergyman, "I speak advisedly when I affirm that many lives, valuable to dependant families, have owed, under God, their preservation to the attention and medical skill of that important branch of the institution.—*Salisbury Herald.*

#### HAMPSHIRE.

**SAVINGS' BANKS.**—In the county of Hants, containing a population of about 314,313 souls, savings' banks are established at Alton, Andover, Basingstoke, Fareham, Gosport, Havant, Lymington, Newport, (I.W.); Portsmouth, Portsea, Southampton, and Winchester. According to the last official returns, the number of accounts kept at these banks amounted to 8,773, whilst the average amount of each deposit was 35*s.* In the Wiltshire banks of a similar description, the number of

accounts opened is 7089. The average amount of each is 37*l.*; population 239,181.—*Salisbury Journal.*

A service of plate, consisting of a coffee pot, sugar basin, cream ewer, and salver, has been presented to the Rev. James W. Cary, the curate of St. Mary's Southampton, as testimony of his persevering and successful exertions in promoting the enlargement of the parish church in the year 1833.—*Ibid.*

#### HEREFORDSHIRE.

A stone tower has lately been added to the church at Titley, Herefordshire, at the sole expense of Lady Coffin Greenly, for the purpose of affording accommodation to the poorer classes.—*Gloucester Chron.*

**PROPOSED NEW CHURCH AT MUCH-BIRCH.**—A subscription is opened at our banks, to aid the exertions of the inhabitants of Much-Birch, towards re-building the parish church. The population, which did not amount to 300 at the census in 1811, now exceeds 500, while the provision for the attendance of the poor on divine worship, even then inadequate, has received no addition, nor admits of any effectual increase, but by rebuilding the church. We understand that the available funds are, as yet, about 250*l.* below the estimated expense.—*Hereford Journal.*

#### KENT.

**BEXLEY.**—(*From a Correspondent.*)—In a former number of the *British Magazine*, there is an account of the laying of the foundation-stone of the Bexley National Schools, by the Archbishop of Canterbury, on the 28th of August last. We have now to communicate the gratifying intelligence that the school buildings, with separate residences for the master and mistress, have been completed in the Elizabethan style of architecture. They reflect great credit on the builder, and being situated at a short distance from the village, are objects of interest to the surrounding country.

The former schools, both small and inconveniently placed, were nearly two miles from each other. The late vicar, the Rev. Archdeacon Goddard, in the laudable hope of raising a fund to accomplish so desirable an object as the erection of new schools, chiefly through the profits of two fancy fairs, held at the vicarage, was enabled to realize the sum of 900*l.*, to which have since been added, by donations from the parishioners, (with very few exceptions) and 50*l.* from the University of Oxford, 500*l.* making a total of 1400*l.*

The manor of Bexley having been given

to the University of Oxford, in the reign of King James I., by William Camden, the celebrated antiquary, and author of the "Britannia," for the purpose of endowing a professorship of modern history, they manifest a continued interest in whatever tends to promote the welfare of the parish.

On the 13th of February—a period of only five months and some days from the laying of the foundation-stone, the schools were opened; and it was a gratifying sight to behold the moral wants of between two and three hundred boys and girls thus provided for. These schools, it should be observed, are conducted in strict accordance with the national system.

The children were received by Viscount Sydney (patron of the vicarage); Lord Bexley; the Rev. Thomas Harding, vicar; Charles Lambert, of Blendon-Hall, Esq., treasurer; the Rev. Messrs. Frith, Garbet, Edgell, and Bourne: the Viscountess Sydney, together with a number of ladies and gentlemen, and respectable inhabitants, who have aided in the building of the schools, and who take an interest in their prosperity.

The parishioners of Sturry and Stodmarsh have presented to the Rev. Allen Fielding, their late curate, a valuable tea-service of plate, inclosed in a handsome and most substantial oak box, as a tribute of their respect and esteem for his faithful services during the period of seven years.—*Kentish Observer*.

The building of St. Mary's church, Greenwich, cost 15,315*l.* 8*s.* 1*d.* The fittings, architect's commission, and sundry charges for the organ amount to 431*l.* 8*s.* in addition, making a total of 19,626*l.* 16*s.* 1*d.* This expenditure was met by a grant from the Commissioners for Building New Churches of 11,000*l.*; by a loan on annuity for 45 years of 2000*l.*; by private subscriptions, amounting to 4730*l.* 18*s.* 10*d.* (including 200 guineas from Her Royal Highness the Princess Sophia Matilda, 800*l.* from Lord Bexley, and 400*l.* from Greenwich Hospital); and by sundry miscellaneous receipts, making up the balance of expenditure. A small reserve fund is invested in the 3 per cents. The net average receipts of the pew rents during the seven years of the trust, after deducting the annuity of 115*l.* on the loan, amounted to nearly 666*l.* per annum. There are 72 vaults under the church, eight of which have been sold.—*Greenwich Express*.

THE MAISON DIEU.—We could not anticipate, twelve months ago, that the sale of this ancient pile, which we then depre-

ated, might prove the means of preventing its demolition. Such, however, has proved the case. The corporation of Dover, with a spirit that reflects much credit on its members, has, as is already known by many of our readers, purchased the whole building, for the use of the town; and thus this venerable monument of days gone by will be not only preserved to posterity, but in due time be restored to the grand and imposing appearance it must have presented in the times of religious chivalry.—The purchase has been made by the corporation on very advantageous terms, for the purpose of providing a more extensive prison for the town and its liberties.—*Dover Telegraph*.

#### LANCASHIRE.

On Friday the 6th inst., a deputation from the cotton manufacturers at Oldham, waited on the Rev. Thomas Sturges Mills, at his residence, the Parsonage House, Dobcross, Saddleworth, and presented to the rev. gentleman an elegantly chased silver claret ewe, and cake basket, with a knife and fork to match. On the two former is the following complimentary inscription—"Presented by the Oldham Cotton Masters' Association to the Rev. Thomas S. Mills, as a token of respect for his general conduct as a Magistrate, and particularly during the excitement in the month of April, 1854."—*Leeds Intelligencer*.

The congregation assembling at Birch chapel, near Manchester, have lately presented to the Rev. John Dallas, a purse, containing forty sovereigns, as a tribute of respect for the zeal with which he discharges his ministerial duties.—*Manchester Courier*.

#### LEICESTERSHIRE.

A purse, containing fifty guineas, has been presented to the Rev. John Clayton, of Edenfield, by his congregation.

#### LINCOLNSHIRE.

Evening service commenced on Sunday the 8th inst., for the first time in Grantham church, which was beautifully lighted up with gas.—*Old England*.

#### MIDDLESEX.

A meeting has been held in the vestry-hall of the parish of St. Clements Danes, Strand, to establish a benevolent institution, to be called the "St. Clements Danes Pension Society," for the relief of decayed and indigent tradesmen. It was announced that the Bishop of London had subscribed 5*l.*, and the Duke of Norfolk, who has considerable property in the parish, 10*l.*—*Times*.



On Friday evening, March 6th, a meeting was held at the Albion Tavern, Aldersgate Street, with a view to the institution of a society in support of the Church of England, according to the principles established at the Reformation. "Yet conscious that a moderate but efficient reformation of its internal government and discipline was necessary, in order to effect a more full and perfect administration of that excellent establishment."—*Times*.

A church-rate contest has recently taken place at St. John's, Wapping, and the motion for repairing the steeple and defraying the expenses out of the rate was carried by a majority.—*Albion*.

In January last, two rich and massive silver salvers, bearing the following inscription, were presented to the Rev. J. H. Alt, late Curate of St. Giles's, Cripplegate, and now Vicar of Enford, Wilts:—"Presented to the Rev. Just Henry Alt, M.A., on his leaving the parish of St. Giles' without, Cripplegate, London, by the parishioners, as a token of the grateful and affectionate remembrance of his uniformly zealous and efficient discharge of his sacred duties, as curate; so well calculated to sustain and uphold that church of which he is so bright an ornament, and for the benevolent and active interest he ever took in the charities connected with the parish."—January 5th, 1833."

CONVOCAION OF THE CLERGY.—On Wednesday, the 11th of March, convocation met at the Chapter House of Westminster Abbey, to consider of their address, which, on being agreed to, was presented to the King at St. James's.—*Times*.

EASTERN MISSIONS.—The Council of King's College, London, have elected M. von Dadelzen, a student in the higher department of that institution, to one of the Scholarships founded by Sir Henry Worsley, K.C.B., for the Education of Missionaries to British India. This is the first appointment made under Sir H. Worsley's endowment.

A subscription has been opened in the metropolis for the purpose of promoting the immediate formation of schools, and the building of chapels in the West Indies, for the use of the emancipated negroes in the English colonies. Towards this highly important object, the Society for Promoting Christian Knowledge has made a grant of 10,000*l.*; and the Societies for the Propagation of the Gospel, and for the Conversion of Negroes, 5000*l.* each. The Standing Committee of the West India Planters have subscribed 1000*l.*; and the Arch-

bishop of Canterbury, the Archbishop of York, the Bishops of London, Durham, and Barbadoes, the Dean and Chapter of Westminster, the Earl of Aberdeen, Joshua Watson, Esq., and W. E. Gladstone, Esq., M. P., 100*l.* each.—A general appeal to the public is about to be made.—*Morning Post*.

POOR CLERGYMEN.—The election of poor clergymen, with good characters and large families, to partake of Dr. Tylour, Mr. Myddleton, and Mrs. Ann Cam's benefactions the present year, will take place in May next. Blank petitions may be had at the Corporation House, Bloomsbury Place, between the hours of eleven and three o'clock.—*Old England*.

INFANT SCHOOLS.—The parish of Clerkewell has recently established an Infant School, where children are received between the ages of two and six years, and taken care of during the day for the trifling payment of two pence per week.—*Ibid*.

FRIENDLY SOCIETIES.—The Lords of the Treasury have very properly had printed, for gratuitous distribution, "Instructions for the Formation of Friendly Societies, with Rules and Tables applicable thereto," in order to assist in the establishment of these valuable institutions upon sound and legal principles. A copy of this pamphlet will be sent, free of expense, to any person writing to Mr. Pratt for it, or applying to him in Elmcourt, Temple, for a copy. This is very proper, as it may enable persons about to form such useful societies to avoid those illegalities or those errors which have been the ruin of many of these societies.

#### NORTHUMBERLAND.

The Rev. I. R. Furness, M.A. incumbent of the new church of Dinington, Northumberland, has received from Matthew Bell, Esq., M. P., a splendid communion service; and also from William Robson, Esq., Sunnyside, a very handsome bible, testament, and two prayer-books, as presents to the parishioners, for the use of their said new church.

#### OXFORDSHIRE.

The Ninth Anniversary Meeting of the Oxford Auxiliary Society, for Promoting Christianity among the Jews, was held on Tuesday evening, in the large room at the Star Inn.—J. H. Tilson, Esq. in the chair. It was stated in the report read to the meeting, that thirty-six Missionaries, of whom thirteen are converted Jews, are employed by the Society, in England, in various parts of the continent of Europe, and at Smyrna, Tunis, and Jerusalem.

The Missionaries plead earnestly for more bibles for distribution, and the Society is especially desirous to obtain means for the publication of the Scriptures in the Judæo-Polish language, which is the vernacular tongue of many thousands of Jews on the continent, and of the Syriac translation of the New Testament in Hebrew characters, which would be familiar to all the Oriental Jews. The meeting was also addressed by the Principal of Magdalen Hall, the Rev. Mr. Champneys, Mr. Pauli, the Rev. Messrs. Missing, Jordan, Morgan, and Hill. A collection was made at the door, which amounted to 24*l.* 18*s.* 1*d.*—*Oxford Paper*.

At a Council held on Tuesday, March 3rd, the sum of 20*l.* was unanimously voted from the city funds, in aid of establishing a daily parochial school, in St. Aldate's parish. A site for the erection of a school-room has been procured, but a considerable addition must be made to the subscriptions already received, before it can be commenced; and, consequently, this benevolent undertaking is at present impeded by want of means.—*Ibid*.

On Thursday last, the inhabitants of Bicester, in this county, presented to the Rev. F. A. Dawson, M.A. of Brasenose College, their late curate, a massive silver inkstand, with an appropriate inscription, as a testimony of their esteem, on his going to India.—*Ibid*.

The Rev. Henry H. Bobart, M.A. of Christ Church, late perpetual curate of Benson, has voluntarily resigned that living, for the purpose of becoming a Missionary to New Zealand.—*Ibid*.

#### SOMERSETSHIRE.

Upwards of 91*l.* were collected at the church of St. Michael's, Bath, on Sunday, the 15th instant, in aid of the fund for rebuilding that edifice. It was the last occasion of performing Divine Service in the old building.—*Salisbury Herald*.

BATH BIBLE SOCIETY.—The anniversary meeting of our local Auxiliary to the British and Foreign Bible Society was held on the 11th of March at the Assembly Rooms, J. Hammett, Esq. in the chair. The meeting was well attended.—*Bath Gazette*.

#### SUFFOLK.

During the violent storm on Sunday, March 1st, about thirty feet of the ornamental stone-work, on the beautiful tower at Lavenham, was blown off, and fell through the roof of the church, breaking several of the timbers. The damage probably amounts to 200*l.* or 300*l.*

The Lord Chancellor has just bestowed a living of considerable value, the vicar-

age of Bredfeld, in Suffolk, on the Rev. George Crabbe, the eldest son and biographer of the deceased poet. This intelligent gentleman had hitherto been without any preferment except a poor curacy in the neighbourhood of Bristol. As Mr. Crabbe's character is said to be excellent in all respects, we are extremely happy to see his father's genius honoured in his person. This appointment reflects the greater credit on the Lord Chancellor, as he has no personal knowledge of Mr. Crabbe, and has bestowed it without solicitation, and without reference to political connexion, on the ground of the respectable and meritorious character of the individual benefited.—*Times*.

#### SURREY.

The small chapel of the village of Shirley, near Croydon, is found insufficient for the accommodation of the persons who desire to attend it; and the erection of a new chapel, of larger dimensions, and more convenient structure, is contemplated. The Archbishop of Canterbury and the Vicar are, we hear, active promoters of it. The Right Hon. Alexander Baring has most generously given the ground; and there is no fear of a deficiency of funds from the liberality of the nobility and gentry of the neighbourhood. The establishment of a Sunday School is also in operation.—*Surrey Standard*.

#### WILTSHIRE.

On Thursday, March 5th, an opposition was made to the grant of the church-rate for the parish of Oldswinford, near Stourbridge, which contains a manufacturing population of upwards of 14,000; but on a division the rate was carried by a very large majority of rate-payers. A poll was then demanded by the opponents, who were composed chiefly of Dissenters, but subsequently finding that if the poll were proceeded with, the majority in favour of the rate would be immense, the opposition was abandoned.—This attempt aroused such a strong Conservative feeling, that a loyal address to the king was signed in the space of a few hours by several hundred most respectable individuals of Stourbridge and the neighbourhood, expressive of their gratitude for the gracious sentiments contained in his Majesty's speech, and their determination to support his Majesty in the exercise of his prerogative; and thanking him for calling to his councils at so critical a period "statesmen, whose endeavours are manifestly calculated to maintain the honour of the crown, and the best interests of the empire, and in whose firmness, wisdom, and integrity, they repose entire confidence."—*Salisbury Herald*.

On Thursday the 12th inst. a large National and Sunday School was opened at Briery Hill, near Stourbridge, for the instruction of five hundred children, two hundred and fifty of each sex.—*Ibid.*

#### WORCESTERSHIRE.

**KING'S NORTON.**—On Monday the 16th inst. a very numerous and highly respectable meeting of rate-payers of this parish was held at the workhouse, for the purpose of passing the churchwardens' accounts, and granting a church-rate. After the accounts had been passed, a church-rate of 3d. in the pound was granted without a dissentient voice. It gives us pleasure to report the above; evincing as it does the absence of that factious and lawless spirit of opposition which has disgraced our own and the neighbouring parish of Aston.—*Birmingham Advertiser.*

#### YORKSHIRE.

The sixth general annual meeting of the members of the Ripon, Masham, and Aldbro' districts committee of the Society for Promoting Christian Knowledge was held at the Chapter House, Ripon Minster, on Tuesday, the 27th of January, the Rev. G. H. Webber in the chair. The Rev. R. Poole read the report, from which the following is extracted:—"The number of books issued from the Ripon depository in 1834 was 312 Bibles, 339 Testaments, 781 Common Prayer Books, 1,096 bound books, and 7,378 religious tracts, making a total of 9,806, besides a considerable number of cards to national, infant, and Sunday schools. The following resolutions were moved by the gentlemen named:—

"Moved by Q. Rhodes, Esq., seconded by the Rev. G. S. Weidemann—"That the parent society having, with laudable anxiety to promote Christian knowledge in all the world, extended their operations by translating the Bible and Prayer Book into foreign languages, this committee recommend the claims of this branch of their labours to the kind consideration and support of all friends in the district."

"Moved by W. J. Coltman, Esq., seconded by the Rev. Robert Poole—"That in order to give greater facility and encouragement to the distribution of the Bible and Prayer Book in the district, and open a wider circle of co-operation among all the members of the church, the subscribers to the Foreign Bible and Prayer Book Society be allowed, for the space of one year, to purchase English Bibles and Prayer Books at the society's reduced price, to double the amount of their subscription, the difference between the reduced and

cost price being paid out of the district fund."

"Moved by Charles Guley, Esq., seconded by the Rev. G. H. Webber—"That the Rev. William Gray and the Rev. Robert Poole be appointed a deputation to attend the annual meeting of the parent society in London, in June, on behalf of the Ripon committee, in order more strongly to impress upon that meeting the unanimous wish of this district, that the subscribers to the Foreign Bible and Prayer Book Fund be allowed to supply themselves with English Bibles and Prayer Books on the most favourable terms, consistent with the general interest and engagements of the society."

**LAYING THE FIRST STONE OF MELTHAM CHAPEL TOWER.**—The disputes respecting the presentation to the curacy of Meltham are happily at an end, and the friends of the church in that neighbourhood are about erecting a tower to the chapel, and enlarging the building, so as to afford 300 free sittings for the poorer members. There is to be a new clock. These additions, together with a school-room to accommodate 200 children, will be completed at an expense of about 1,500*l.*, raised chiefly by the subscriptions of the inhabitants and the neighbourhood. The first stone of the new tower was laid on Thursday, March the 5th, by the Grand Lodge of Free Masons for the West Riding. After the usual service, a most impressive sermon was preached by the provincial grand chaplain, brother Dr. Naylor, of Wakefield, from 32nd chapter of Isaiah, 8th verse. The contributions after the sermon amounted to 16*l.* 18*s.* exclusive of a donation from the Earl of Mexborough.—*Leeds Intelligencer.*

#### IRELAND.

**DUBLIN, FRIDAY, MARCH 6TH.**—Government has commenced a criminal prosecution against the "*Freeman's Journal*," for an article published in that paper of the 13th of February last, headed "*The Parsons*," in reference to a petition then about being adopted by the Protestant clergymen, praying to be relieved from the repayment of the various sums advanced to them by the Government in lieu of their tithes, which, owing to the extensive combination formed against that species of property, a vast number of the unfortunate incumbents did not receive for three or four years. An information, embodying the above article, has been sworn at the head police-office, and it concludes with stating that it is "a libel upon the clergy of the established church of England and Ireland, or upon the members of the said clergy connected with the Irish branch of the said church."—*Times.*

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**NOTICES TO CORRESPONDENTS.**

THE Letters on Clothing Clubs, Lady Hewley's Charity, Literary Institutions, and Parish Shop, and "R. W. B." on Queen Anne's Bounty, are in type, but deferred from press of matter.

Letters are received from the following Correspondents:—Mr. Oxlee, "W. D.," "T. G.," "W. G.," "W. B. H.," "M. N.," Mr. Huysh, "W. M.," and "An Anti-Calvinist." "Eboracensis" will find the Augmentation Act actually reprinted in Number I. of this Magazine.

The Editor assures "One of the Olden Times" that he agrees fully with him in the belief that sporting clergymen do most serious mischief to their own professional influence, and to the character of their profession. But he must be excused from inserting a long letter on the subject. It is the business of the Bishops, not of a Magazine, to give the clergy directions for their conduct. And his correspondent may be assured that the general feeling among the clergy will very shortly be too strong for the few sportsmen among them. The few who continue the practice, will find every year that they sink lower in the estimate of their brethren as well as that of the world at large.

An appeal of a very urgent nature is made by the American Episcopalians for contributions of books to the library of their Theological Seminary. It has not any room for buying books—it contains 3800 volumes only, many almost useless. There are six Professors, and last year there were eighty Students. The importance of this Seminary cannot be overrated by episcopalians; and a library is necessary alike, if learning is thought necessary for professors or students. They who value the episcopal church in America will surely gladly contribute to this useful object; and it is happily one where help can be easily given. Mr. Miller, American Bookseller, 13, Henrietta-street, Covent Garden, will receive books.

"Clericus Cornubiensis" has heard it questioned whether the orders of the episcopal clergy of Scotland are acknowledged by our church. How any churchman can question this may well excite wonder. For obvious and, on the whole, sufficient reasons, but mere reasons of expediency, they are restrained from officiating in England. But this inhibition as to the exercise of their powers, so far from throwing any doubt on their orders, actually recognises them.

"N. W." shall be used in the next Number. His letter arrived only on the 26th. Communications should be sent by the 15th.

"I. C." was likewise too late.

The Editor wishes to take this place for recommending a noble pamphlet by Mr. Newman, of Oriel, on the "Restoration of Suffragan Bishops," and most especially the invaluable passage on the powers of the church to fit itself to all circumstances. He likewise wishes to call attention to Archdeacon Cotton's pamphlet called "*Fiat Justitia*," which contains a full exposé of the present state of the Irish church.

THE  
BRITISH MAGAZINE.

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MAY 1, 1835.

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ORIGINAL PAPERS.

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THE DARK AGES.—No. III.

“ — nil dulcius est, bene quam munita tenere  
Edita doctrina sapientum templa serena ;  
Despicere unde queas alios, passimque videre  
Errare, atque viam palantis querere vitæ.”—LUCRETIUS.

“ Rivers of waters run down mine eyes, because they keep not thy law.”—Ps. cxix.

WHEN I began the preceding paper, I had no idea of replying to Robertson's character of the clergy during the dark ages at such length ; and meant only to notice, very briefly, such parts of his statement as are absolutely untrue. I intended, until I should have thus gone through his remarks, to say little or nothing on matters which may be more conveniently, intelligibly, and convincingly discussed after untruths have been exposed, and the prejudices created and fostered by them removed ; and also, after a variety of facts have been adduced, which may be referred to for proof or illustration. Perhaps enough has been already said to shew that the clergy of the period to which Robertson refers were not so universally, or even so entirely, ignorant as might be supposed from his language ; yet, having said so much, and considering that it all tends to the elucidation of our subject in more than one way, I feel desirous (without professing here to enter fully into the subject) to add one or two more extracts, which are not, I think, in themselves uninteresting.

From the Constitutions of Reculfus, who became Bishop of Soissons in A.D. 879, and who is supposed to have issued these instructions to his clergy ten years afterwards, it appears as if he took it for granted that they could, not only read, but write. The fourth, fifth, and sixth sections are as follows : — “ Know, therefore, that this is addressed to you, ‘ Be ye clean, ye that bear the vessels of the Lord ;’\* which you must not suppose to refer only to

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\* “ Mundamini qui fertis vasa Domini.” Isaiah lii. 11. I give the words of our translation ; and wish to mention that I do so wherever there is not any material variation.

the cleansing of the chalice and paten, wherein the body and blood of Christ is consecrated, but also to personal cleanliness and mental purity. For, as St. Gregory says, in treating of the parable of the ten virgins, 'Our vessels are our hearts, wherein we bear about with us all our thoughts.'\* We have, therefore, a frail vessel, that is, our body, which we ought always to keep clean, with the most scrupulous care; so that, while we offer 'pure offerings,' we also ourselves may be acceptable sacrifices before his holy altar. Also we admonish that each one of you should endeavour to have by heart, truly and correctly, the Psalms, the Discourse on the Catholic Faith, which begins 'Quicumque vult,' &c., and the Canon of the Mass, and the Chants, and the Calendar. The office for baptism, (both for male and female children, and also singular and plural,) as well as the offices for consecrating fonts, water to be sprinkled in houses, the commendation of the soul, and the prayers at the burial of the dead, you are to have distinctly and correctly written out; and, by frequent study, you are to qualify yourselves to perform them correctly and unblameably for both men and women. As to the aforesaid office for the baptism of infants, we would that you should write it out in a fourfold manner; that is to say, the singular masculine and the singular feminine; the plural masculine and the plural feminine; as we, if Christ permit, will furnish you with a copy. Also we admonish that each one of you should be careful to have a Missal, Lectionary, a Book of the Gospels, a Martyrology, an Antiphonary, Psalter, and a Book of Forty Homilies of St. Gregory, corrected and pointed by our copies which we use in the holy mother church. And, also, fail not to have as many sacred and ecclesiastical books as you can get; for from them you shall receive food and condiment for your souls, our Lord himself having declared, 'Man doth not live by bread alone; but by every word that proceedeth out of the mouth of God.' If, however, any one of you is not able to obtain all the books of the Old Testament, at least let him diligently take pains to transcribe for himself correctly the first book of the whole sacred history, that is, Genesis; by reading which he may come to understand the creation of the world.<sup>†</sup>

This, as I have observed, seems to imply that the priests in the diocese of Soissons, in the ninth century, could both read and write; and, indeed, from the sixteenth section, it appears that the secular clergy in that diocese kept schools; and so not only read and wrote themselves, but were the causes of reading and writing

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\* Hom. in Evan. XII., t. ii. p. 357.

† Conc. ix. p. 418.

in others. But this is anticipating ; for what reader of Robertson is prepared to believe that the schoolmaster was abroad in the ninth century ? I will, therefore, only here add one more extract on this subject, and that shall be from the history of our own country. The Canons of Ælfric, whether we owe them to the archbishop or the grammarian, or whether they were one and the same person, were written between the years 950 and 1000. They were addressed to Wulfin, Bishop of Sherborn ; and written in such a form as that he might communicate them to his clergy as a kind of episcopal charge. The twenty-first canon orders—“ Every priest, also, before he is ordained, must have the arms belonging to his spiritual work ; that is, the holy books—namely, the Psalter, the Book of Epistles, and the Book of Gospels, the Missal, the Book of Hymns, the Manual, the Calendar,\* the Passional, the Pœnitential, and the Lectionary. These books a priest requires, and cannot do without, if he would properly fulfil his office, and desires to teach the law to the people belonging to him. And let him carefully see that they are well written.”

The passage of Regino, quoted by Robertson—of which, in this long reply, I am afraid the reader has almost lost sight—tempts me to add the twenty-third canon—“ The mass priest shall, on Sundays and on mass-days, explain the Gospel in English to the people ; and, by the Lord’s-prayer and the creed, he shall, as often as he can, stir them up to faith and the maintenance of Christianity. Let the teacher be warned to avoid that which the prophet has said — ‘ *Canes muti non possunt latrare* ’ — ‘ Dumb dogs, they cannot bark.’ We ought to bark and preach to the laity, lest perchance we should cause them to perish for lack of knowledge. Christ saith in his Gospel of ignorant teachers, ‘ If the blind lead the blind, both fall into the ditch.’ Blind is the teacher if he is illiterate, and deceives the laity by his ignorance. Beware of this, as your office requires.”†

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\* The Latin translation in Wilkins’s Councils has *numerals* ; that in Labbe’s preserves the original Anglo-Saxon *gerim* ; and I translate it *calendar*, because I have no doubt that it means the *computus*, which I have before (somewhat improperly) so translated. It occurs in a “ *Calendarium seu Menologium Poeticum*,” given by Hicckes, *Thes. Ling. Vett. Sept.*, tom. i. p. 203, from a MS. in the Cottonian Library, at the 18th line, *Ianusjruur gerim*, where it is translated “ *Januarium Calendarii* ;” and in a note on it, at p. 209, he says, “ *Sic enim gerim, ut rijm apud veteres calendarium, fastos, ephemerida denotat.*” Considering the purpose for which I write, it may be worth while to state that Collier, in his *Ecclesiastical History*, vol. i. p. 207, gives this canon, thus : — “ By the one-and-twentieth, ‘ Every priest, before his ordination, was obliged to be furnished with church books, that is, with a Psalter, a Book of Epistles and Gospels, a Missale, a Book of Church Hymns, a Penitential, and a Lectionarie, or Reading Boc,’ &c., thus leaving out the Gerim, Manual, and Passional.

† Wilkins’ Conc., i. 250.



To proceed, however, with Robertson :—

“ Alfred the Great complained that, from the Humber to the Thames, there was not a priest who understood the liturgy in his mother tongue, or who could translate the easiest piece of Latin; and that, from the Thames to the sea, the ecclesiastics were still more ignorant.”—*Asserus de Rebus Gestis Alfredi*, ap. *Camdeni Anglica*, &c., p. 25.

“ The ignorance of the clergy is quaintly described by an author of the dark ages—‘ Potius dediti gulæ quam glossæ; potius colligunt libras quam legunt libros; libentius intuentur Martham quam Marcum; malunt legere in Salmone quam in Solomone.’ ”—*Alanus de Art. Predicat.* ap. *Lebeuf. Dissert.*, tom. ii. p. 21.

I will not here run into what must necessarily be a long discourse about Alfred, and which would anticipate what I may more properly say when some facts shall have come under notice which may enable us to form a better judgment of the state of things in England during the reign of that monarch, as well as before and after it. Here I only observe that, supposing Robertson’s statement to be quite correct,\* it only shews that the Anglo-Saxons were at that period behind their neighbours on the continent of Europe; which nobody would think of disputing. Let us, therefore, with Robertson, leap over about *three centuries*, and into Flanders, to see how quaintly “ the ignorance of the clergy ” was described by Alanus. Are we to take this as the character of “ the clergy ” generally in all places during the dark ages? or only of “ the clergy ” in the time and neighbourhood of Alanus? And is it by jumping over time and space in this manner, to pick out part of sentences, that we can hope to understand the matter aright?

Though, after taking and giving some trouble, I am not at present able to say whether this passage has been correctly and fairly quoted either by or from Lebeuf, yet I feel authorized by what I have seen of Alanus to suspect that he did not speak in these terms of “ the clergy ” in general. Of this, however, one cannot judge without seeing what is to agree with “ dediti; ” and, indeed, the whole connexion of the sentence. Yet it matters little: the words may be there; and whether they are or not, and whether they meant all that Robertson pretends, is of no consequence. It is of more importance to observe the taste and the spirit which are manifested in the citation of such ribaldry. I notice it the rather, because I have remarked that so many moderns seem disposed to speak and write with self-satisfied glee of their dark ancestors; and to be much amused with the quaint humour which describes and exaggerates their ignorance, bar-

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\* Which, by the way, it is not. Alfred said “ very few,” which is quite a different thing, if I may trust the Latin translation of Wise, (p. 87.)—“ paucissimi; ” and Mr. Sharon Turner’s English translation, “ very few,” in his *History of the Anglo-Saxons*, vol. ii. p. 277.

barism, and vice. I believe the feeling is natural to man—it was avowed with infernal candour by the heathen whose hacknied lines I have placed at the head of this paper—but it is one which we might expect to find disavowed with abhorrence by every man pretending to be a Christian. That men were wandering in error, and seeking in vain “the way of life,” with such guides as Alanus has “quaintly described,” can be no subject of mirth to a Christian mind. Superstition may put on a ridiculous form, and ignorance may commit ludicrous blunders—we *may* laugh, for, by the law of our nature, we *must* laugh at some of these things—but to find amusement in the brutal and degraded state of the ministers of religion at any time, and, indeed, I may say of any religion, must, I think, be peculiar to bad men.

It is, however, very important, and very much to our present purpose, to add a few words on this subject; because I apprehend that, for the want of a little consideration, many persons have been led into a mistaken view of the case. There were in the dark ages (as well as at other times) two sets of persons, from whose writings it is easy to cull passages describing “the clergy” as less learned and religious than they were bound to be; and each of these sets were led to detail, and perhaps to exaggerate, the vices of ecclesiastics. First, there were those who hated the religion which the clergy maintained, and who envied the property, privileges, and influence which they enjoyed; and which (whatever the personal character of some of them might be) they generally employed to check the licentiousness of others. Among these there have perhaps always been facetious persons who have considered religion and its ministers as fit subjects for their drollery; and who have delighted to represent the clergy as a vile race of knaves and fools, characterized only by pride, sensuality, avarice, and ambition, except where all these, and all that was better, was kept under by idiot superstition. Yet, as far as I know, there was but little of this ribaldry during the period of which Robertson writes. He talks of the *seventh to the eleventh* century; but for the single instance which he gives, (and I cannot but doubt whether it properly belongs to this class,) he goes to, at least, the middle of the *twelfth* century. Without entering into the dispute about the precise period, or the identity of Alanus, this is the earliest date that can be assigned to him; and, in fact, it is to the *thirteenth*, and yet more to the *fourteenth* and *fifteenth*, century that we must go for quaint descriptions of the corrupted church. I should like very much to bring forward some of these, with the remarks of some modern writers on them; but I am afraid that, notwithstanding all I have said, such a proceeding really would be a digression; and, therefore, it may suffice, for the present, to say that what we

know of the incapacity or vices of the clergy or the monks during the period in question, we derive principally from their own confession ; or, at least, from their own statements.

The second set of writers to whom I have alluded, are those who either under pretence, or with the real object, of producing reformation, have been vigilant to spy out, and forward to publish the vices of churchmen. If there were but few of the former class of writers during the period more immediately under our consideration, there were some (I hope to be able to shew ground for believing that there were many) virtuous, pious, and comparatively enlightened persons\* who belonged to this class ; and who, when their lot was cast among ecclesiastics who disgraced their profession by ignorance and vice, did seriously desire (and were joined, or imitated, by others who pretended to desire) a reformation of such evils. But I need not say that the zeal of reformers, whether real or pretended, has often exaggerated the evils which it desired to redress ; sometimes by describing them as greater, and more frequently by representing them as more general, than they really were.

From both these sets of writers very strong statements may be extracted ; and the testimony which they apparently give will seem, to the young student of ecclesiastical history, to be confirmed by the proceedings of councils, and the tenor of their canons, as well as by a good deal of what he will find in the works of secular historians, even supposing that he does go to original sources. He must, however, remember that sin, in some shape or other, is the great staple of history, and the sole object of law ; and he must expect, from both the historian and the legislator, to hear more of one turbulent prelate, or one set of factious or licentious monks, than of a hundred societies, or a thousand scattered clergy, living in the quiet decency suited to their profession. Yet even of such societies, passing through the year, and the century, in orderly obscurity, annals are not wanting—but they are generally written in very shocking Latin—very true.

However, to illustrate what I have said, let me recur to the canons of Ælfric, of which I have already spoken. One might find words in his address to Wulfin, from which it would seem as if he meant to testify, that the wickedness of the clergy was such, as that they had completely destroyed the church. “ You ought,” he says, “ frequently to talk to your clergy, and to rebuke their negligence ; for, by their perverseness, the laws, religion, and learning of the church are almost destroyed. There-

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\* I use this qualification in deference to the popular view of the subject ; for I cannot tell why, in things pertaining to the kingdom of God, and on which man can be enlightened only by the word and spirit of God, they might not be as truly, and even as fully, enlightened as any of mankind before or after their time.

fore deliver your soul; and tell them what are the duties of priests and ministers of Christ, lest you likewise perish, being counted as a dumb dog. We have written this epistle which follows in English, as if spoken by you, and you had addressed it to the clergy of your diocese, beginning thus:—‘I myself tell you priests, that I will not put up with your negligence in your ministry; but, in truth, I will tell you what is the law concerning your order,’ &c. Fuller illustration I hope to give hereafter; \* in the mean time I wish to get through Robertson’s statement. He goes on to say—

“To the obvious causes of such universal ignorance, arising from the state of government and manners, from the seventh to the eleventh century, we may add the scarcity of books, and the difficulty of rendering them more common during that period. The Romans wrote their books either on parchment or on paper made of the Egyptian papyrus; the latter, being the cheapest, was of course the most commonly used. But after the Saracens conquered Egypt, in the seventh century, the communication between that country and the people settled in Italy, or in other parts of Europe, was almost entirely broke off, and

\* To pursue this point here would lead us into what is, perhaps, a much wider field than some readers may suppose—the subject of *church reform* in the middle ages. To me it has appeared extremely interesting, and I hope to give some extracts, which may lead us to believe that, bad as things were, there were always some who were trying to mend them. Conceive a bishop of the tenth century writing to two archbishops in such terms as these:—“Relicto penitus eo qui nos proposuit mundo, relicto omni præter nomen officio, ipsi ita specialius deservimus ceteris mundo, ut dum ceteri Deo quæ Dei, mundo quæ mundi sunt contendant reddere, nos e contra mundo quæ Dei, id est omnigenum amorem et cultum; Deoque quæ debuerant mundo reddi, reddamus, id est omnigenum despectum et contemptum, et ut ipsi alligemur ærotius, ne quando scilicet, dum ab eo non recognoscitur, despiciamur, relicto ritu, cultu, habitu quoque nostro, ipsius mundi consuetudine atque studiis, amicitibus etiam in tantum utimur, ut solo, ut ita eloquar, barbarasio et corona, et quod non a nobis ut ab eis dantur uxores, qualescumque etiam, quas Domine ore tantummodo, et hoc rarissime, reddere videmus, laudes, in nullo alio sæcularibus videamur dissimiles; ita ut de nobis, proh nefas! dictum prophetis possit credi quod continent tempora præsentis ævi: ‘Et erit sicut populus, sic sacerdos,’” &c. And he presently afterwards relates an anecdote which I must translate, though for the other matter I wished the reader to have the bishop’s own words. A certain priest, who saw his bishop playing at dice, shook his head in a scornful manner. The prelate, perceiving it, was very angry, (justly enough, says the bishop who relates it, if his anger had been directed against the right person,) and told the priest, that if he did not shew him that what he was doing was forbidden by the canon law, he would immediately send him to gaol. The priest, with an aspect of horror, fell at his feet, and said, “Pardon me, my lord, I am so overwhelmed with fear that I could not repeat even the first verse of the first psalm,” (the very alphabet of a priest in those days,) “nor any one decree from the canons; but I beseech you, most pious prelate, that you would recal to my mind what in my terror I have quite lost.” On this the bishop, and the rest of the company, began to laugh and jest; but, the priest being still urgent, the bishop yielded to his entreaties, and repeated a couple of verses:—“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night.”—“Very right, most holy father,” cried the priest, “and then the rest of your time you may play at dice.” As to the zealous bishop, however, who relates the story, are we to take his words respecting the state of the church as a plain statement of facts, and set them down as cold-blooded history? or do the very act and circumstances of his writing them constrain us to receive them with some qualification?

the papyrus was no longer in use among them. They were obliged, on that account, to write all their books upon parchment, and as the price of that was high, books became extremely rare, and of great value. We may judge of the scarcity of the materials for writing them from one circumstance.—There still remain several manuscripts of the eighth, ninth, and following centuries, wrote on parchment, from which some former writing had been erased, in order to substitute a new composition in its place. In this manner, it is probable, that several works of the ancients perished. A book of Livy, or of Tacitus, might be erased to make room for the legendary tale of a saint, or the superstitious prayers of a missal.—Murat. *Anti. Ital.* v. iii., p. 833. P. de Montfaucon affirms, that the greater part of the manuscripts on parchment which he had seen, those of an ancient date excepted, are written on parchment from which some former treatise had been erased.—*Mem. de l'Acad. des inscript.*, tom. ix., p. 325. As the want of materials for writing is one reason why so many of the works of the ancients have perished, it accounts likewise for the small number of manuscripts, of any kind, previous to the eleventh century, when they began to multiply, from a cause which shall be mentioned.—*Hist. Liter. de France*, tom. vi., p. 6."

Much of the foregoing, which relates to the materials, value, and scarcity of books during the period in question, would lead us into multifarious discussion; yet it is so interwoven with the specific statements with which it is my object at present to deal, that I know not how to convince the reader that I am acting fairly, or even to make the matter intelligible to him, except by quoting the whole passage. I do not know whether there ever was a time when readers looked out the passages referred to, or attended to the writer's request that they would, "see," "compare," &c. such-and-such things, which for brevity's sake he would not transcribe: but if readers ever did this, I am morally certain that they have long since ceased to do it; and, therefore, where I feel it necessary that the reader should know what has been said, I dare not content myself with referring even to so common a book as Robertson's.

As to the specific statements, allow me to say—but perhaps the reader would be offended at my saying all that I might be inclined to say on the subject—it brings us on rather tender ground, and he may think that I am as bad as the monks; and, besides, one is really ashamed to say, in the nineteenth century, what they might have been allowed to say a thousand years ago. Let me rather suppose some monk of the period to which Robertson refers to rise in defence of his order. He may say what he pleases; and if he should talk nonsense, the enlightened reader will smile and forgive him. Let him be as absurd and wretched a creature as modern taste can conceive—such as, from his own description, we may suppose Ditmar to have been, or the Prior of Grandmont, whose

"*Frequens genuflexio nasum oblicavit,  
Genibus et manibus callum conereavit.*"

Let us suppose such a person brought to light, and blinking in

our sunshine, and at length made to understand the nature of the charge preferred against him and his brethren. He might, perhaps, answer—"Truly, Dr. Robertson, you are rather hard upon us. To be sure, some part of what you say cannot be denied—a book of Tacitus or Livy *may* have been erased to make room for a legend, or a missal—it is, as you say, a peradventure; but it *may* have been so; and, if it was, people could do better without books of Tacitus and Livy than without prayer-books. Nay, you who go on to tell us that in those days 'even monasteries of considerable note had only one missal,'—you who, with whatever difference, are a Christian priest, (which many of us were not,) ought to applaud us for spoiling the Egyptians, and serving ourselves of the heathen. Still we *may* have destroyed a book of Tacitus or Livy, to preserve a legend, or make a missal; or it *may* have been the other way. We *may* have saved the youth of Christendom from some heathen obscenity, and preserved a valuable treatise of Jerome, Ambrose, or Augustine—or, if these names only provoke a sneer, we *may* have thus preserved some of those annals to which you modern historians are indebted (not immediately, I fear, in most cases) for whatever is true in your works; and which, in grateful return, some of you love to describe as dull, stupid, barbarous, musty, old records, with which you have condescended to defile yourselves for the public good. But then, as to our substituting the *legendary tales* of the saints, under favour, doctor, I cannot help thinking, from the way in which you write, that you have not quite a correct idea of the time when what are commonly known to Protestants as the legends of the Romish church were principally written. We, who lived between the seventh and eleventh centuries, had comparatively little to do with the matter. We plead guilty to great ignorance, bad Latin, and blunders; to much nonsense, some lies, and a good deal that was, in fact, legendary;—but as to what your readers would understand by legendary tales of saints, you must look to a later period,—you must go forward to the times when, as that so good inquisitor and bishop, Bernard Guido, says, "*Frater Jacobus de Voragine Lombardus, postmodum Archiepiscopus Januensis, suam conflavit compilationem more suo in vitis sanctorum novis, sicut et de aliis sanctis fecit, prout ibidem patet.*"\* You must talk to writers of the thirteenth century; you may go on, and talk to the council of Trent, and the congregation of the Index, and ask them why they never expurgated the Golden Legend, why they never even weeded out its barbarous blunders, to say nothing of its lies. Yes, to the horrible disgrace of our church, you may ask why they never stretched out the hand of correction, or

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\* *Libellus de Magist. Ord. Prædic. VI. D. & M. 405.*

restriction—never even directed the slightest breath of censure—towards it, and the thousand and one lying books that began to be made, and circulated, and devoured, as soon as what you are pleased to call the revival of letters had set men to read the monstrous figments, the foul and scandalous obscenities of the pagan poets. Then you may go on with Ribadaneira, and a host of moderns,—but do not accuse *us*,—look for yourself, and see what we *did* write; and I am persuaded that, though you may sometimes see a legendary tale of a saint, and sometimes a superstitious prayer of a missal, you will find comparatively little for which it would have been so very sinful to scrape a parchment, which might, or might not, contain a book of Tacitus or Livy.

“Moreover, in case we should not come to any thing like an agreement as to relative value, let me add, that as we are not the people principally concerned in concocting the legends, so we are not the people who were most addicted to scraping parchments. I do not mean to deny that what you say is true as to the letter, and that ‘there still remain *several* manuscripts of the eighth, ninth, and *following* centuries,’ which have been so treated. There are, I confess, *several* such specimens; but you know, though you slur over (not to say misrepresent) his words, by saying ‘of ancient date,’ that Montfaucon expressly limits his statement to manuscripts written *since the twelfth century*.\* and therefore I put it to your own conscience, whether it is not probable that we were more sinned against than sinning, in this matter—whether those who wanted writing material were likely to prefer parchment which was older than our time to that which we had used—and whether our works were not more exposed to erasure than those of earlier writers? I have said that you know this—for I cannot affect to suppose that you did not see the words which you have omitted or altered—but I doubt whether you do know, that a great part of the destruction of manuscripts was not owing to our writing legends or missals, but was effected in order to carry on the ungodly quarrels, or worldly business of secular men; so that as late as the fourteenth and fifteenth

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\* Not having it in my power to verify the citation of Montfaucon, I applied to a learned friend who has access to a public library. He replied, “This reference is wrong—there is nothing, in the volume referred to, by Montfaucon, nor any mention of him in the page given above. I therefore looked to the index, where, under Montfaucon’s name, I got a reference to a paper of his, vol. vi. p. 592, entitled, ‘Dissertation sur la plante appelée Papyrus, sur le papier d’Egypte, sur le papier de coton, et sur celui dont on se sert aujourd’hui.’ In p. 606, is the following passage, which, I presume, gave rise to Robertson’s statement. After having mentioned the fact, that ‘depuis le xii<sup>e</sup> Siècle,’ ancient writings were erased to make way for books of the church—and thus that Polybius, Dio, Diodorus, &c. were converted into Triodions, Pentecostaries, Homilies, &c., he says, ‘Après une exacte recherche, je puis assurer que des livres écrits sur du parchemin depuis le xii<sup>e</sup> Siècle, j’en ay plus trouvé dont on avoit raelé l’ancienne écriture, que d’autres.”

centuries notaries were restricted from practising, until they had taken an oath to use none but new parchment."

I do not mean to make myself responsible for all that a monk under such circumstances might say; but yet I cannot suppress my opinion, that if any of that fraternity had so addressed Robertson, his most prudent and popular course would have been to turn short round on the opposite tack, and to reply—"Ah! you sensual, ignorant, lazy monks; you could not read or write—*potius dediti gulæ quam glossæ*," &c.

ON THE EPISCOPACY OF THE HERRNHUTERS,  
COMMONLY CALLED MORAVIANS.

THE claim of any body of Christians to be considered a true branch of the church of Christ, must, at all times, be a matter of deep interest to those who desire to see all who are called by the name of Christ "continuing in the apostles' doctrine and fellowship, and in (the consequently acceptable) breaking of bread and prayers," (Acts, ii. 42.) But at no time, and to no body of apostolic Christians, can such a claim be of deeper interest than it is at the present time to the members of the church of England, who have witnessed divisions in the body of professing Christians taking a form which, for the most part, was unknown to the primitive ages; and men who would naturally mock at any one who, without the king's commission, should pretend to exercise the office of a magistrate, seeing no impropriety at all in the office of a minister of the gospel being attempted by those who can shew no commission from God. When, therefore, among the numerous bodies which have separated themselves from the apostolic church, at present established in England, one is found which claims, equally with that church, the possession of the apostolic commission, it cannot be wondered at that, when brought forward as in one or two cases it lately has been, it should excite the attention of the members of the church. And as the desire of all must be to see the wounds in Christ's body healed, rather than torn more widely open, it would be with a wish to find that claim established that the inquiry would be made. For so would there be more reasonable hope that, in God's good time, the division would cease.

It was with these feelings and this desire that the writer of these remarks commenced his inquiry (the result of which is now submitted to the reader) into the claims of the Moravians (so called) to be considered an episcopal, i. e., an apostolic branch of the church of Christ. Into the state of religion among them, either as it was, or as it is, he has no intention to enter; the



former he is unwilling, the latter he is unqualified, to discuss. He proposes, therefore, to limit the inquiry to the grounds on which they rest their claim to the possession of the apostolic commission, which, they assert, has legitimately descended to them by episcopal succession. For this purpose it will be necessary to give a slight sketch of some features of ecclesiastical history connected with them.

Moravia and Bohemia were converted to the Christian faith in the ninth century, by the preaching of Cyril and Methodius, two Greek ecclesiastics, who introduced the rites and customs of their own church, which were retained without interruption till the time of Otho the First, towards the close of the tenth century, who began to endeavour to bring the Moravians under the papal yoke.\* This attempt was followed up with more or less success by succeeding emperors, and their own princes, till about the middle of the fourteenth century, when the general adoption of all the corruptions and abuses of the western church was enforced, the Latin language and popish ceremonies introduced into the churches, the marriage of the clergy prohibited, and the use of the cup in the eucharist denied to the people. This was not effected without strenuous opposition on the part of individuals, and numerous bodies of the people of all ranks. Among the eminent individuals who, from time to time, arose to witness against the papal usurpations and corruptions, the celebrated Huss occupies the most conspicuous place; who, in 1415, sealed his testimony with his blood, being burned at Constance, in violation of the emperor's safe conduct.

His followers were divided into two parties:—1. *Calixtines*, so called because the chief point on which they insisted in their differences with Rome, was in claiming the use of the cup (*calix*) for the people. 2. *Taborites*, so called from the tents (*tabor*) in which they dwelt, which name they gave to the mountain on which they held their religious assemblies. These last were strenuous in opposing *all* the papal additions to Christian doc-

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\* Such, at least, is the account given by Crantz, pp. 14, 15, La Trobe's edition, and Holmes, vol. i. p. 11. But there is some difficulty in reconciling it with the following statement of Regenvolsius, (p. 8,) for which he refers to Æneas Sylvius:—"Bohemi Methodium aggrediuntur, ab ipso exigentes, ne sermone Latine quem non intelligerent, sed Bohemo sive Slavonico, rem divinam faceret. Hanc rem ille Roman ad Cyrillum Collegam, atque is ad Nicolaum Pontif. Rom. retulit. ... Rom. Pontifex concessit ut Slavis suâ linguâ in sacris uti liceret." Which is the more remarkable, because Methodius did not labour under any want of knowledge of the Slavonian language, for Regenvolsius, p. 7, styles him and Cyril, "linguâ Gracâ et Slavonicâ promptissimi." If Regenvolsius and Æneas Sylvius are correct, Bohemia was, from its very beginning, subject to the Roman See; and if the founders of the church there thus acknowledged the jurisdiction of the Roman Pontiff, and used the *Latin language* in the public service, it is to the highest degree improbable that they should have observed the *Greek rites*.

trines; and, not content with this, sought to propagate their views by the use of the sword. This naturally drew upon them the wrath of the government, and, after a long and cruel war, they were at length dispersed, and subjected to severe persecutions. The remnant which survived were at length permitted to settle at Lititz, in the borders of Silesia and Moravia, in the year 1451. *Having no clergy of their own*, they were, for a time, supplied by some who were sent to them from the Calixtines. In 1457, they formed themselves into a community, entitled *Unitas Fratrum*, or, *the United Brethren*; and in 1467, determining to be wholly independent, both of the Romish party, whom they hated, and of the Calixtines, whom they despised, they sent some presbyters of their number, who had come over to them from the Calixtines and the Romanists, to receive what they call episcopal orders from an individual who is styled Stephen, Bishop of the Waldenses, in Austria. From this time, it is said, they religiously preserved the episcopal order among them, having generally one bishop in Poland, another in Bohemia, and two in Moravia. In process of time, their congregations were dispersed and broken up, the number of their bishops was not kept up, and in the year 1710, only one individual professing to have received that order survived. This was Dr. Daniel Jablonsky, Chaplain to the King of Prussia. It is from him that the Moravians (so called) of the present day profess to have received episcopal orders. Let us state the origin of this body.

In the year 1722, Count Zinzendorf, a Polish nobleman, formed an establishment on his estate of a number of individuals of different religious persuasions, at a place called Herrnhut. Among these were some emigrants from *Bohemia* and *Moravia*, who having been brought up in the church of Rome, had seen reason to abandon its tenets. The settlement increased by the accession of individuals from different quarters; and in 1727, it consisted of about three hundred persons, one half of whom are stated to have been Bohemian or Moravian emigrants.

Up to the year 1735, they had *no clergy of their own*, and availed themselves of the ministrations of the Lutheran pastor of the parish, at whose hands they received the holy sacrament; and great efforts were made on the part of Count Zinzendorf, who was himself a Lutheran, and by the other Lutheran members of the community, to bring the establishment into entire connexion with the Lutheran church. This, however, was overruled, and the desire to be "independent" led them to apply to Dr. Jablonsky to give them, as they say, episcopal orders, for which office they selected David Nitshmann, who is said to have been consecrated bishop by Jablonsky in the month of March, 1735; and from these two, the episcopal succession is declared to have been preserved up to the present time, when there are stated to

be thirteen bishops,—six in Germany, two in England, one in Ireland, one in Asia, and three in America.\*

It will be seen what a tangled thread we have to unravel. In order to see our way, it seems desirable to inquire, 1st, into the estimation in which episcopal orders are held by the Herrnhuters, and the weight attached by them to the episcopal office; 2ndly, into the proofs of the preservation of the succession from Jablonsky, in 1735, to the present time; 3rdly, into the character of the transactions at Herrnhut in respect to orders; 4thly, into the proofs of the preservation of the succession from 1467 to 1735, by the Taborites; 5thly, into the story of the mission to Stephen, in Austria; 6thly, into the episcopal character of Stephen himself, and into the truth of the assertion ascribed to him, that the Waldenses had preserved the apostolic succession among them. Before entering upon this, it may be as well to premise, that the mere existence of a *gradation of orders* in the ministry in any body of Christians will not, of itself, afford any proof of that body having preserved episcopal succession; for the Lutherans on the continent have their *superintendants*, presbyters, and deacons. Nor will the circumstance of the first of these orders being styled bishops prove the apostolic succession; for in the Danish church the superintendants are styled bishops, and yet their writers are so far from laying any claim to an episcopal succession, that they affect to laugh at the churches of England and Sweden for setting any store by it. Thus the writer quoted by Münter, in his "History of the Reformation in Denmark:"—"The Danish church, which has always regarded ordination in its true point of view, and which has always maintained that, from the beginning of Christianity, the office and ordination of bishops and presbyters has been completely the same, does not envy the *soi-disant* superiority of the English and Swedish churches, founded in the boast that *their* bishops have received their true succession from Laurence Peters and Matthew Parker."

Having given this caution against being deceived by a mere name, let us proceed with the inquiry. 1st, Into the estimation in which episcopal orders are held by the Moravians, and the weight attached by them to the episcopal office. In the first place, the distinction between the first and second orders of clergy is considered by them of *human* institution only; "the dignity of bishops" being reckoned among other "departures from primitive simplicity," "which were by degrees introduced."—(See "Exposition of Christian Doctrine as taught in the Protestant

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\* This sketch is taken from Regenvolschii Hist. Eccles. Slavonic. Traj. ad Rhen. 1652; Acta Fratrum Unitatis, Lond. 1749; Holmes's Hist. of the Brethren, Lond. 1830; Bost's History, (translated from French,) London, 1834; and Crantz's History of the Brethren, (La Trobe's edition.)

church of the United Brethren," translated from the German. Bath: 1796,—p. 429.) "Compertum habebant," says Regenvolsch, in his History, "eam episcoporum ἐπισκοπῆν, solisque illis ordinandi alios verbi divini ministros potestatem concessam, non esse jure aut præcepto divino, vel apostolicâ auctoritate, ac de lege necessitatis, ut nullâ ratione aliter fieri queat, olim introductam, sed humanâ ecclesiasticæ politiæ, ex occasionibus certis, institutione et designatione."—(Hist. Eccles. Slavon., lib. i. c. 7.) Accordingly, although in their application to the English church and Parliament, in 1747, they made a parade of having religiously preserved "apostolical episcopacy," and affect to censure the German reformers for "carelessly dropping it," (see the folio volume, pp. 81, 113—116,) yet, in point of practice, they fully admit the equal validity of presbyterian with episcopal ordination. "Hence, when a minister joins their church who has previously received ordination in any other church, he is allowed to exercise the functions of the ministry without being re-ordained by their bishops."—(Holmes' History, i. p. 228.) The weight attached to the episcopal office corresponds with this, for the bishops are not the rulers of the churches, the government being vested in a mixed board of laymen and ecclesiastics, (Holmes, ii. 333); nor are the bishops even at liberty to confer orders without permission of this board.—(Ibid. 335.)

2. The next point to be examined is the proof of the legitimate preservation of this asserted episcopacy from 1735, when the Herrnhuters profess to have received it from Dr. Jablonsky, who is represented as being a bishop of the Polish branch of the ancient *Unitas Fratrum*. But here we are without means, as far as any printed documents go, to promote the inquiry satisfactorily. For although their historians, Holmes and Bost, have published accounts of their sect, in which they enter, especially the former, into minute details of their operations in all parts of the world, they have neither of them thought an account of the consecration and succession of their bishops worthy a place in their Histories. It is not likely that they should be without records of these transactions, but so it is, that they have not been given to the world. Only here and there an account is given of some individual who is stated to have been made a bishop. But, unfortunately, these brief notices have had so little pains bestowed upon them, that even the few that are given are frequently inconsistent with each other. For instance, we are told, in page 114 of the folio volume before referred to, that the first bishop of the Herrnhuters, David Nitschman, was consecrated by Jablonsky, in 1735; that Bishops Jablonsky and Nitschman, in 1737, consecrated Count Zinzendorf; and that, in 1740, Bishops Nitschman and Zinzendorf consecrated Polycarp Muller. In 1741 (according to Holmes), Nitschman was in America, and Zinzendorf, who had resigned

his episcopal office the year before, was in America likewise ; and Jablonsky was supposed to be in imminent danger of death ; and yet that same year we are informed, that John Nitschman was consecrated "by two bishops," when there appears to have been only one capable of performing the function ; and in 1747, by which time Jablonsky and Muller were dead, David Nitschman still in America, and Zinzendorf incapacitated by his resignation, we are told that Leonard Dober and John Watteville were consecrated "by all the remaining bishops," whereas there appears only to have been John Nitschman who could take any part in the consecration. It is possible that these apparent discrepancies may admit of satisfactory explanation, but, in the absence of that explanation, we cannot be blamed if we do not take it for granted that the succession has been carefully and legitimately preserved in a body of men who designate the distinction of episcopacy as one of the corrupt departures from primitive simplicity. The most probable solution of the difficulties which have been pointed out is, that with the Herrnhuters a bishop is considered to consecrate another, if, by writing, he consent to the consecration ; and that, therefore, when it is said that Dober and Watteville were "consecrated by all the remaining bishops," it is merely meant, that the remaining bishops agreed to their elevation, and gave them episcopal letters of orders ; for in p. 115 of the folio volume it is stated, that "Dr. Jablonsky and his colleague in Poland appointed and consecrated David Nitschman Bishop of the Brethren." But Holmes (vol. i. p. 226) and Bost (p. 325) only speak of Jablonsky as being concerned in the consecration, and of Sitkovius as "consenting" and "concurring," and furnishing a certificate : and so, again, the folio volume at the same page says, that Zinzendorf was "consecrated by the bishops of the three united branches,"—to wit, Jablonsky, Sitkovius, and Nitschman ; but Holmes (vol. i. p. 241) and Bost (p. 341) inform us, that the consecration was only by Jablonsky and David Nitschman, and that Sitkovius merely "affixed his signature to the certificate of consecration." The adoption of such a lax mode of expression must necessarily increase the difficulty of establishing the real character of the orders said to be conferred.

3. We come next to consider the transactions at Herrnhut, more especially as they relate to the application for episcopal orders, which is said to have been made to Dr. Jablonsky, by the Herrnhuters, in 1735. Previously to this time, as was before observed, this assembly of religionists of different denominations had no clergy of their own body, but received communion from the unepiscopal Lutheran pastor of Berthelsdorf. And yet before this, so vague and irregular were their ideas of ordination, that we find this assembly of laymen taking upon themselves to confer orders. In 1727, twelve elders were set apart. In 1730, when

all resigned their office except Neisser, and Linner was appointed to be his assistant, it is distinctly stated, "though Augustin Neisser was only confirmed in his charge, yet he was *again solemnly ordained* in conjunction with Linner. The ordination of the two brethren was attended to with truly Christian solemnity."—(Bost, p. 266; Lond. 1834.) And in 1733, when Christian David and the two Stacks were about to set out for Greenland, "they were set apart for the work by the elder, Augustin Neisser, with prayer and imposition of hands."—(Bost, p. 286.) And not only were they thus regardless of all pretence of regular ordination up to the year 1735, but even after that time, when they profess to have had bishops among them, so greatly did they prefer their lay-ordained elders to the asserted apostolical-ordained bishops, that "one of the elders who had been established over the other officers continued in that pre-eminence *over the bishops themselves*, when they came to have them, which form of government lasted till 1741."—(Bost, p. 269.) The obvious inference to be deduced from these facts is, that the Herrnhuters neither valued episcopacy before 1735, nor afterwards believed that they had obtained it. And the truth of this is strengthened by the extreme obscurity (as we shall presently see) of the episcopal character of Jablonsky; and placed beyond all doubt by the *act of acceptance* which Zinzendorf himself sent to the Herrnhuters in answer to their invitation to him to take the chief office in their ministry; in that act, speaking of the "brethren" in Poland, from whose *seniors* (Jablonsky and Sitkovius) he was to receive his ordination, he says, that "the title of *senior* neither implies, nor can imply, *nor is that of bishop*."—(Cited by Rimius from *Creutzreich*, p. 223.) This may help us to a correct estimate of the value of the letter which Archbishop Potter, whose credulity had been abused, wrote to Zinzendorf on his pretended consecration to the episcopacy, and may prepare the reader to be told, that the papers by means of which the Herrnhuters obtained from the English Parliament a recognition of their episcopacy and a grant of privileges in the colonies, were a tissue of fraud and imposture. The testimonials adduced were, in many instances, obtained under false pretences, and *had been formally revoked* and cancelled, upon the truth being known, *long before* the application was made to the parliament: in others, they were direct perversions of truth. And yet the Moravian historians are not ashamed to boast of a recognition so obtained.—(See Holmes, vol. i. pp. 241, 325.) But, to return to the question immediately under consideration, it was said that the very existence of Dr. Jablonsky as a bishop was extremely obscure. The consideration of this will bring us to inquire,

4. Into the proofs of the preservation of the episcopal succession (which the Taborites are stated to have procured from Ste-

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phen, in Austria) from 1467 to 1735. The reason for calling the existence of Jablonsky, as a bishop, *obscure*, is this:—it is stated that he was consecrated in 1699 by Joachim Gulicius, bishop of the Polish branch of the Taborites, who was, as they say, consecrated by John Zugeher, in 1692.\* Now, if there had been a protestant bishop in Poland, known and recognised as such in 1695, it is to the very highest degree improbable that his existence should have been unknown to Spener and the other eminent Lutheran divines in the neighbouring kingdom of Prussia. Yet, in 1695, when the learned Grabe was about to go over from the Lutherans to the Papists, on account of the defect of episcopal succession among the former, which his study of primitive Christianity had taught him was always deemed essential to the very existence of a church; he was dissuaded from his purpose by Spener, who shewed him where he could obtain the succession without adopting the Romish corruptions—namely, in England, to which country Grabe accordingly came. But if the episcopacy of the protestants in Poland had been recognised, is it likely that Spener would have directed Grabe to seek, in England, what he could procure so much nearer home? Nay, more, it appears that Jablonsky himself was an intimate friend of Grabe's. Is it possible that Grabe could have been ignorant of the claim to episcopal character of his friend's church? or, that if that claim had been admitted, he would not have preferred that church to Rome, to which he had intended to go? or even to England, to which, by Spener's advice, he came? Again, in 1711, we find Jablonsky himself speaking on the defect of episcopal succession among the German protestants, saying thus,† —“To my knowledge, several pious and learned candidates of divinity, who began to have some taste of antiquity, have had great scruples in this case, and some, on this account, have chosen rather to go and receive ordination in *England*.” But if the episcopal character of Jablonsky had been known and recognised, what need could there be for these candidates for orders to go to England, for what they might equally as well receive in Prussia? And, once more, there was at this time a very active correspondence between the courts of England and Prussia, and the divines of both countries, about establishing a genuine episcopacy in the latter kingdom, as well as adopting liturgical forms, which may be seen at length in the “Life of Archbishop Sharpe.” But, singular enough, the idea of receiving these orders from Jablonsky, the chaplain to the king of Prussia, seems never to have occurred to any of the parties; and yet, if his episcopal character had been known and recognised, what course could be more obvious? That

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\* Folio volume, p. 114.

† See the paper in Archbishop Sharpe's Life, vol. ii. p. 191.

Jablonsky himself believed that the Taborites, or Bohemian Unitas Fratrum, to which he belonged, had received and preserved the episcopal succession we know, for he says—"I, for my part, have had no occasion for the like scruples, since the Bohemian union, in which I was bred up and ordained, and which had its original from Huss before the great Reformation, has retained (in the above-mentioned manner) the *filum successionis episcopalis, et missionem ministrorum ecclesiæ*, even to this day."\* But it seems very clear that this asserted episcopacy was not acknowledged by the other continental protestants.

This is the more remarkable, because, both before and after what is called the *Consensus Sandomiriensis*, in 1570, the most intimate union subsisted between the Taborites, the Lutherans, and the reformed; and though this union with the Lutherans was after awhile interrupted, it was continued with such intimacy between the brethren and the reformed, "that in a few years (to use Holmes's words) these two denominations formed but one church in Poland.† And we are triumphantly informed by Bost (p. 84) that one of the chief principles of union laid down between the reformed and the brethren at the synod of Christians (in 1560 according to him, and in 1568 according to Holmes) was the adoption of the brethren's discipline by the reformed, modified with the junction of a lay elder with the clerical superintendent, whom he calls bishop, in the superintendence of every district.

Now, either the episcopal character of the superintendants of the brethren was known to the reformed when they made this union, or it was not. If it was not known to them, what can we think of an episcopacy the very existence of which was kept so profound a secret that even those who entered into union with it were unconscious of it? or what security can we have that the succeeding superintendants received their professed orders from the superintendants of the brethren, and not from the superintendants of the reformed? But if the episcopal character of the brethren's congregations was known to the reformed when they united to become one church with them, and episcopacy thus received so satisfactory a triumph, is it possible that so remarkable an event should have been unknown to Spener, and the other German divines, and that when they directed the attention of any to episcopacy, they should have turned their eyes to distant England, and not to the Polish episcopacy, which was connected with them by so many ties, and which had already done such great things?

It will be observed that the term superintendants has been used here, and the reason is, because these professed episcopalians in Poland never styled their chief officers bishops, but seniors

\* See his paper in Archbishop Sharpe's Life, cited above.

† Holmes, vol. i. p. 110.



and superintendents, as the Lutherans\* and the reformed† did theirs, and the London Missionary Society do theirs.‡ If we wish for a reason for such an extraordinary proceeding, we are told by Bost that “the bishops of the brethren in Poland were designated by the title of the ancients and elders, in order to avoid the constructions which the Roman catholics and the presbyterian protestants might put upon the word bishop.”§ And Regenvolscius in like manner, “sed isti, tum et abusum apud adversarios episcoporum nominis, tum majoris odii ac invidiæ evitandæ causâ, *Seniorum* potius appellatione acquiescebant, uti et hactenus.” Lib. i. cap. 8. Is it likely that men who were *ashamed of the name* would have been very careful to *preserve the thing*? or is it likely that the reformed, through fear of whom the episcopacy was put out of sight, would have admitted their timid associates to the claim of pre-eminence by allowing them to confine consecration and ordination to the hands of their own superintendents? But we are further informed by Bost, that “in their negotiations with protestant episcopal churches, they continued to lay claim to the episcopal character.”|| Here, then, we have an instance, probably unparalleled, of a church assuming two titles—presbyterian on the Continent, episcopal in England; but which was the false, and which the true, we have no certain information. For the very fact of this union and incorporation with a presbyterian body, to please whom they sank the episcopal character, must needs destroy the weight which Regenvolscius’ list of their chief ministers from Stephen of Austria to Bythner might otherwise claim; ¶ since we can have no reasonable grounds for believing that the superintendents, after the synod of Xyons, were consecrated by the superintendents of the brethren, rather than by the superintendents of the reformed.

This part of the history is the more deserving of remark, because it was through this *Polish* branch of the brethren that Jablonsky received what he believed to be episcopal ordination. And here one cannot but point out the very great discrepancies which exist in the different accounts of the consecration of this individual. The account in Holmes, vol. i. p. 132, is as follows:—“Still intent upon doing all in his power to preserve the brethren’s church from utter ruin, Comenius resolved on the

\* Regenvolscius’ Hist. Lib. iii. c. 14.

† Ibid.

‡ Report of the London Missionary Society, 1834, p. 80—122.

§ Bost. p. 85.

|| Bost, p. 85. For episcopal churches we should read, according to the folio volume, episcopal church, for there it is stated (p. 6) that “There are no more than two episcopal churches among protestants; the one known through all the world under the name of *Ecclesia Anglicana*; the other characterized for at least three ages as the *Unitas Fratrum*.” Why the churches of Scotland and Sweden are omitted, which are episcopal and apostolical, and the church of Denmark, which is episcopal, but not apostolical, does not appear.

¶ Lib. iii. c. 10.

election and ordination of a bishop to prevent the total extinction of that order, which had been preserved to the brethren in regular succession for upwards of two hundred years. The election fell on Nicolaus Gertichius and *Paul Jablonsky*, the former being appointed for the congregation in Poland, and the latter for the persecuted and dispersed members of the church in Bohemia and Moravia. The consecration took place at Miclenim in Poland, in the year 1662. But Jablonsky dying before Comenius, whose daughter he had married, his son Daniel Ernestus Jablonsky, chaplain in ordinary at the court of Berlin, *was appointed his successor in 1669*. And through him episcopal ordination was afterwards transferred to the renewed church of the brethren."

In the folio volume before referred to, p. 114, we are informed that "Anno 1662, in the synod at Miclenim, two bishops were at length ordained by J. Bythner (with the concurrence of Comenius in writing); one for the Polish churches, Nicolas Gertichius; and the other for the Bohemian, Peter Jablonsky, Comenius's son-in-law, and designed his successor, but who died before him, January 12th, 1670, in which year also, November 25th, Comenius departed this life. From this time, the *Bohemian branch* being excluded all hope of returning into their own country, and worn out by long banishment, and, according to circumstances of place, joining themselves to the Polish or German churches, *they had no more any bishop ordained for them*."

"But upon the decease of Gertichius, also, at Lignitz, May 24th, 1671, Bythner ordained Adam Samuel Hartman, at the synod in Lissa, October 28th, 1673. And, when Bythner himself died soon after, Hartman ordained John Zugeher (chosen by the suffrages of Bythner, before his death, and the brethren still living) August 13th, 1676, in the church of St. Peter and Paul at Dantzic, in the presence of the ministers, to be bishop of that church."

"A. S. Hartman dying in 1691, J. Zugeher, who alone survived, ordained Joachim Gulichius, June 26th, 1692, in the synod of Lissa, to be his colleague; and he himself also dying, Gulichius advised the brethren to choose two colleagues for him; and whereas D. E. Jablonsky, who was already chaplain in ordinary at the court of Berlin, was one of those who were openly chose by vote, and was invited to take a journey to Poland to receive ordination, he, having a scruple or two, had them cleared to him by his intimate friend Dr. Grabe, at London. In the meantime the synod at Lissa came on, at which, March 10th, 1699, D. E. Jablonsky and John Jacobides were ordained bishops." Thus, one account makes the Jablonsky from whom the Herrnhuters profess to have received episcopacy to have been consecrated in 1669 as successor to his father Paul Jablonsky, who is styled

bishop of the *Bohemian* church; the other account states that he was consecrated in 1699 as successor to John Zugeher, bishop of the *Polish* church, and that the elder Jablonsky, who is styled Peter, had *no* successor, for that after his death no more bishops were ordained for the Bohemian church. Nay, more, in p. 9 of the appendix to the folio volume, there is a paper purporting to be from Daniel Jablonsky, in which he says that "*the Bohemian branch ceased entirely in 1620.*"

Such glaring inaccuracies and contradictions in the details of their history must reasonably shake our confidence in it; and, together with the circumstances pointed out before, must force upon us a conviction of the extreme uncertainty as to the preservation of the (asserted) episcopacy among the Taborites, from the transaction with Stephen of Austria till Jablonsky.

(*To be continued.*)

#### RESTORATION OF THE NAVE OF THE ANCIENT CHURCH OF ST. SAVIOUR'S, SOUTHWARK.

[THEY who feel for the spiritual destitution of great London parishes on the one hand, and they who are anxious for the preservation of the finer specimens of our early ecclesiastical buildings on the other, will feel a strong interest in the following brief and simple statement, and will, it is hoped, assist in raising the funds necessary for the undertaking proposed in it. A valuable and accurate historical paper respecting the church appeared a few months back in this Magazine, and to that the reader is referred for any particulars he may desire.—ED.]

At a highly respectable Meeting of Clergy and Laity, held in the vestry-room of the church of Saint Saviour's, Southwark, on Thursday, the 12th day of February, 1835,—Charles Barclay, Esq., M.P., in the chair, supported by Richard Alsager, Esq., M.P., the Venerable Archdeacon Hoare, the Rev. Dr. D'Oyly, the Rev. Dr. Kenney, Benjamin Harrison, Esq., William Notidge, Esq., Thomas Saunders, Esq., and others, — it was stated to the meeting that the beautiful specimen of early English ecclesiastical architecture, the Ladye Chapel, at the east end of Saint Saviour's church, together with the choir, and its magnificent altar-screen of masonry, the north and south transepts, and the tower, had been all completely restored, and that the choir and transepts were now used for divine service.

That the tower, choir, and transepts, had been restored by the parish; and that the charge of the restoration of the altar screen and Ladye Chapel had been, to a great extent, defrayed by voluntary contributions,—the sum of about 700*l.* only being now due in respect of the latter.



*J. P. Thompson fecit*

ST SAVIOUR'S CHURCH. SOUTHWARK.



*That the nave is now wholly unroofed, and in a state fast approaching to ruin, and that it is highly desirable that it should be speedily and suitably restored, and the repositories of the dead preserved therein, rescued from desecration; and that the whole, or such part of the area of the same as should be found necessary, might be appropriated to the use of divine service, and the increase of church sittings, which the large population of the parish urgently requires.*

The Lord Bishop of the Diocese had been pleased to express his approbation of the proposal for a voluntary and limited subscription of one guinea each by the clergy and such of their parishioners, in the several parishes of the diocese, as might be inclined to contribute towards the restoration of the nave of St. Saviour's church, and the liquidation of the balance of expense for the Ladye Chapel. And that, although his Lordship did not feel himself at liberty to issue any official circular letter on the subject, yet he permitted his good wishes for the success of the measure to be mentioned, accompanied with the expression of his intention, if there should be ultimately a deficiency in the required amount, to subscribe 200*l.* towards the same, in addition to his subscription of 300*l.* already given for the Ladye Chapel, and 100*l.* towards the altar-screen.

The following Resolutions were then proposed, and unanimously agreed to:—

I. That this meeting, observing, with great regret, the present dilapidated state of the nave of the ancient church of St. Saviour, Southwark, now unroofed, and rapidly falling to decay, (a church which, being an ancient diocesan church, and a great national ornament, has claims for support far beyond those which are merely local,) consider it of great importance that strenuous exertions should be made by the public at large, and especially through the diocese of Winchester, for its speedy and suitable restoration.

II. That the present meeting are aware of the large contributions, both public and private, already made towards the restoration and improvement of the centre and entire eastern portions of St. Saviour's church, (contributions most liberally made by the parishioners themselves, in the course of about twenty years, for general repairs and restoration, to the amount of upwards of 30,000*l.*, in addition to subscriptions by the public at large, amounting to upwards of 3500*l.* for the Ladye Chapel, and nearly 1000*l.* for the altar-screen,) and therefore consider that the present appeal to the public should be regarded as wholly unconnected with any exertions which the parishioners of St. Saviour's may be pleased to make for the present object.

III. That the present meeting further propose it to be an instruction to the committee now to be appointed, that it will

attend to the increased accommodation of the parishioners for public worship, the present portion of the fabric appropriated to that purpose accommodating not more than 800 persons (*while the whole population of the parish amounts to 18,000,*) and no other place of public worship connected with the established church being within the limits of the parish!

[The sum required will be about eleven thousand pounds. If the work can be achieved, we shall have the satisfaction of seeing one of the most interesting churches in London restored to its proper honour, and forming a conspicuous ornament of what is fast becoming the most striking entrance to the Metropolis.]

## ANTIQUITIES, ETC.

### THE TWENTY-EIGHT CONSTITUTIONS OF OTHO.

(Continued from p. 399.)

#### XXI.

ARCHBISHOPS and bishops should, in order that they may discharge their duties as their very names imply they ought, superintend and keep watch over their flocks, and exhibit themselves as examples of holiness to all. We, therefore, exhort and monish them that they resort to their cathedral churches on the principal festivals; and, moreover, that they visit their dioceses at proper times, correcting and reforming the churches therein, holding confirmations, and sowing the seed of life in the field of the Lord. And in order the better to perform what they professed at their consecration, they shall cause such their profession to be read over to them at least twice in the year.

[XXI. In respect to the visitations of archbishops and bishops, it seems that originally, for the better government of the church and the correction of offences, visitations of parishes and dioceses were instituted, that so all possible care might be taken to have good order kept in all places.—*Godolphin, Appendix, a. 25.* As to the office of confirmation, see *Canon 60.* And concerning the first subject, see *Canon 137, and Lind. 277 and 109,* and other authorities quoted in the preceding constitution, *No. 19.*]

#### XXII.

As not only power, but discretion and learning, is exceedingly requisite in a judge, lest, through ignorance or unskilfulness, an informal and thereby useless sentence be given, or the guilty be permitted to escape and the innocent be subjected to punishment, we do hereby decree, that all causes, and most especially matrimonial causes, which require the most mature and diligent attention, be decided upon by such men only as are well skilled and worthy of the greatest credit, having great skill in the law, or, at least, perfectly acquainted with the conduct of the causes before them. But if there be any deans, archdeacons, or abbots, who, from privilege or custom, have cognizance of matrimonial causes, they shall take care that they be

heard before such persons as are fully competent thereto. And we do by this present statute direct, that neither they themselves or their delegates proceed to the giving a definitive sentence without having first consulted their diocesan on the merits of the cause, and obtained his advice thereon, unless they be specially privileged otherwise.

[XXII. By the 128th Canon it is ordered, that "No chancellor, commissary, arch-deacon, official, or any other person using ecclesiastical jurisdiction, shall at any time substitute in their absence any to keep any court for them, except he be either a grave minister and a graduate, or a licensed public preacher, and a beneficed man near the place where the courts are kept, or a bachelor of law, or a master of arts, at least, who hath some skill in the civil and ecclesiastical law, and is a favourer of true religion, and a man of modest and honest conversation, &c."]

XXIII.

WE do decree that the oath of calumny, by which the truth is more easily discovered, and causes finished with greater celerity, shall in future be administered throughout the kingdom of England in causes of an ecclesiastical and civil nature, according to the canons in that behalf, notwithstanding any custom to the contrary.

[XXIII. The oath of calumny was of two kinds, the general and the special; the first was called in the Latin, "*Juramentum Calumnie*;" the second, "*Juramentum Malitie non committenda*." The general oath of calumny was to the following effect:—1. That the party believed his cause to be just. 2. That, when interrogated, he would not deny that which he believed to be true. 3. That he would not, knowingly, make use of false proofs. 4. That he would not fraudulently seek delays, in order to protract the suit. 5. That he neither had given or promised, nor would give or promise, anything to any one in order to secure to himself the victory; but that he had only given to such persons as the laws and canons permitted him to give anything to. It is thus verified:—

*"Illud juretur, quod his tibi justa videtur;  
Et, si quareretur, verum non inficietur;  
Nil promittitur; nec falsa probatio detur;  
Ut his tardetur, dilatio nulla petetur."*

This oath was to be administered but once in a cause, and it was generally administered to the party or parties immediately after contestation of suit.

The special oath of calumny is, that the party will not conduct his cause in a malicious manner; and this oath the judge may cause to be administered, to either or both of the parties, whenever and as often as he may think proper during the suit.—See *Oughton's Ordo Judiciorum*, from which the foregoing is translated, tit. 110, and the notes thereon.]

XXIV.

THAT no delay or inconvenience may happen in a cause by reason of a proctor not having sufficient authority, he should at once be plainly constituted, not for one day only, but for as long as there shall be occasion for his services. And his commission should be proved by an authentic writing, unless he be constituted in acts of court, or the authentic seal cannot easily be procured.

[XXIV. Proctors are officers established to represent in judgment the parties who empower them (by warrant under their hands called a *prosy*) to appear for them, to explain their rights, to manage and instruct their cause, and to demand judgment.—2 *Dem.* 555. See *Athon* 61; also one of *Pecham's* constitutions, in *Lind.* 76.]

XXV.

CITATIONS in ecclesiastical causes in England shall no longer be sent by the messengers of him who procures them, but by a faithful messenger chosen by the judge, who, if he cannot find the party cited,



shall procure the citation to be publicly read in the church of the place where the party cited dwells, or at least the citation shall be directed to the dean of the deanery where such party dwells, who, being thereunto commanded by the judge, shall faithfully execute the same by himself or certain of his trusty messengers, and what the dean shall have done therein he shall by no means omit to communicate to the judge.

[xxv. The causes which led to the making of this constitution were the frauds and abuses which arose from allowing private messengers to serve citations. The following is a specimen:—Three men would be sent with a citation to the place where the party cited dwelt; two of them put the citation up over the altar, or in some other part of the church of that place, and the third presently took it away, from whence it came to pass, that two of them afterwards giving their testimony that they cited the party according to the manner and custom of the country, he was excommunicated or suspended as contumacious, whereas, in fact, he was not contumacious, for he had no knowledge of the citation.—See the preamble to this constitution in *Ashm.* p. 63, and his notes thereon, and also p. 123.]

## XXVI.

WHOSOEVER shall invent or knowingly make use of false instruments, especially to the prejudice of another, shall incur the punishment of forgers, or of such as make use of forged instruments.

## XXVII.

ALL archbishops, and bishops, and their officials, also all abbots, priors, deans, archdeacons, and their officials, all rural deans, also all chapters of cathedral churches, and all colleges and convents, shall have an authentic seal, with the name of their dignity or office, and their own proper names, or the name of the college or convent, engraved in plain and clear form thereon; but all officers, the name of whose office only is engraved on their seals, having left their offices, shall immediately thereon and quietly resign their seals. And all shall carefully guard their seals, or procure them to be taken care of by some one who shall first make oath to that effect, and also that he will seal nothing but what his master shall command to be sealed. Before allowing, however, any instrument to be sealed, care should be taken that a proper date, as to day, time, and place, be inserted either in the beginning or at the end of such instrument.

[xxvi. xxvii. Notaries public, or tabellions, were formerly unknown in England. None had the power of creating them but the popes and emperors, or such as had a special privilege for that purpose, either by custom or by authority, granted to them by the pope or the emperor. The tabellions were first used by those princes, and part of their business was to render instruments authentic by signing and sealing them, as notaries public do in these days. Before, however, they were introduced into this kingdom, it was necessary to find some other means of rendering instruments authentic, and, therefore, as a substitute for the notarial attestations, the use of official seals was ordered. Now it appears that some of the minor judges, as deans rural, &c., and others, made occasionally the use of their seals subservient to improper purposes, and by sealing instruments, the contents of which were utterly false in some cases, gave those instruments the force of authentic instruments, and so occasioned great detriment to many who were the subject of them. One of these constitutions was made, therefore, in order to put a stop to the issuing of such false instruments, and the other gives very special directions on the subject of official seals, and particularly orders that they be put to none but proper instruments, and that the keepers of such seals should not permit any but themselves to make use of them, nor suffer them at any time to be out of their own custody.]

## XXVIII.

WHOSOEVER shall wish to become an advocate for general purposes, shall take an oath before the diocesan of the place wherein he was born or doth inhabit, that in all the causes which he shall undertake he shall perform his office faithfully, not perverting or delaying justice to the other party, but defending the cause of his client by law and reason. In matrimonial causes, moreover, and elections, he shall not be admitted to plead, unless he make the like oath specially therein; but in no causes, before an ecclesiastical judge, shall he be permitted to plead beyond three terms without taking such oath, unless the cause concern his church, his lord, or his known friend, a poor man, a stranger, or a person in misfortune. And all advocates shall take care not to suborn, either by themselves or by others, false witnesses, and that they advise not parties either to propound what is false, or to suppress what is true. And all who shall act contrary hereunto shall be ipso facto suspended from their office until they shall have made proper satisfaction, and shall, provided they be convicted of their offence, have been otherwise duly punished. Furthermore, such judges as are not well skilled in the law shall, in all doubtful cases, call in to their assistance the advice of some able person. And we do order, moreover, that judges, following the constitution of the general council, shall carefully preserve all the original and authentic acts of court, and, on parties applying for them, cause copies thereof to be made and delivered to them. And they shall also, after having put a clerk into possession of the profits of the benefice of a contumacious party, in the event of such contumacious party returning within the year, see that proper security has been given by the party put into possession by them, to restore the benefice when thereunto required, which if he refuse to do he shall by this our decree be totally deprived of such benefice.

[XXVIII. *Lindwood* says that by the civil law none could be an advocate but he who had studied for five years.—*Lind.* 76. But this is mitigated by a constitution of *Peecham* to three years.—*Lind.* 75. Generally, by the usage and practice of England and other countries at this day, a person may be admitted to this office who has taken a doctor-of-law's degree.—*Ayliffe's Parergon* (second edition), 54. Concerning the qualifications of judges, &c., see the 127th Canon, which treats of that subject rather fully.]

## SACRED POETRY.

## CHURCHES AND CHURCHMEN;

(OR, THE ANCIENT AND MODERN TOWN.)

WHERE shall we find that widow's treasured mite,  
 Saved for the temple's service, heavenly wise?  
 Or where blest Mary's costlier sacrifice?  
 As down time's stream we sail, first rise to sight.  
 The shrines of ancient faith; with ample might,  
 'Mid humbler homes of men, they pierce the skies.  
 Then thick the domes of human pride arise,  
 Rich-peopled hives, and numerous, large and bright,

While few and far between, decayed and old,  
 While avarice gathers up what time impairs,  
 Or mark'd with tasteless art and thrifty cares,  
 Lest they o'er man's possessions stretch too bold,  
 'Mid growing flocks, which seek another fold,  
 Stand houses of our God, while Mammon spares.

### CONSOLATIONS OF BAPTISM.

With us the morn of our new-birth arose  
 From the baptismal fount, in awful trance  
 Disclosing half her glorious countenance.  
 We turn'd to our own dreams, wooing earth's woes,  
 And slumber'd now before the evening's close.  
 We wake, and o'er us see a pitying glance,  
 The heavenly morn gone by—day in advance,  
 And far away the towers of our repose.  
 Seeing the tittle soil'd by sinful stain,  
 We doubt our birth-right, ask some sign again.  
 Such is distrust, of sin the penalty!  
 Oh! rather, when thy knees sink on the plain,  
 Rise, and look back on that Egyptian sea,  
 Nor doubt to trust the Arm that set thee free.

### SONNET

ON VIEWING ST. PAUL'S FROM BLACKFRIAR'S BRIDGE.

Rising o'er smoke (like wreaths from altars sent)  
 God's glorious temple meets the awe-struck gaze,  
 And o'er the boundless city free conveys  
 Feelings sublime of power pre-eminent;  
 Nor in transcendent loftiness content,  
 But wide and massive its bold form displays,  
 Like a dark mountain's strength, which evening's rays  
 Of clouded twilight blacken and augment;  
 While from its western turret, o'er the stream,  
 Time sends his solemnly impulsive sound,  
 In bursts of murmuring grandeur floating round,  
 Awakening folly from her fevered dream;  
 And o'er the sinful city, towering high,  
 Speaks the bright cross in silent majesty.

C. T.

### IMITATION OF SIR EDWARD COKE.

*Assurgens venerare Deum, pariterque recumbens;  
 Hoc, scito, Omnipotens exigit officium.  
 Orato in cætu, quoties lux septima surgat;  
 Scripta domi Vatum perlege: Judaicum  
 Fœdus; Evangelicum; Patres; vitæque perennis  
 Quotidis a vivo fonte trahantur aquæ.*

Deinde vetus quos Roma tulit, quos Attica flores,  
 Aut quos Musa recens sparserit ante pedem,  
 Lætâ carpe manu; nec lingua solutioꝛ absit,  
 Conveniens Logicæ, Moribus, Historiæ.  
 Sunt quæi scura canes, ludi, spectacula, cursus,  
 Hortus, ager, comites, aula, senatus, iter;  
 Sit tibi propositum, "Sapienti digna, bonoque,"  
 Expectante Dei Judicis ora, sequi.  
 "Quid deceat, quid non," quæ convenientia quæras;  
 Quid poscant leges; quid sociale jugum.  
 Multa manent facienda, quibus vix sufficit ætas;  
 Tu, velut in terris advena, carpe diem.\*

S.

July, 1833.

## Ep̃ra Apostolica.

Γνωῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XXIV.

### 1.—THE WATCH BY NIGHT.

"And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink . . . ? As thou livest, and as thy soul liveth, I will not do this thing."

THE ark of God is in the field,  
 Like clouds around the alien armies sweep;  
 Each by his spear, beneath his shield,  
 In cold and dew the anointed warriors sleep.

And can it be? thou liest awake,  
 Sworn watchman, tossing on thy couch of down;  
 And doth thy recreant heart not ache  
 To hear the sentries round the leaguerd town?

Oh dream no more of quiet life;  
 Care finds the careless out: more wise to vow  
 Thine heart entire to Faith's pure strife;  
 So peace will come, thou knowest not when or how.

\* The above lines are printed under peculiar circumstances. They were sent at the period when they bear date, but were not printed, because, although their excellence was felt, Latin composition is not popular with general readers. But on looking at them just now, the handwriting bears so strong a resemblance to that of a friend, now gone, that it would be matter of great interest to the Editor to ascertain the fact. If he is mistaken, perhaps the author would be so kind as to send a line simply saying so.

## 2.

"That we should earnestly contend for the faith that was once [for all] delivered unto the saints."—St. Jude, 3.

ONE only way to life;  
One faith, delivered once for all;  
One holy band, endow'd with Heaven's high call;  
One earnest, endless strife;—  
This is the church th' Eternal fram'd of old.

Smooth open ways, good store;  
A creed for every clime and age  
By Mammon's touch new moulded o'er and o'er;  
No cross, no war to wage;—  
This is the church our earth-dimm'd eyes behold.

But ways must have an end,  
Creeds undergo the trial-flame,  
Nor with th' impure the saints for ever blend,  
Heaven's glory with our shame:—  
Think on that hour, and chuse 'twixt soft and bold.

## 3.

"I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

WEEP, Mother mine, and veil thine eyes with shame!  
What was thy sin of old,  
That men now give thy awful-sounding name  
To the false prophet's fold?  
Whose flock thy crosier claim.

Sure thou hast practised in the tongues unclean  
Which Babel-masters teach;  
Slighting the Paraclete's true flame serene,  
The inimitative speech,  
Which throned thee the world's queen.

But, should earth-dust, from court or school of men,  
Have dimmed thy bridal gear,  
When Wrath next walks his rounds, and in Heaven's ken  
Thy charge and works appear . . .  
Ah! thou must SUFFER then!

## 4.—THE EXCHANGE.

'Tis sad to watch Time's desolating hand  
Doom noblest things to premature decay:  
The Feudal court, the Patriarchal sway  
Of kings, the cheerful homage of a land

Unskill'd in treason, every social band  
 That taught to rule with sweetness, and obey  
 With dignity, swept one by one away ;  
 While proud Empirics rule in fell command.  
 Yet, Christian ! faint not at the sickening sight ;  
 Nor vainly strive with that Supreme Decree.  
 Thou hast a treasure and an armoury  
 Locked to the spoiler yet : Thy shafts are bright :  
 Faint not : HEAVEN'S KEYS are more than sceptred might ;  
 Their Guardians more than king or sire to thee.

## 5.

“ And she brought forth a man child, who was to rule all nations with a rod of iron . . . and she fled into the wilderness, where she hath a place prepared of God.”

SAY, who is he, in deserts seen,  
 Or at the twilight hour ?  
 Of garb austere, and dauntless mien,  
 Measured in speech, in purpose keen,  
 Calm, as in heaven he had been,  
 Yet blithe when perils lower.

My holy mother made reply,  
 “ Dear child, it is my Priest.  
 The world has cast me forth, and I  
 Dwell with wild earth and gusty sky ;  
 He bears to men my mandates high,  
 And works my sage behest.

Another day, dear child, and thou  
 Shalt join his sacred band.  
 Ah ! well I deem, thou shrinkest now  
 From urgent rule and severing vow ;  
 Gay hopes flit round, and light thy brow :—  
 Time hath a taming hand !”

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

## LETTERS ON THE CHURCH OF THE FATHERS.

## NO. XI.

A CHANCE reader may ask, What was the history of that celebrated father whose death was the subject of my last paper ? What had his life been, what his early years, what his labours ? Surely he was no ordinary man, whose end, in all its circumstances, is so impressive.—We may answer in a few words, that Augustine was the son of a very

pious mother, who had the pain of witnessing, for many years, his wanderings in doubt and unbelief, who prayed incessantly for his conversion, and at length was blest with the sight of it. From early youth he had given himself up to a course of life quite inconsistent with the profession of a catechumen, into which he had been admitted in infancy. Not that he ever allowed himself in any profligate excess, and from his childhood he had had serious impressions; but, being not yet formally a member of the church, he allowed himself to live as a mere heathen, and entered into a union with a female, which, though faithfully observed till she took upon herself a vow of continence, shortly before his baptism, yet was not ratified by the indissoluble seal of the church. In his twentieth year he fell into the Manichæan heresy, in which he continued nine years. Towards the end of that time, leaving Africa, his native country, he betook himself to Rome, as a better field for his profession, which was that of a rhetorician, and thence to Milan, on the recommendation of Symmachus, the præfect of Rome. Here he fell in with St. Ambrose; and his conversion and baptism followed in the course of his thirty-fourth year. This memorable event (his conversion) is celebrated in the Latin church on the 5th of May, being the only event of the kind thus distinguished, excepting the conversion of St. Paul.

His life had been for many years one of great anxiety and discomfort, the life of one dissatisfied with himself, and despairing of finding the Truth. After many struggles and changes of mind, he found himself gradually relieved of all the chains which bound him—but one. One cherished weakness there was, early indulged, which stood in the way of his devoting himself soul and body, life and thought, to the service of God. This is the point of time at which I shall take up his history, a short time before the era of his conversion, which was a very marked event in his case, as in St. Paul's, and took place the year before his baptism. His state of mind at this time he thus describes in the eighth book of his confessions:—

The new will, which had begun to live in me, to worship Thee freely, and to enjoy thy mercy, O blessed God, was not yet strong enough to overcome my former will, which long habit had confirmed: and thus two wills, the old and the new, the carnal and the spiritual, conflicted within me, and, by their contentions, unsettled my soul. ....I was weighed down with the burden of this world, not against my will, as one is used to be with sleep; and my meditations upon Thee were not more earnest than the efforts of men who wish to wake, yet fall back again under the heaviness of their slumber. And as no one would wish always to be asleep.....but yet, when the time for rising comes, we delay rousing ourselves on account of the torpor which is upon us, and enjoy it the more while we condemn it; so, in spite of my conviction that Thy love was to be obeyed rather than my own lusts, yet the former did but receive my assent, while the latter were my choice, and my masters. When Thou saidest to me "Wake, thou that sleepest, and rise from the dead, and Christ shall give thee light;" and showedst the plain reasonableness of Thy command, convinced by its truth, I could but give the slow and sleepy answer, "Presently;" "yes, presently," "wait awhile;" though that presently was never present, and that while became long. It was in vain that I delighted in Thy law in the inner man, while another law in my members fought again the law of my mind, and led me captive to the law of sin which was in my members.

One day, when he and his friend Alypius were together at home, a countryman, named Pontitian, who held an office in the Imperial

Court, called on him on some matter of business. As they sat talking, he observed a book upon the table, and on opening it found it was St. Paul's Epistles. A strict Christian himself, he was agreeably surprised to find an apostle, where he expected to meet with some work bearing upon Augustine's profession. The discourse fell upon St. Antony, the celebrated Egyptian solitary, and, while it added to Pontitian's surprise to find that they did not even know his name, they, on the other hand, were still more struck with wonder at the relation of his life, and the recent date of it. Thence the conversation passed to the subject of monasteries, the purity and sweetness of their discipline, and the treasures of grace which through them had been manifested in the desert. It turned out that Augustine and his friend did not even know of the monastery, of which Ambrose had been the patron, outside the walls of Milan. Pontitian went on to give an account of the conversion of two among his fellow-officers under the following circumstances. When he was at Treves, one afternoon, while the emperor was in the circus, he happened to stroll out, with three companions, into the gardens close upon the city wall. After a time they split into two parties, and, while he and another went their own way, the other two came upon a cottage, which they were induced to enter. It was the abode of certain recluses, "poor in spirit," as Augustine says, "of whom is the kingdom of heaven;" and here they found the life of St. Antony, which Athanasius had written about twenty years before. (A.D. 364—366.) One of them began to peruse it, and, affected by the narrative, they both of them resolved on adopting the monastic life.

The effect produced by this relation on Augustine was not less than was caused by the history of Antony itself upon the imperial officers, and almost as immediately productive of a religious issue. He felt that they represented to him, in their obedience, the very desideratum in his own, a remedy for his existing disordered and distressing state of mind, which his mother was attempting to remove by settling him down in a married life. He says—

The more ardently I loved these men, whose gracious state of soul was shewn in surrendering themselves to Thee for healing, so much the more execrable and hateful did I seem to myself in comparison of them. For now many years had passed, as many perhaps as twelve, since the time of my first reading Cicero's "Hortensius," which first incited me to seek for wisdom; and still I was putting off the search after a treasure which, even in the search, not to speak of the discovery, was better than the possession of heathen wealth and power, and the most abundant pleasures of sense. But I, wretched, wretched youth, in that spring-time of my life, had asked indeed of Thee the gift of purity, but had said, "Give it me, but not at once." I feared, alas, lest Thou shouldest hear me too soon, and cure a thirst at once, which I would fain have had satisfied, not extinguished. .... But now.....disturbed in countenance as well as mind, I cried out to Alypius, "What do we? what is this? what is this story?" See, the unlearned rise and take heaven by violence, while we, for all our heartless accomplishments of learning, see where we wallow in flesh and blood! Shall I feel shame to follow their lead, and not rather to miss doing what alone is left to me?" Something of this kind I said to him, and, while he eyed me in silent wonder, rushed from him under the agitation of my feelings.

He betook himself to the garden of the house where he lodged, whither Alypius followed him, and sat for awhile in bitter meditation on the impotence and slavery of the human will. The thought



of giving up his old habits of life once for all, pressed upon him with overpowering force, and, on the other hand, the beauty of religious obedience pierced and disordered him. He says :—

Vanity of vanities, the baubles of the world, my old mistresses, kept hold of me, they plucked my garment of flesh, and whispered, "Are you indeed giving us up? What! from this moment are we to be strangers to you *for ever*? This and that, shall it be allowed you from this moment *never again*?" Yet, what a view began to open on the other side, whither I had set my face and was hastening; the majesty of the Celibate, serene, cheerful, and yet sober, winning me in a holy way to come without doubting, and ready to embrace me with religious hands full stored with honourable patterns! It pointed out to me boys and young maidens, youth and manhood, venerable age, widowed and single, all of them fruitful in those heavenly joys which the Lord manifests in His sacred spouse. It seemed to mock me into emulation, saying, "Cannot you achieve what these have done? Did they achieve it in their own strength, or in the strength of their Lord God? The Lord their God enabled them to accept me. Why rely on thyself and fall? Cast thyself upon His arm. Be not afraid, He will not let you slip. Cast thyself in confidence, He will receive thee and heal thee." While I thus fluctuated in mind, Alypius kept close to my side, silently waiting for the end of this unwonted agitation.

He then proceeds to give account of the termination of this struggle, which is technically called his conversion, which (it will be observed) turned upon this, his ultimate resolve to embrace a monastic instead of a secular life :—

At length I burst forth into a violent flood of tears, and to indulge it to the full in solitude, I rose up from Alypius, who perceived from my broken voice how it was with me. He remained where we had been sitting in deep astonishment. I went to a distance, and threw myself down under a fig tree, and allowing my feelings full vent, offered up to Thee the acceptable sacrifice of my streaming eyes. And I cried out to this effect :—"And thou, Lord, how long, how long, Lord, wilt thou be angry? For ever? Remember not our old sins :—" for I felt that they were my tyrants. I cried out, piteously, "How long? how long? to-morrow and to-morrow? why not *now*? why not in this very hour put an end to this my vileness?" While I thus spoke, with tears, in the bitter contrition of my heart, suddenly I heard a voice, as if from a house near me, of a boy or girl chanting forth again and again, "TAKE UP AND READ, TAKE UP AND READ!" Startled at these words, I began to think whether boys used them in any game, but could not recollect that I had ever heard them. I left weeping and rose up, considering it a divine intimation to open the scriptures and read what first presented itself. I recollected hearing that Antony had taken to himself a text in the gospel which he had accidentally fallen upon; "Go, sell all that thou hast, &c." and had turned to Thee in consequence. I had left St. Paul's epistles where I had been sitting with Alypius. I returned thither, seized it, opened, and read in silence the following text which first met my eyes, "*Not in rioting or drunkenness, not in chambering or wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.*" I had neither desire nor need to read farther. As I finished the sentence, as though the light of peace had been poured upon me, all the shadows of doubt dispersed. Thus hast Thou converted me to Thee, so as no longer to seek either for wife or other hope of this world, standing fast in that rule of faith in which Thou so many years before revealed me to my mother.

The last words of this extract relate to a dream which his mother had had some years before, concerning his conversion; the slowness, tumult, and abrupt termination of which was a sort of penalty, which in the case of others, as well as Augustine, is often paid for the neglect of religion in youth. His subsequent life is a noble evidence, that in spite of all the agitation that attended it, he was at the time really under the visiting of a divine influence.

His conversion took place in the summer of 386 (as seems most probable), and about three weeks after it, taking advantage of the vintage holidays, he gave up his school, assigning as a reason a pulmonary attack which had given him already much uneasiness. He retired to a friend's villa in the country for the rest of the year, with a view of preparing himself for baptism at the Easter following. His religious views were still very imperfect and vague. He had no settled notion concerning the nature of the soul, and was ignorant of the mission of the Holy Ghost. And still more, as might be expected, he needed correction and reformation in his conduct. During this time he broke himself of a habit of profane swearing, and, in various ways, disciplined himself for the sacred rite for which he was a candidate. It need scarcely be said that he was constant in devotional and penitential exercises.

In due time the sacrament of baptism was accorded to him by the ministration of St. Ambrose, who had been the principal instrument of his conversion; and he resolved on ridding himself of his worldly possessions, except what might be necessary for his bare subsistence, and retiring to Africa with the purpose of devoting himself to what the ancients, after scripture, call a "perfect" life.

Passing over the occurrences of the interval, let us visit him in his retreats at Thagasta and at Hippo, where he fulfilled the resolve which it had cost him so severe a struggle to make. Thagasta was his native place, and he stationed himself in the suburbs, so as to be at once in retirement and in the way for usefulness, if any opening should arise in the city. His conversion had been followed by that of some of his friends, who, together with certain of his fellow citizens, whom he succeeded in persuading, joined him, and who naturally looked up to him as the head of their religious community. One of their fundamental regulations was the apostolic rule of casting their property into a common stock, whence distribution was made according to the need of each. Fasting and prayer, alms and scripture-reading were their stated occupations, and Augustine took upon himself the task of forming their minds upon those religious principles which they at present held chiefly upon his authority. This design he signified in answer to a friend who wished him to leave Thagasta and join him in a religious retirement elsewhere: "You," he said, "have obtained the gift of dwelling comfortably with your own mind, but my friends about me are but acquiring it, and cannot yet go alone." The consequence naturally was, that while he busied himself in forming others to devotional habits, his own leisure was taken from him. His fame spread, and serious engagements were pressed upon him of a nature little congenial with the life to which he had hoped to dedicate himself. Indeed, his talents were of too active and influential a character to allow of his secluding himself from the world, however he might wish it.

Thus he passed the first three years of his return to Africa, at the end of which time he was admitted into holy orders. The circumstances under which this change of state took place are curious, as characteristic of the primitive times. His reputation having become

considerable, he was afraid to approach any place where a bishop was wanted, lest he should be forcibly consecrated to the see. He seems to have set his heart on remaining for a time a layman, from a feeling of the responsibility of the ministerial commission. He considered he had not yet mastered the nature and the duties of it. But it so happened that at the time in question, an imperial agent or commissioner, living at Hippo, a Christian and a serious man, signified his desire to have some conversation with him, as to a design he had of quitting secular pursuits and devoting himself to a religious life. This brought Augustine to Hippo, whither he went with the less anxiety because that city had at that time a bishop in the person of Valerius. However, it so happened that a presbyter was wanted there, though a bishop was not, and Augustine, little suspicious of what was to happen, joined the congregation in which the election was to take place. When Valerius addressed the people and demanded whom they desired for their pastor, they at once named the stranger, whose reputation had already spread among them. Augustine burst into tears, and some of the people, mistaking the cause of his agitation, observed to him that, though the presbyterate was lower than his desert, yet, notwithstanding, it stood next to the episcopate. His ordination followed, in performing which, Valerius, being a Greek, and unable to speak Latin fluently, was chiefly influenced by a wish to secure an able preacher in his own place. It may be remarked, as a singular custom in the African church hitherto, that presbyters either never preached, or never in the presence of the bishop. Valerius was the first to break through the rule in favour of Augustine.

Having brought Augustine to the place with which his name was ever afterwards to be connected, it may be well to pause in the narrative, though his residence at Hippo, as priest, should properly be viewed as a continuation of his retirement at Thagasta.

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#### FASTING.

MY DEAR —, Having seen this day the inquiries of your correspondent, "Clericus," in your last number, which turn in part on my tract, "On the Benefits of the system of Fasting prescribed by our Church," ("Tracts for the Times," No. 18,) I feel called upon to answer his inquiries, as far as I can; and you, I doubt not, will readily admit any thing which may draw men's minds to think more fully on this important branch of duty.

I. *Wednesday Fast.* I did not mean to imply that this was a fast of our church. In p. 6, I meant to speak of the example set us by the early church; in p. 10, "the two-sevenths of the year, which the church has wished to be in some way separated by acts of self-denial and humiliation," include the forty days of Lent, not the Wednesday. Undoubtedly many pious Christians have an especial respect for the Wednesday, as the day on which our Saviour is supposed to have been betrayed, and also because their church has, in consequence,

hallowed it by the use of the Litany. It would be natural for any Christian, who would add occasional *private* fasts, to select the Wednesday: and this it were well to bear in mind, for the church prescribes what is generally necessary only; those who strive at higher degrees of holiness, and are constantly stretching forward, will, *when accustomed to them*, practise themselves in private acts of self-denial at other times.

II. *Does a feast ordinarily supersede a fast, or how is the fast to be engrafted upon the feast?* Our church, in that she has made one exception, that her weekly Friday fast is to give way to the birth-day of her Lord, and has excepted no other case, seems to me to imply, that on all other occasions the fast is to be retained. Yet this does not supersede the fast. The glad remembrance on each such feast-day still remains,—whether that God then crowned with exceeding glory the labours and patience of His blessed servants, the Apostles, or whether it were some act of mercy conveyed to us directly in His Son. The act of fasting (when the habit is acquired) chastens, but diminishes not, our joy; nay, on the festivals of the blessed apostles, it carries on the lesson of the vigil, and teaches us how we must “enter into His rest.” This, then, seems to me to answer the third question, *Are the vigils to be kept as fasts, in such cases, as well as the day itself?* I should answer, yes; because the vigil, or fast, of the preceding evening, is intended to prepare the soul, by previous abstinence and meditation, that it may rise disposed, and refreshed, and unencumbered, ready to receive God’s holy influences on the morrow, and this ground is even increased by the additional solemnity of that morrow. There appears, however, to be this difference between the vigil and the Friday, or the Lent fast,—that in the vigil, not humiliation, but preparation for a solemn service, is the main object, the fasting is incidental only; as indeed the very name leads one to think of the *watching* and previous meditation, not of the abstinence, except as far as it facilitates this end.

IV. *Rogation days; or, the three days preceding our Lord’s ascension.* This, according to Bingham, is a Western fast, unknown in the East, where the whole period of Pentecost was one season of joy. This fast appears to have been a sort of extended vigil, preparatory to the day when the bridegroom was taken away, and teaching us that, laying aside our worldly appetites, we should “in heart and mind thither ascend, and with Him continually dwell.” “Doubtless,” says Caesarius,\* bishop of Arles, “he loves the wounds of his sins, who does not, during these three days, seek for himself spiritual medicines, by fasting, prayer, and psalmody.” The council of Orleans, A. D. 511, ordained that they should be kept after the manner of Lent. There is something salutary both in the eastern and the western view; in most periods, however, of church history, the earnestness and distrust of self implied by this preparation for the festival of the Ascension is more fitted and more salutary for us than the unbroken exulting joyousness of the eastern church.

\* Ap. Augustin. t. v. p. 299, App. ed. Bened. Serm. 174, alias de tempore 173, quoted by Bingham, book 13, c. i. sec. 10, as Augustine’s.

V. *Should the observance of the church's fasts be public? and if so, how should it be regulated?* The observations, which "*Clericus*" clothes in the form of questions, contain the answer, and should be well weighed. Undoubtedly we are not to fast, any more than to pray, or give alms, "to be seen of men:" but as no one has ever interpreted our Saviour's warning as forbidding public or Common Prayer, so neither can it apply to public or common fasting. If we do publicly only what the church requires, there is no more boastfulness in so doing than in going publicly to church. But further, since fasting is to be accompanied by *retirement*, all that the world need know is, that we *do* fast; the *degree* of self-denial need be, for the most part, known only to God, or to those immediately in one's domestic circle, who, it may be hoped, will share our feelings and our practice, and with whom there is no parade. We are not to obtrude our practice on others, but neither (as *Clericus* well objects) dare we deny it, if discovered, any more than we should deny that we were walking to church, although it should be on some holy day which the world has disused. Nay, this very denial proceeds (in part, doubtless, from misinterpretation of our Saviour's precept, but in part also) from some sort of feeling that it is a great thing which we are doing. On the other hand, let a person familiarize his mind to the idea that fasting is but a "plain duty, (obedience to the church)," and he will feel, that to try to mislead persons as to his performance of that duty must needs be wrong, because it is deceitful, but is also wrong as countenancing evil and the neglect of duty. It is, undoubtedly, often very painful to speak of, or to avow, any of one's own religious practices, especially when asked in an irreverent spirit,—it seems like profaning the sanctuary of one's own heart;—yet there is in most minds that instinctive respect for a man's honest conviction, as well as for the simple straight-forwardness, which, when called upon, would cheerfully state the truth, that any unaffected avowal that we thought it our duty to fast, would instantly command respect—often perhaps lead to inquiry. Only, we must beware that we be not inconsistent or forward: a person who should voluntarily go into a mixed or large society, when the very object of meeting was relaxation or amusement, and yet purpose to fast there, would deservedly expose himself to the charge of inconsistency, because he has chosen for his fast a place manifestly unsuited to it, and he must bear the difficulties which he has brought upon himself. On the contrary, should it be convenient to his Diocesan, or Archdeacon, to hold a visitation on one of the church's fasts, (the case proposed by "*Clericus*,"") there would be nothing in the intercourse of a visitation dinner inconsistent with the abstemiousness of a fast-day. Generally speaking, however, retirement and self-collection seem so essential a part of fasting, that, unless on some extraordinary occasion, which might give a decidedly religious character to the meeting, I should think it best for any one, who would observe the church's fasts, to abstain from all society, except that of his own circle. The Fellows of one of the most respected colleges in this place have, for years, made it a rule neither to accept nor to give any dinner-invitations on the Wednesdays and Fridays in Lent. This has been a good beginning: and they have been the more respected for making this rule, even by those

persons who have not thought it needful to follow their example. Some other persons, though probably but few, have extended their rule to all the fast-days of the church, except on some extraordinary occasions, such as those above hinted, or where respect to persons in authority seemed to supersede their private judgment; on such occasions, they would practise a quiet unostentatious abstemiousness. Nor do I think that any charge of singularity (in any obnoxious sense) does or would attach in any case when a person acts simply and unostentatiously. If a clergyman, e. g., were, in declining the invitation of an elder minister, to assign as his ground, that he did not dine out on fast-days, there would be something unbecoming in this sort of tacit reproof to an older labourer in God's vineyard; but though we must not disguise the truth, if asked for, we need not voluntarily put forward the grounds of our actions; we might leave it to circumstances to lay them open, as far as might be necessary; and if we make no parade of our practice, our Christian liberty will be respected. But if not, "Clericus" will fully feel that we are not to count that "some strange thing has happened unto us," though our good should be evil spoken of. After all our precautions against ostentatiousness, censure of others, and the like, our very practice, if accounted of any moment, will probably be regarded as implying blame of those who allow themselves in the things from which we think it *our* duty to abstain; especially shall we have much difficulty in the first outset, but from within more than from without. We all, probably, magnify our own importance, and think that our neighbours canvass us more than they do; whereas some passing observation, that "we are good sort of people, but have exaggerated notions about the church's authority," or that "our state of health or spirits leads us to excited notions about fasting," or that "we have new-fangled notions about Christian antiquity," or, perchance, that "we are half papists in this, though sound in other respects," and the like, and so we are dismissed. Meanwhile, with a little patience, and a few years, (if God allots them to us,) our new-fangled notions will have become old, it will be seen, that in proportion as we love the old catholic Christianity, we must hate the modern corruptions of it in popery; and, if we do not influence those older than ourselves, (which we should not even expect to do, since it is not natural, and we, on the contrary, shall constantly have to learn something of almost all our elders,) we shall, in our turn, gradually become older, and shall be able to influence those whom God in His ordinary dealings intends that we should influence—our younger brethren, and that, too, when we shall not only be convinced, on the authority of the church, and of older Christians, that regular prescribed fasting is good, but have known it for ourselves, and shewn it forth, by God's grace, in our lives.

VI. *In what is the abstinence of fasting to consist?* On this question I can say no more than I have already said. Persons, constitutions, occupations, states of health, habits of mind, vary so indefinitely, that I do not see how a rule, which must take all these into account, can be general. I do not indeed think it a sufficient answer, which some urge, that fasting, e. g. sours their temper, &c. &c., for it remains to be

proved, whether, if undertaken, not as an experiment, but as a duty, not as an isolated act, but as a habit, it would have that effect. Undoubtedly the flesh will rebel at first, as it does against every attempt made to subdue it, but this does not prove that it would not be tranquil and weaned at last. Again, the habit of fasting would naturally be accompanied by some degree of corresponding change in our other habits, which might tend to make it lighter; as of old, when men, e.g. on fast-days, abstained from all unnecessary exercise or fatigue, which might incapacitate the soul from performing its duties aright, unless the body had its usual refreshment. And some such arrangement, I should think, parochial ministers, even with extensive cures, might make, allotting to the fast-day such portion of their weekly duty as was least exhausting. Yet, after all, one rule will not apply to all, young or old, in strong health or weakly, engaged in active or in sedentary duties, of full or spare habits; as, again, some of the ends of fasting will vary according to the periods of life, habits, or temperaments, and, with the ends, the modes also, or degree of fasting. "As fasting hath divers ends," says Bishop Taylor,\* speaking of private fasting, "so has it divers laws." And for the temptations peculiar to youth, he remarks, "a sudden, sharp, and violent fast" will often only aggravate the evil. What is needed is, "a state of fasting, a diet of fasting, a daily lessening our meat and drink, and a choosing such a course of diet which may make the least preparation for the lusts of the body." This, although belonging directly to private fasts, is so far to our purpose, as indicative of his judgment that the rules of fasting must be adapted to our several cases; and it was with this view, that, in the second edition of my tract, I alluded (p. 23) to the *ἐννομαρία*, the less rigid fast of the ancient church, in hopes that those who, from ill health, were unequal to the harder fasts, might yet not think themselves excluded from the privilege of fasting. And if the fast serve no other purpose than to distinguish the day from ordinary days, by "eating no pleasant bread," yet even this degree of fasting, where no other is admissible, can be, and has been, blessed by God. The rules which I would recommend to one commencing the observance of the church's fasts would be:—1. To abstain, as far as possible, from all mixed society at meals on those days, both as likely to be inconsistent with the frame of mind, which it is the object of the fast to cherish, and as tempting us (were it but to escape notice) to break our rule. 2. Not to tie himself down to any severe rule at first, as to the degree of fasting, for as our bodies have been inured to ease, so must they gradually be inured to seasonable austerities. If we lay down too strict a rule, it may, in reality, be too much for us at first, and so we may be tempted to lay aside the whole habit; whereas, had we begun more modestly, we might in time have arrived, with comparative ease, at the higher measures of it. 3. To watch carefully the effects upon our own minds of any failures or inconsistencies in our practice; for

\* Life and Death of the Holy Jesus. Disc. xiii. 5, "On Fasting." This discourse is full of valuable practical rules, which are in part repeated in the "Holy Living," c. iv. sec. 5.

these failures, carefully observed, when we have once begun the practice of fasting, will shew its real uses, more, perhaps, than the direct benefits of the practice itself. 4. Accompany the fast not only with increased prayer and meditation, but with other little outward acts of self-denial, for thus the whole day will be more in keeping, and the mind taken off from dwelling too much on the one act of fasting. Thus the brunt of our enemy's attack will not rest upon this one point, (as is likely to be the case if the fasting stand alone,) but, by being divided, will be weakened. "A man," says Bishop Taylor, "when he mourns in his fast, must not be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchen, and music in his chamber; judge the stomach, and feast the other senses." So again Bishop Taylor instances "hard lodging, uneasy garments, laborious postures of prayer, journeys on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels, as in the rank of 'bodily exercises,' which, though, as St. Paul says, of themselves they 'profit little,' yet they accustom us to acts of self-denial in inferior instances, and are not useless to the designs of mortifying carnal and sensual lusts." A person would never have selected these instances without having tried them himself, and found their use; and, on the other hand, most persons, probably, who have systematically tried fasting, have experienced the benefits of some of these accessories. Some of these also may be irksome at first, as others would be to many no self-denial at all; but every one knows what, however trifling, would be self-denial to him, and the frequent repetition of these acts is a constant, though gentle, self-discipline. It seems to me part of the foolish wisdom of the day, and its ignorance of our nature, to despise these 'small things,' and to disguise its impatience of restraint under some such general maxim as, that "God has no pleasure in self-torture, or mortification,"—"God wills to see his creatures happy," and the like; undoubtedly God wills not our death, but our life; not our misery, but our peace; but God restores often our bodily health by bitter herbs, the knife or cautery, and why not our spiritual? Our forefathers knew better, and by disciplining themselves in these little things, attained to greater; they knew that religion is concerned about little things, as well as great; that if we look to great occasions or great instances only, we shall form no habit, and therefore they shrunk not from mentioning all the little instances, if they were only (the case of an aged and pious relative of my own) abstinence from snuff during Lent, or abridging self-indulgence as to morning sleep, which they had found useful to them. 5. Take especial care to practise self-denial as to food at other times also, lest the fast degenerate into a mere *opus operatum*, a thing good in and for itself, even if followed by acts of an opposite kind. In Bishop Taylor's words, "Let not intemperance (or self-indulgence) be the prologue or the epilogue to your fast. When the fast is done, eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence." The importance of this caution will probably be felt by those who have tried to fast; or it may be seen in the corruptions of the Romish church. 6. Let young



ministers, or those who hope to be ordained to the ministry, beware lest they be led, by the novelty of this duty, to over-value it, or to under-value those who have lived in times when it was not systematically practised. Obedience to a parent is a higher duty than fasting: "God will have mercy, and not sacrifice." If, therefore, a parent object to any particular mode of fasting, let it be laid aside for the time, and let an individual exercise himself in self-denial in relinquishing also what a parent objects to, and look out for himself other modes to which his parent would not object.\* 7. Omit trying no act of self-denial in little things, which, without your own thought, suggests itself to you, on the ground that they are little; such suggestions are generally proved by the result not to have come from ourselves, and, if followed, they lead onward. 8. If one mode of fasting do not suit your health, then, after a time, try another; some persons who could not bear early abstinence, (the loss of a breakfast,) might well endure subsequent privation, such as eating a sparing meal early, as the last in the day, or they might at least decidedly abridge their principal meal, or, again, they might be able to strike off all luxury in their food. 9. Supposing all these attempts to fail, after having been fairly tried, yet a person might keep up the spirit of fasting, by such accessories as those instanced, (No. 4,) and might multiply these in proportion as he is obliged to abandon the other, that so he may be ready to avail himself of his ability to fast, whenever God shall restore it to him. A person of weak health is constantly tempted to self-indulgence in matters which do not concern his health, e.g. indolent postures, taking food at the first moment of craving, &c. &c.; and thus he may exercise real self-discipline, even if physicians pronounce him incapable of fasting without impairing his ability to do his duty where God has placed him. Let any one consider what is the boast of an Englishman—his *comforts*; and he will see what a tendency these have to make him forget his heavenly country, and that he is but a pilgrim,—to make him think it "good for him to be here." How much may he abridge, and yet, by his self-denial, only not be more disadvantageously situated than others. Or, to take another view, does not this shew him how many occasions of self-discipline we are furnished with more than our neighbours, from our very national character and circumstances, and that a person need be at no loss for instances of self-government if he but look for them? 10. If a person acquire the habit, let him recollect how slowly he arrived at the conviction of its necessity, and not be surprised that others are as slow, or appear yet more so; perhaps, without fasting, they are more self-denying than one's self with it. "Let it be done," says Bishop Taylor, "just as a man takes physic, of which no man hath reason to be proud, and no man thinks it necessary but because he is in sickness, or in danger and disposition to it." 11. Especially let any one recollect how much,

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\* In like manner, let him not bind himself so to a particular rule as to preclude any real act of charity or kindness to others; but rather let him chuse some time for his own ends of retirement, &c., which may be less convenient to himself, i.e. let his rule be a restraint to himself, not a hindrance to benevolence or an occasion of shurlishness.

which is humiliating in his youth, (even if God saved him from open sin,) might have been prevented by the habit of fasting, if he had then practised it; let him bear this in mind, when he fasts, and make his fast an act of humiliation for his own particular sins as well as a discipline, so can he never be proud of his fasting.

I will only add, that fasting has by no means so many difficulties as Satan would persuade men, for fear they should try it. Even among the poorer, some act of self-denial as to the pleasures of sense might easily be practised, (1 Cor. vii. 5, might be hinted at;) and to instance one case only:—A poor woman mentioned, with much respect, her father's practice never to taste food before receiving the sacrament; (adhering unconsciously to the practice of the universal church in its better days, and indeed of our own in Bishop Taylor's time;) she added, "I never heard that his bodily health suffered from it." With regard to the rich, who are obviously called upon to fast in greater degrees, I have the authority of an eminent physician, whom I well know not to be wedded to any particular theory of medicine, that, in ninety-nine cases out of a hundred, the degree of fasting recommended in my tract would not only not be injurious, but be beneficial. He added, "Fasting is like the Sabbath—healthy to the body as well as to the soul."

VII. *Is there any difference between abstinence and fasting?* Not, I imagine, in our church, although she retained the terms which were used to denote different degrees of abstinence in the Romish; and this I infer from her nowhere saying which are days of fasting, and which of abstinence, whereas the Romish church does distinguish them; further, as Wheatley remarks, they are called in the second title (where they are enumerated), "days of fasting or abstinence." As in other cases, our church seems to have used both terms, in order to shew that she therein comprehended, without distinction, all to which these several names had been given.

VIII. I have in vain endeavoured to ascertain at what hour *vigils* begin, which yet is of importance with regard to the public notice which ministers are, by the rubric, required to give of the fasts to be observed in each week. Another may perhaps easily supply this. In the Greek church, we find the regulation—"When the vigil or pernoctation is performed, that service *begins after sunset*, and there is no service in the morning following till the communion."—(*King's Ceremonies of the Greek Church*, p. 82.) Retirement at these times is obviously beneficial; in the question of fasting, the habits of the times must be taken into account by each individual, since the principal meal of the day might be cut off, when only moderation was intended to be prescribed; only the Christian also might do well to remember (blessed are they who know it not) that *corpus onustum—animus quoque prægravat una, atque affigit humi divinæ particulam auræ*.

IX. "Clericus" asks, in connexion with this subject, what is to be done as to the prayers appointed for the Ember-week to be used every day where there is no daily service? I own, the more I hear or think of this subject, or those connected with it, I am the more convinced that the clergy are wrong in withholding daily prayers,

that they underrate the willingness or the wish of their people to go to church, *if invited*. To mention two or three facts only:—In a small country village of about 500, where a clergyman was assured that he would have a congregation on Saints'-days, there assembled in winter, (when there was not much work) to prayers only, above fifty persons. In another, where there was service on the Wednesday and Friday in the Ember-week, with a sermon, the congregation was like that of a Sunday, and the people deeply interested. In a manufacturing town, on the eves of Saints'-days, with a sermon, it averaged 1000. A poor person here told a friend of my own incidentally, that her father, when he had no work, went round to see where there was any service. Surely we are neglecting to supply the cravings which either already exist, or readily awaken, when man has no earthly friend. And might not our poor, when destitute of employment, be led to the church instead of to the ale-house? Consider, again, how different would the state of things be, if every church in our country had but its ten, or eighteen, or fifty worshippers. Would not the holy angels rejoice at such a sight? and might not the evils we dread, perchance, by God's mercy, be avoided? Again, how would such simple prayer undermine the world's present maxim, which would make human agency, and so preaching, every thing! How would it, too, build up those who are real Christians, and so raise the standard of Christianity among us! or how would it support, and comfort, and purify, and initiate into the happiness of their coming life, many who are about to part from this! To return to the Ember-days, besides the direct, incalculable blessing which would result from their observation, do not they furnish an opportunity of inculcating, what in these days is much needed, the claims, the importance, the sanctity of the office of the Christian ministry and of the church, without the appearance of extolling one's self or one's office because it is one's own?

In wishing to speak briefly, I trust that I have not appeared to speak dictatorially, or to take too much the tone of advice to "Clericus," from whom I am sure I might learn much myself.

I remain, ever yours most truly, E. B. P.

*Oxford, Passion-week.*

P.S. Since writing the above, I observe in Bingham that the 51st Canon of the Council of Laodicea forbade the celebration of the birth-days of martyrs, i.e. the days of their martyrdom (and so saints'-days) during Lent: they were to be transferred to the Saturday or Sunday. This, however, has not been adopted by our church.

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#### THE WYCLIFFE MANUSCRIPTS IN TRINITY COLLEGE, DUBLIN.

Sir,—In my last communication I promised you an account of a volume of Wycliffe's tracts, which is preserved in the library of Trinity College, Dublin.

The volume I allude to is a square quarto of 219 leaves of parchment, written (as the character indicates) early in the 15th century.

It was once the property of Sir Robert Cotton, who appears to have given it to Archbishop Ussher, and it now forms a part of the collection of MSS. belonging to that prelate, which was presented to the University of Dublin by Charles II. The first page contains a notice, written on the upper margin, which has misled many of Wycliffe's biographers; and the error appears to have originated with the compiler of the Catalogue\* in the Oxford "*Catalogus librorum Manuscriptorum Angliæ et Hiberniæ*," where the volume before us is thus noticed:—

"814.674. Jo. Wickliffe's Works to the Duke of Lancaster, an. 1368. 4to. Parchment. H. 17."

This has evidently been the foundation of the statement which Lewis makes in the following passage, and for which he quotes no authority:—

"However, by this," [his disputation with a monk against the pope's claims,] "he seems to have been made known to the court, and particularly to the Duke of Lancaster, the king's brother, who was at this time [A.D. 1368] in great favour, and to whom Mr. Wycliffe, two years after, addressed some of his works which he published." †

That the volume of which we are treating contains the works published at that period, (if any such there were,) is an error that could not have been committed by any one who had seen and examined its contents; it is corrected in the present catalogue of the MS. library, drawn up by Dr. Lyon; and Mr. Vaughan, who visited Dublin for the purpose of examining the Wycliffe MSS., has adopted the correction, without, however, making any acknowledgment which would lead us to suppose that he was aware that it was due to Dr. Lyon; but he has himself been led into another error, which, though of minor importance, will require some notice before we proceed to a more particular account of the contents of this curious volume. Referring to the passage above, quoted from Mr. Lewis, he says—

"This statement is made, I presume, on the authority of a notice, prefixed to a volume of the reformer's manuscripts preserved in the library of Trinity College, Dublin, and which I find is attributed to Archbishop Usher." ‡

"By what means so excellent a scholar as Archbishop Usher was misled I know not; but this mistake, with some others, is copied into a printed catalogue of the manuscript library of Trinity College, which lies on the table of the Bodleian, and received without hesitation by Mr. Lewis. It has been adopted by writers without number." §

How this mistake came to be attributed to Archbishop Ussher we learn from the following note, added in the second edition of Mr. Vaughan's book:—

"In examining the volume, I consulted the judgment of Dr. Sadleir, the esteemed librarian of Trinity College, who expressed himself satisfied that the writing was that of the archbishop, but slightly altered from his usual hand by an effort to write well."

This authority was of course deemed sufficient by Mr. Vaughan;

\* The error was copied from the old Catalogue of MSS. in the library of Trinity College.

† Lewis, p. 20, Oxford Edit. 1820.

‡ Vol. i., p. 304, 2d Edit.

§ Page 305.

but the fact is, that the inscription, which has led to so many blunders, is in the hand-writing of Sir Robert Cotton, whose name is written on the lower margin of the same page, in his usual mode of signing himself, "Robert Cotton Bruceus."\* On the upper margin, in a hand of the 15th or 16th century, now nearly obliterated by the faintness of the ink, is written—

"Wiclefe roas a thosand thre hūderyd thre schorr & viij."

Over which, in the bold and legible hand of Sir Robert, are the following words—

"Anno. 1368. Wicklif workes to the Duk of Lancaster."

The date is evidently taken from the older memorandum; but why the volume was inscribed "to the Duk of Lancaster" does not appear. Perhaps the inscription was copied from an old title, not now existing, and the collection may have been transcribed at the cost, or for the use, of that nobleman.

I may now proceed to give a list of the tracts which form this curious collection, and this I shall do as briefly as possible, specifying their titles as given in Rubric in the original MS., the titles given by Lewis from Bale, and their initial words. I shall refer to Mr. Vaughan's list thus,—V. 3., i. e. Vaughan, (Sect. ii. of his 10th Chap., Vol. II.),† No. or Article 3; and to Lewis thus,—L. 83., i. e. Lewis, No. 83, in the Oxford edition.‡ I have mentioned also the folio of the manuscript on which each tract begins.

#### *Title of Tract.*

I. "Attendite a fermento phariseor. quod est ypocrisis." [*De Hypocritarum imposturis.* L. 87, V. 5.] Fol. 1.

II. "How men owen obesche to prelati, drede cures [i. e. curse], and kepe lawe." [*De obediencia prelatorum.* L. 105, V. 6.] Fol. 17.

III. "This is the rule of seynt frau-  
ceis that sueth." [*In regulam Minoritarum.* L. 70, mentioned by Mr. Vaughan as a part of the next.] Fol. 23.

#### *Initial Sentence.*

"Crist comandith to his disciplis, and to alle cristene men to undirstonde and flee the sowr dow of pharisees the wiche is ypocrisie."

"Prelatis sklaundren pore pratis & oth'e cristene mē that thei wolen nougt obesche to here Souereynys, ne dreden curs ne drede ne kepe the lawe, but dispise al thyng that is a genst here likynge."

"The reule and lyuynge of ffirre me-  
nouris is this to kepe the holi gospel of oure lord ihu crist, lyuynge in obediensce with outen ppty & in chastite."

This tract is translated from the Rule of St. Francis, as given by Matth. Paris, and is divided into twelve chapters. (Matth. Paris, Hist. Angl., p. 288. Edit. Watts, Lond. 1684.)

\* See Nichol's Autographs.

† Mr. Vaughan's list has been re-printed, without revision, by Mr. Le Bas, in his Life of Wiclif, published as the first volume of Messrs. Rivington's "Theological Library." In some cases even the typographical errors of the original have been retained.

‡ As I find it is inconvenient to print the character *p*, I have not thought it worth while to preserve it. The reader will take notice that wherever *th* occurs, the original MS. has *p*.

IV. "Here endeth the reule of seynt fraunseis. ¶ and here bigyneth the testament of seynt ffraunseis." [L. 71, V. 12.] Fol. 27.

V. "Here endeth the testament of seynt fraunseis." The observations on it follow without farther title. *Super Testamento Francisci.* L. 71, V. 12.] Fol. 29.

VI. Objections of Friars. This piece begins on Fol. 32, immediately after the last, without break or title, distinguished from it only by an initial letter in Rubric, and "c. p<sup>m</sup>" in the margin. [*De Fratrum requisiis.* L. 72, V. p. 383, No. 5.] Fol. 32.

Published by Dr. James, 4to., Oxford, 1608. This treatise is divided into 50 chapters; the present copy agrees almost verbatim with that printed by Dr. James, but with a more antiquated spelling.

VII. "Here it tellith of prelatiſ." [*De Conseruatione Ecclesiasticorum.* L. 76, and again under the title *De Prelatis et eorum officio.* L. 121, V. 14.] Fol. 54, verso.

"In the name of the fadir & sone & the holi gost Amen. oure lord hath gouen to me ffraunseis to bigynne to do penaunce."

"But here the menours seyn that the pope dischargith hem of this testament, and seith that thei ben nougt holden th'to."

"First freris seyn that here religioun founden of synful men is most pfit than that religioun or ordre the wiche crist hymself made that is bothe god & man."

"That prelatiſ leuen p'chyng of the gospel & ben gostli manquelleris of mennys soulis, & Sathanas transfigurid in to an angl of ligt."

The forty-first chapter of this tract ends at the bottom of fol. 87, d.; the next leaf, fol. 88, has been lost since the volume was paged, and I have no means of determining whether the fragment which remains on fol. 89 is the conclusion of the treatise *De Prelatis*, or of some other; from its last sentence, however, I am inclined to think it is part of the *De Prelatis*, and also that the tract originally consisted of 43 chapters. "Of thise thre and fourti erro's and erresies may men see how euele platis disteynen cristendon, for of hem & non oth'e is this speche, and how thei ben cause of werris," [wars] "& euyll lif in the peple, and of here dampnacōn . . god for his endeles m'cy & mygt amende thise erro's, and oth'e gif it be his wille. Amen." In the 41 chapters which remain of this treatise, a distinct chapter is devoted to each error.

VIII. "Hou anōst and his clerkis feren trewe p'xtis fro p'chyng of cristis gospel bi foure disseytis." [*Speculum de Antichristo.* L. 75, V. 15.] Fol. 89.

"First thei seyn that p'chyng of the gospel makith discencioun and enemytie."

IX. "This is of clerkis possessioneris." [*De clericis possessionariis.* L. 106, V. 7.] Fol. 92.

"Clerkis possessioneris fordon presthod knyghthod & comoneris, for thei taken the ordre of presthod."

This tract is divided into forty chapters.

X. "How the office of curatis is ordeyned of god, in dei nomine, Amen." [*De xxxij. erroribus Curatorum.* L. 78, V. 19.] Fol. 103, verso.

"For the office of curatis is ordeyned of god, & few dō it wel & many ful euyll. th'fore telle we sūme defaute to amēde hē w' goddis help."

This tract, with some omissions, and in what may be called a modern translation, has been printed in a volume of extracts from Wycliffe's writings, forming a part of the series of British Reformers

published by the Religious Tract Society. As the editor has taken considerable liberties with the original, it is not easy to say how far his version of this piece coincides with the Cambridge MS., from which it is professedly taken, but it differs from the Dublin copy in several places, the sense of which has been altogether lost.

XI. "This is for the ordre of prest-hod." [*De clericorum ordinatione*. L. 86, V. 16.] Fol. 116.

"For the office of presthod is ordeyned of god both in the olde lawe and the newe, and many prestis kepen it ful euele."

This tract is divided into twenty-eight chapters.

XII. "How men schulen fynde" [i.e. maintain, support,] "prestis." [*De stipendiis ministrorum*. L. 52, V. 33.] Fol. 124.

"Thinkith wisly ye men that fynden prestis that ye don this almas for goddis loue and helthe of youre soules, & helpe of alle cristene men, and nought for pride of the world to have hem occupied i worldly office and vanite."

This tract occupies not quite two pages; it was overlooked by Dr. Lyon, who compiled the present catalogue of the Dublin MSS., and has not therefore been noticed as existing in the present collection.

XIII. "How praier of goode men helpith myche, & praier of synful men displeith god & harmeth hē silf & other men." [*De precatibus sacris*. L. 90, V. 18.] Fol. 125.

"Oure lord ihu crist techith us to preie euermore: for alle nedful thingis bothe to bodi and soule."

This tract is divided into four chapters, and extends to eleven pages and a half.

But I have already written more than enough for a single letter, although I have not yet exhausted the contents of the volume before us; I defer, therefore, to another opportunity, the continuation of this catalogue. As my principal object is to urge upon your readers the importance of publishing a complete collection of Wycliffe's works, and to assist the researches of those who have access to other libraries, I shall give you a complete list of all the MSS. attributed to the reformer which are preserved in the library of the University of Dublin; and then, if your patience, and that of your readers, be not by that time altogether exhausted, I may perhaps send you some remarks on some of the principal treatises, and on the false views of their contents given by those writers to whom alone the public can refer for information on the doctrines and opinions of our *Doctor Evangelicus*.

I remain, Sir,

Your obedient servant, T.

*Trin. Coll., Dublin.*

P.S. It will perhaps be expected that I should say something in reply to Mr. Vaughan's "challenge," which appeared in juxtaposition with my last letter. (*Brit. Mag.* for April, p. 412.) I confess it did surprise me a little; for although I knew that Mr. V. was a living author, yet, in what I wrote about him, it really never occurred to me that I was speaking of anything but a *book*. I am sincerely sorry if I have expressed myself so as to hurt his feelings, yet I hope I have

said nothing that can be construed into a personal attack. My object is, not to engage in controversy with Mr. V. or any other individual, but simply to draw attention to the actual state of Wycliffe's extant writings. Scattered, imperfect, and mutilated as they are, I do not believe that it is in the power of any one man to obtain such a knowledge of them as would enable him to give a full and satisfactory account of the progress of the reformer's opinions; and Mr. Vaughan's apparent unconsciousness of the difficulties to which I allude, together with the confident tone in which he assumes that his account of the mind and character of Wycliffe ought to be considered as definite and decisive, has had a tendency, I think, to create an erroneous impression as to the real state of the case, and to divert the attention of the public from the great and primary object of collecting and editing the Wycliffe manuscripts. It was necessary, therefore, to my design to examine in the first instance the accuracy of Mr. Vaughan's statements, and his qualifications for the work he professes to have executed. I regret that I have found it impossible to render this examination altogether agreeable to Mr. V., but I have endeavoured to conduct it as fairly as I could; so long, however, as I keep from personalities, I do not admit that Mr. V. has any right to call upon me to give my name. His published work is public property, and the truth of his assertions may be inquired into, I conceive, by any student who takes the trouble of investigating it. Let him answer my objections if they admit of being answered; for the real question is, not who has made them, but whether they have been made upon sufficient grounds.

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#### THE ADAMIC CREATION.

SIR,—The subject of Mr. Winning's letter is one of considerable importance. Many very good persons are offended at the fancied discoveries of modern science, and think that when geologists assert the world to be millions instead of thousands of years old, they approach very near the borders of scepticism. It is therefore desirable to reconcile the phenomena of geology as *closely* as possible with the Mosaic account of the Creation.

Some are satisfied by attributing the different strata, with their fossil remains, to the operation of causes which were in existence between the Adamic creation and the deluge. These causes with the deluge itself they consider as sufficient to account for all the phenomena. Mr. Sharon Turner, in his popular work, favours this opinion, and quotes a fact which certainly would seem to prove that some of the strata are of more rapid formation than is generally supposed;—viz., the discovery of a fossil tree which stands upright, and passes through *fifteen different strata*. But I believe that most of the geologists still consider the formation of the older strata to have been long anterior to the time of Adam.

The general opinion seems to be, that by the six days of the



creation are meant six periods of very long duration—a thousand or a million of years each perhaps. Mr. Winning adopts this theory, and improves upon it. He observes that, “in the first chapter of Genesis, we are told of beasts of the *earth*, of herbs and trees upon the *earth*; in the second, of beasts of the *field*, and plants of the *field* (or cultivated land);” and he accounts for this by supposing, “that early in the sixth period of creation, before the creation of man, the earth was occupied by animals and a vegetation but ill-suited to the comfort of the human race; and that upon the creation of man, there were formed other animals and another vegetation expressly adapted to the last and noblest work of God.” This is an ingenious, and, as far as I know, a novel theory, and the Hebrew words will certainly bear it out. But there are, I think, two objections to it—first, the objection before alluded to, that the sacred text speaks of six *days* only, each of which consisted of a *morning* and an *evening*. We know, indeed, that, with God, “one day is as a thousand years.” Still, to tax an interpretation of scripture is a liberty which should be avoided if possible. The second objection is, that no assignable time is found for the *destruction* of those numerous races of animals whose fossil remains constitute a great part of the entire bulk of many strata. They were not destroyed at the flood, because Noah was commanded to take into the ark, “of *every* thing of all flesh, two of each sort,” with a view to their preservation. What then is become of the megatherium, the mastodon, the ornitho cephalus, and a number of other land animals, both great and small? Not to mention the tribes of sauri, and the countless species of marine productions, of which there are, I believe, as many extinct species as those which still exist. When are we to date the extinction of all this animal race? It is not the gradual wearing out of some few species, but, as it would seem, the total and sudden destruction of a whole population.

May I be allowed to state what appears to me the simplest and most satisfactory solution of the question. It is, I think, to be found in the two first verses of the bible. “In the beginning God created the heaven and the earth.” This amounts to a simple revelation that the material world is not eternal or self-existent, but that it was *originally* (“in the beginning”) created out of nothing, by the power of God. “By faith,” says St. Paul, “we understand that the worlds were framed by the power of God, so that things which are seen were not made of things which do appear.” “And the earth was without form and void, and darkness was upon the face of the deep.” This is usually thought to be a description of the state of this planet *from the time of its creation*, till its adaptation to the use of man. Thus, Milton describes it as—

“a boggy syrtis, neither sea  
Nor good dry land.”

But the words of scripture by no means necessarily bear this construction. They may be limited to the state of the earth *immediately* before the Adamic creation. They admit of the supposition that this

planet may have been peopled and desolated many successive times before it was reduced to the state of darkness and chaos in which it was found when "the Spirit of God moved upon the face of the deep," and this fair earth was fashioned for the abode of intelligent beings, "when the morning stars sang together, and all the sons of God shouted for joy." In this period, then, *between the creation and the chaos*, ages may have rolled more numerous than the mind of man can count; and this period I would make over and grant, without reserve, to geologists as their undisputed property. Here they might roam at their pleasure, "in endless mazes lost;"—here they might have as many revolutions and remodellings of the earth as they please, and make this planet pass through a thousand changes and chances by flood and by fire;—here they might build castles, and pull them down without limitation or hindrance, and what is more, without the slightest fear of violating or tampering with the sacred text. The six days, and all the circumstances of the Adamic creation, would stand just as we find them.

Mr. Winning quotes, from Dr. Nares' works, a passage which appears to him to contain a difficulty:—"I am at a loss," he says, "to understand what the object can have been of his (God's) delivering up this goodly planet to the sole use of a multitude of strange animals, for a great length of time, without any contemporary beings of higher qualities." But I see no reason for concluding that there could have been no intelligent beings, because we find no human fossils. Why should we suppose the human form only capable of intelligence? Is it "a thing incredible" that other creatures, the mammoths for instance, may have been the rational animals of a former creation? or, if this be looked upon as too wild a theory, even for an ante-Adamic geologist, (and it is impossible to expatiate in such fields without some bewilderment of mind,) I confess I do not see the necessity of supposing that there were *any* intelligent beings. Any one who reads the 26th chapter of Paley's *Natural Theology* will, I think, be impressed with the feeling, that this would be "a happy world after all"—quite worthy of the benevolence of God—even though man were blotted out from the catalogue of creatures.

Perhaps we rate our own importance in the scale of creation too high, when we think that all things were made with reference to ourselves. We may be, after all, but an anomaly amongst the works of God, or, if I may so speak, an experiment of the compatibility of a rational soul, and free agency with an organic body. But it is time to stop, or we shall wander into unprofitable speculations. My object is merely to lay before your readers what appears to me a satisfactory mode of reconciling the theories of *all* the geologists with the Mosaic account of creation, without, in the slightest degree, departing from the sacred text.

W. G.

Lichfield, March 11th, 1835.

## PRAYERS AND SERMON.

MR. EDITOR,—How comes it, advanced as we are all supposed to be in knowledge and criticism, that that form of worship which adorns our Zion, of all that have ever been framed\* “the most comprehensive, most exact, and most inoffensive,” to which, when the sacredness of the place is added, nothing but our own endeavours are wanted to make our worship “the beauty of holiness,” that such a form should be so little valued as to be unable *of itself* to attract a congregation? I allude not so much to the sad falling off of national piety, exemplified by the almost total neglect of that pious injunction in our Prayer Books which orders daily prayer to be said, and the people to resort to the church to pray with the minister—some great change must take place in this nation ere this blessed practice is revived—but to as sorrowful a sign of the depreciation of public prayer which cannot muster a decent congregation even on the Lord’s day without the addition of a sermon. My object is not so much to enter on any remarks on the comparative value of prayers and the sermon, which have been already put forward in an able manner in a former Number,† but to bring the subject before the notice of your readers, more especially the clergy, hoping that it may remind them of their duty to do all in their power towards dispelling the dangerous error that prevails on the subject. It will be borne in mind that our church only appoints one sermon on the Sunday, thinking probably with Bishop Mant,‡ “That a greater plenty than this may perhaps turn not to our nourishment, but only create in us a waste and wantonness, and that that appetite in many after a multitude of sermons is no other than that of the Israelites, when, not content with the regular provision of their daily manna, ‘they required meat for their lusts.’”

I fear that there is too much reason for making the application of these words to professing Christians of the present times. The weekly prayers are attended commonly by scarcely a sufficient number of persons to form a congregation, whilst, with the addition of a sermon once or twice a week, they are favoured with a large attendance; and if nothing else was wanting to shew which part of the service is the attraction, the day on which this duty is performed is constantly called “Lecture-day.” As tending in its degree to keep up this undue preference, I cannot but dislike the practice which prevails here and there of the pulpit being always occupied by the rector, and the desk as regularly by the curate. In the metropolis there exists a practice which is, I think, still more prejudicial—I allude to the pampered taste for preaching which is engendered by the *alternate preacher* system. It is not unusual for a chapel to be served by two morning preachers, officiating on alternate Sunday mornings, while the morning prayers, and the whole of the afternoon duty belong to a third, who is frequently spoken of as being “only reader.” This practice has, I think, a two-fold evil—invidious comparisons are formed be-

\* Preface to Comber’s Companion to the Temple.

† British Mag. No. 111.

‡ Mant’s Common Prayer, p. 564.

tween the two preachers, and the church is neglected on the Sunday on which the favourite does not occupy the pulpit. "The reader" *never* takes the place of the preacher in the morning, but is allowed to perform that part of the service in the afternoon, when the church, owing to the caprice of fashion, or the disinclination which prevails to attending afternoon service, is comparatively empty. This again contributes to the bad state of feeling which I have been remarking. The observations of the judicious Hooker,\* on the religious temperament of the times in which he lived, together with the result proceeding therefrom, merit attention. As a means of reviving that attachment† which once existed to public worship, to the inexpressible spiritual advantage of Christians, and to that peculiarly excellent form of worship which distinguishes our church, I would submit to the clergy, with the greatest deference, the expediency of constantly setting before their congregations the precious treasure which they possess in the Liturgy, which they will execute best by shewing that there is not a doctrine essential to christianity which is not therein contained, that doctrine and practice are so intimately blended together that all the benefit derivable from sermons may be equally deduced from her sublime aspirations of piety as contained in the prayers and exhortations, and that nothing is wanting to make it a most "reasonable service." This was the constant practice of the pious rector of Bemerton, whose method‡ in this style of preaching would be highly useful in the present day. Practical illustrations of the Liturgy were generally the burthen of his discourses; and on inquiring if such a practice was of any real efficacy, we find that his two daily services were attended so well that "when the saint's bell rung to prayers some would even leave their ploughs, that they might also offer to God their devotions with him, and would then return back to their plough."

Would to God that a portion of this spirit had fallen on the present age. We may, with the eye of faith, look forward to that glorious

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\* There is crept into the minds of men, at this day, a secret, pernicious, and pestilent conceit, that the greatest perfection of a Christian man doth consist in discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded with just, righteous, and perfect men, their chiefest study was the exercise of piety; their scope was obedience, ours is skill; their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice; they, in the practice of their religion, wearied chiefly their knees and hands, we especially our knees and tongues. We are grown, as in many things else, so in this, to a kind of intemperancy which (only sermons excepted) hath almost brought all other duties of religion out of taste. At least, they are not in that account and reputation which they should be. Now, because men bring all religion in a manner to the only office of hearing sermons, if it chance that they who are thus conceited do embrace any special opinion different from other men, the sermons that relish not that opinion can in no wise please their appetite. Such, therefore, as preach unto them, but hit not the string they look for, are respected as unprofitable, the rest as unlawful, and indeed no ministers, if the faculty of sermons want.—*Hooker*, vol. ii. p. 490.

† We come by troops to the place of assembly, that being bonded as it were together, we may be supplicants enough to besiege God with our prayers; these forces are to him acceptable.—*Tertul. Apolog.* i. 39.

‡ *Mr. G. Herbert's Life in Walton*, vol. ii. p. 65.

time when "they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest;" but the work of prayer and praise will never cease as long as the world endureth, and the latter will only cease then to be renewed in more sublime strains to last throughout eternity. How happy then should we feel in thus having a shadow of good things to come? Having been long of opinion that the subject of this communication is one meriting the most serious attention on behalf of the clergy, I have ventured on the above remarks.

W. B. H.

#### RUBRIC IN COMMUNION SERVICE.

SIR,—In your number for February, there is a letter from your correspondent "B.," on the violation of the rubric in the communion service, in which he alludes to a correspondence which took place through the medium of your Magazine between him and me on this subject last summer.

Now I still contend that we have no rubric to guide us as to the *place* where the exhortation ought to be read. Your correspondent quotes the rubric incorrectly by the interpolation of the word "immediately," which would strengthen his argument that the exhortation ought to be read from the pulpit. By the rubric the minister is directed to read the exhortation after the sermon or homily, but no place is named.

I also still maintain that the rubrics before the Nicene Creed and the exhortation contradict each other; and in this opinion I have just discovered I am borne out by Wheatly. The following are his remarks on the former rubric, quoted in Mant's Prayer Book:—

"But by another rubric, just before the exhortation, this is supposed to be done after the sermon. For there it is ordered, that 'when the minister giveth warning for the celebration of the holy communion, (which he shall always do upon the Sunday or some holy day immediately preceding,) after the sermon or homily ended, he shall read the exhortation following.' The occasion of this difference was the placing of 'this rubric of directions' at the last review before the rubric concerning the sermon or homily. For by all the old Common Prayer Books, immediately after the Nicene Creed the sermon was ordered; and then after that, 'the curate was to declare unto the people whether there were any holy days or fasting days in the week following, and earnestly to exhort them to remember the poor, by reading one or more of the sentences, as he thought most convenient by his discretion.' This was the whole of that rubric then. All the remaining part was added at the Restoration, as was also the rubric above cited just before the exhortation."

From this passage, and the general practice now adopted, it would seem the exhortation includes the warning—that they are, in fact, synonymous terms, and the minister's giving warning, "in whatever form of words he may think fit," is superfluous.

I do not know why your correspondent should repeat that the whole, and not a part only, of the exhortation should be read, since I concluded my letter by remarking I had rather the sermon should be curtailed than the exhortation.

I remain, Sir, yours &c., M. N.

## GEORGE IV. VINDICATED.

SIR,—The debate upon the address in the House of Lords, Feb. 24th, is of inestimable value, by its having ascertained a point of history of the highest importance. This was done by the concurrent testimony of the two opposite parties which had conspired in such a wonderful manner to pass what, by a combination of misnomers, has been called catholic emancipation,—at the very moment when the treasury of *catholic rent* had been drained by the vanity of the self-named liberator making himself *franking* member for Clare, and when he had effected the sure and speedy annihilation of his power, by thus converting his hostilities into a war of *finance*. Let your pages then give perpetuity to the words of the late and the present Lord Chancellor, as they are recorded by the newspapers:—Lord Brougham says, “No doubt it was said that whig leaders were always factious, and looked only to the turning out of a rival party; but he would be bold enough to make this statement, which he had never made before, ‘that he and the late Mr. Huskisson, at 5 o’clock on a Thursday evening—a very remarkable day in the recollection of some present, when they had been dismissed from his majesty’s service, on account of the catholic question—having heard the statement of what was going on at Windsor, purposely communicated to them by a friend, Mr. Huskinson, with disinterestedness and honest love of truth, and steady devotion to that line of policy which he thought it his duty to pursue, got up in his place, he (Lord Brougham) acting in concert with him, and took occasion to avow to parliament, for the purpose of its being known elsewhere, and preventing the dismissal then contemplated, that no power on earth would induce either of them to take office, or be accessory to any arrangement for succeeding those who were about to be expelled on account of the Catholic Bill.”

Lord Lyndhurst followed, and said, “My friends who are present know the accuracy of my statement, which is this,—that we were satisfied the tranquillity of Ireland could not be preserved unless we adopted that measure and changed our policy, and so far from that measure having been brought forward and supported by us, with a view to preserve our places, it must be well known that we hazarded our places by pursuing that course, and that we actually resigned our offices in consequence of the course that was then taken.”

We have now the fullest proof that George IV. was only yielding to dire necessity, when he gave his consent to a measure that set the prime agitator and his tail to legislate for our *protestant* church.

Yours, GERONTODIDASKALOS.

## NEBUCHADNEZZAR.

SIR,—In the history of Nebuchadnezzar, extracted from the “Tareekh i Fibree,” in your last number, page 233-4, is this passage:—

“Buktnusr marched with his army to the Euphrates, and from thence westward to Syria. On his way he made peace with Damishk (Damascus), and took possession of the city. From thence he sent a messenger to Jerusalem, where there was a king

of the descendants of Israel, of the house of David. The king of Jerusalem made peace with Buktnur; and the ambassador, having secured the obedience of the chiefs, returned. When he reached Tibrea, a city in Syria, near Damascus, he heard that the Israelites had revolted. They had complained to their king at Jerusalem, saying, 'Why did you not fight? You have deceived us.' They had taken possession of the government, put the king to death, and prepared for war."

Your correspondent suggests, that the king who was put to death may have been Gedaliah. Allow me to ask whether it may not have been Jehoiakim. We are told, (2 Kings xxiv. 1,) that "In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him." May not this have been the rebellion mentioned by the Oriental historian, and attributed in Sacred History to Jehoiakim, simply as being the head of the nation? Again, Jeremiah (xxii. 18, 19,) prophesied concerning Jehoiakim, "They shall not lament for him, saying, Ah! my brother! or Ah! sister! they shall not lament for him, saying, Ah! lord! or, Ah! his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." And (xxxvi. 30,) "His dead body shall be cast out in the day to the heat, and in the night to the frost." Now we have no Scriptural record whatever of the particulars of the death of Jehoiakim; but the prophecy of Jeremiah would in all probability be literally fulfilled, if he were put to death like the Jewish prince mentioned by the Mahometan writer, by his own subjects.

J. B. L.

*Leigh, March 28th, 1835.*

#### GREEK TEXT OF THE NEW TESTAMENT.

MY DEAR SIR,—As I have taken upon myself to speak for the authorized version and its origin, no act of mine respecting it ought to be done in a corner; I therefore request you to admit the following note, which has been sent to each of the bishops:—

"MY LORD,—In the British Magazine of January last, Mr. Oxlee professes to have there demonstrated what all previous opposers of Stephanus had taken for granted—viz., that he could have no MSS. for the formation of the widely differing texts of all his editions, but those that he took to furnish opposing readings to his folio.

I was bound to examine this pretended proof, and in doing this, in the March Number of the Magazine, it was necessary for me to give nearly a summary of the arguments which I had urged in vindicating 'The Early Parisian Greek Press,' and consequently the received text and the authorized version. I offer, then, no apology for sending a copy of that paper to your lordship, as one of the heads of a church which is thus boldly accused of commanding that, 'what is known and admitted by all to be forgeries and lies,' should be read constantly in her public service 'as the word of God'; and this, not merely by those who have gone out from us,—but, alas! where her foes are they of her own household.

"I am, &c."

As I see Mr. Oxlee has not confined himself, in his second letter, to chastising me for my "*manner*," but has renewed his slanders of Stephanus, I may be obliged to trouble you with some brief notices of them.

Yours, faithfully, FRANCIS HUYSHE.

## HEAVENLY WITNESSES.

SIR,—In sitting down to make a few brief remarks on the criticisms of Dr. Wiseman, as introduced to the notice of your readers by Mr. Huyshe, I find it difficult, as usual, to detach from the other questions that which more immediately relates to the text of the Heavenly Witnesses. The assurance, that the glory of modern criticism consists in taking internal testimony, and in reducing the external to recensions or families, as Bengel calls them, I shall dispatch in a very few words. The internal evidence, as it is commonly called, of the goodness or genuineness of any reading of the sacred text, except it be adequately supported by the external evidence, I hold to be absolutely nothing of itself. By external evidence, I mean, of course, the Greek MSS., the ancient versions, and the comments of the Greek fathers on the readings of the text. Unless an appeal can be made to such vouchers, not only interpolations and insertions, but transpositions and omissions might abound in every chapter of the New Testament, without the chance of being detected. Take, for instance, the context of the Heavenly Witnesses. Throw out both the *seventh* and the *eighth* verses, connect the *sixth* with the *ninth*, and, then, let any one shew me, if he can, from the internal evidence alone, any defect in the argument.

The assertion, that two or three copies of Greek manuscript are often deemed sufficient for readings substituted for those of the received text, is not correct. Such readings are never adopted on the bare authority of two or three MSS. and in defiance of the majority, but on the conjoint authorities of the ancient versions and the fathers; from which it may be clearly proved, that at one time, though not now, the majority of the best MSS. must have contained the proposed readings. It does not follow that we are always to approve of this method of editing the Greek text; but I cannot allow it to pass for a fact, that readings are thus adopted in preference to the received ones, at the mere pleasure and caprice of the editor, and without any regard to higher considerations.

The critical principle laid down by Bishop Pearson, that the agreement of the Greek MSS. is sufficient to determine the reading of the Greek text, is a very just and undeniable principle; no matter whether it may have been always acted upon or not. The church, indeed, has shewn herself infallible neither in the preservation, nor in the interpretation of the sacred scriptures. The correct truth, however; and the verbal accuracy of the written word depend entirely on the tradition of the church; and the existing tradition of the church is nothing else than the external evidence, the actual state of the MSS., whether of the original or of the more ancient translations. If Wetsten, then, or any other modern critic should affirm, that sometimes a reading, not to be found in any one of our present Greek MSS., nor yet fully supported by the traditional evidence of the fathers, and the more ancient versions, ought to be preferred and inserted, instead of the received one, he is not to be listened to for a moment. It is always allowable to choose where there is variety,



but never to alter and forge when there is nothing to suit the taste. Though it should even seem morally certain that the true reading of a passage had wholly disappeared from the MSS., and was retained only in the writings of the fathers, or in some of the more ancient versions, I should still consider it presumptuous in any editor to admit such a reading into the text, when unsupported by manuscript authority. If the existing Greek MSS., in any particular part, have become universally corrupt, all that we can do, either at present or in future, is to prevent them from becoming still further corrupted, either from wantonness or carelessness. But what, let me ask, has this principle of criticism to do either with the suspected honesty of Robert Stephens, or with the contested passage of the Heavenly Witnesses? Does your worthy correspondent seriously mean to contend that Robert Stephens acted up to this sound principle of criticism in admitting the disputed text on the authority either of the majority or of the more valuable portion of his Greek MSS.? If the claim should be conceded, why then, on the very same grounds, the modern editors are perfectly justified in rejecting it, seeing that it is supported neither by the majority nor the choice few of these MSS. The just and loud complaint against the interpolation is, that it can be vindicated on *no* principle of criticism, neither by the authority of the many, nor of the choicest part of the existing Greek MSS., nor yet by the testimony of the fathers, nor by the interpretation of the ancient versions, nor by any kind of traditional evidence or authority whatsoever, that can be brought to bear on the question.

I must now betake myself to the proofs of Dr. Wiseman that the *littora littoribus contraria* ever preserved the words of the apostle un-mutilated, that is, I suppose, the words of the disputed text. It were much to be wished that your correspondent had favoured us with one or two of those incontrovertible proofs. The Magazine to which a reference is made is not likely to be familiar to, nor in the hands of, many of your readers. It should appear, however, from the statements afforded, that Dr. Wiseman believes in the existence of an African recension, and argues that the testimonies in favour of a various reading have not an individual force, independent of the recension or family to which they belong, and that a reading must be decided, not by the number of distinct authorities, but by the weight of the recension which contains it; moreover, that Dr. Wiseman, by his discovery of the *Santa Croce MS.*, has produced a new addition to the combined evidence of the African writers in favour of the disputed verse, as having existed in the recension of the African church; that the first Latin translation was really made in Africa, and consequently the African text, being preserved pure by the writers of that church, ascends to a higher antiquity, not only than the Italian, but than any Greek MS. now in existence.

Before I make a single remark on any of the foregoing positions, I beg to premise a few words on the question of families or recensions. Now, it is very conceivable that in a region where Christian churches were flourishing and increasing under the same form of discipline, and copies of the Scriptures were thus necessarily multiplied, there would

consequently be generated a family likeness in all the copies verbally transcribed, and the greatest number of such copies would possess no more weight and authority than the smallest number. So, on the other hand, in countries where the churches were being reduced to a few, and a smaller number of copies sufficed, the authority of the surviving few would be equal to that of many, but yet not of the whole family or recension, because, if more copies had survived, more discrepancies probably would have been discovered; nor is a whole race or family to be adjudged and determined from the exhibition alone of two or three faces. In his *Prolegomena* to the Four Gospels, Dr. Schultz has distributed the Greek MSS. into two families, the Alexandrine and the Constantinopolitan, and by way of illustration has exhibited a specimen of each from the fifth chapter of St. Mark, containing about thirty examples. But, on comparing with this specimen the text of the *Codex Alexandrinus*, I find, that it contains just as many readings of the one family as it does of the other. The old Syriac version, too, assigned by Dr. Schultz to the Constantinopolitan recension, contains in this very chapter not less than twelve decided readings of the Alexandrine, and only four of the Constantinopolitan family. The Philoxenian version, indeed, has nine readings of the Constantinopolitan family, but yet it contains seven of the Alexandrine, together with one or two more readings which belong to neither family. These and similar results of the trouble which I have occasionally taken to inform myself on this material point, serve to convince me that, in deciding on the merits of any reading of the sacred text, a very little stress ought to be laid on the supposed distinction of the families, and that the testimonies produced ought not only to be weighed, but also numbered in the account.

The opinion that the first Latin version was made not in Italy but in Africa, and there preserved in its pristine purity, is doubtless a grand discovery in modern criticism. The interesting correspondence between Jerome and Augustine, relative to the translation of the Scriptures, and written at the close of the fourth century, plainly demonstrates that neither of those thus eminent fathers could have been aware of so important a fact. In one of his epistles, Augustine declares that the Latin text of the Scriptures, in use in the African churches, was so various and discrepant in the different copies as scarcely to be endurable, and so suspected of being corrupt that every body hesitated either to allege it or to prove anything from it, for fear it should be found quite otherwise in the Greek. In another epistle, he expresses his anxious desire for Jerome's Latin translation of the Septuagint, in order that he might be freed from the so very great ignorance and unskilfulness of the Latin translators, no matter who they might have been, that had previously attempted to do it. He thanks him, moreover, for his new Latin translation of the Gospel, because it was free from fault, and wherever it differed from the one in use could be defended from the original Greek. These testimonies of Augustine do not tell much either for the authority or the integrity of the African recension in the age in which he flourished, and what was generally and notoriously corrupt in the *fourth* or *fifth*, can

scarcely be expected to exist very pure now, in the *nineteenth* century. But Augustine was no SOLOMON, (! Ed.) and that, perhaps, will be thought to account for his strange ignorance of the whole matter.

How Dr. Wiseman may have prosecuted his argument I pretend not to know. Does he profess to have discovered any peculiar marks or signs of the African recension, so as thereby to be able to ascertain whether an old Latin MS. has been originally copied in Africa, and not in Ireland, or in Italy, or in Spain? and does he undertake to shew, from these sure and certain signs, that the MS. in his possession is one of that favoured and special number? If he has actually attempted all this, I should feel highly gratified to be informed in your Magazine how the experiment has been conducted. The assertion that the African recension is older than any Greek MS. now existing, if intended as an argument for the genuineness of the disputed text, is a most absurd and silly allegation. The Latin version, used in the African churches before the time of Jerome, may have existed long before the date of any Greek MS. now in existence, but it does not therefore follow that the *Santa Croce MS.*, supposed to derive its descent from this African recension, is consequently of greater antiquity than any Greek MS. at present existing. If remarks of this sort are to be allowed to pass for arguments, the opponents of the verse may just as well allege that the Syriac version, which never had the passage, is much older than any Latin MS. of the African recension. Nay, they may proceed at once to finish the controversy by truly alleging, that the Greek original of the New Testament is doubtless older than the oldest translation.

The reference to a Greek *MS.* at Venice demands a few words. It appears, then, that in certain marginal annotations in a certain Bible, which once belonged to Angelo Rocca, secretary to the congregation for the correction of the Vulgate, there is to be found inserted a statement to this effect, that the words of the disputed passage, commonly called the text of the Heavenly Witnesses, are by all means to be considered a genuine part of the sacred text; that they are cited by Athanasius, Gregory Nazianzen, Cyril, Cyprian, and Jerome, and are read in a very old Greek *MS.* preserved at Venice. But, before we can attach any importance to this marginal statement, we require some further assurance that the *MS.* referred to was really what it is declared to have been, an ancient and not a modern *MS.*, that it contained the words in the *text* and not in the *margin* only, and that it furnished the *whole* of the passage and not merely a *part* of it. If what is affirmed of the testimony of the Greek *MS.* may be judged of from what is affirmed of the testimonies of the fathers, it must have been all a mistake from beginning to end. The passage, so far from being quoted against the heretics by the long list of fathers here enumerated, is quoted by none of them. The Benedictine editor, Baluze, by referring the reader for satisfaction to Father Simon, clearly indicates what he himself thought of its supposed citation in St. Cyprian. Then, as to the rest, I believe I may safely challenge your correspondent to name any one of their genuine tracts in which the passage under dispute is either cited or alluded to. Dr. Wiseman ought to

have hesitated to print such a tissue of falsehoods without adding, at the same time, a corrective to prevent the simple reader from being led to suppose that in the writings of these fathers there is forthcoming some strong evidence for the verse, whilst, as every scholar cannot but know, there is none in reality. In what the Bishop of Salisbury calls the learned defence of Dr. Hammond, the name of St. Ambrose is also added to the list of those who are falsely reported to have quoted the passage; nor can there exist a doubt that the supposed testimony of such a number of ancient vouchers in its favour remaining uncontradicted for a century or two after the age of Robert Stephens, even by the Socinians themselves, must have had great influence in obtaining for it that undisturbed possession in the Greek Vulgate, which, in despite of all want of evidence, it retains at this day. Indeed, if a fourth part of that testimony could be now produced which was thought to be forthcoming by the divines of the seventeenth century, I myself should feel inclined to admit and defend it. I have the honour to remain, &c., JOHN OXLEY.

Stonegrave, March 17th, 1835.

[ERRATA IN THE LAST LETTER :—For *Schott's* read *Schoth's*; for *adhibit* read *adhibit*; for *negligentia* read *negligenter*; for *cabinet* read *web*.]

#### GAOL CHAPLAINS.—MR. SEYMOUR, &c.

SIR,—I will say nothing of the *liberality* of certain magistrates of Sussex, because I cannot add any thing to what you have so well observed upon that point; but I would ask, Is it wise—is it *consistent with their public duty*, to degrade the chaplains of their gaols? The act for the better discipline of prisons has placed these chaplains on higher ground than they formerly occupied; and, whilst it has greatly increased their labour, it has raised their office to greater importance and respectability; although its importance and utility, I conceive, are not yet fully appreciated, or generally considered. What officer connected with the administration of justice is more likely to check the progress of crime, and thereby protect the property of the community, than he whose energies are all directed to the reformation of the offenders? I would appeal then even to those who, in their estimation of public benefits, cannot raise their minds above the sordid calculation of pounds, shillings, and pence, whether the services of such a person may not, in this point of view, and independently of infinitely higher considerations, be rendered eminently beneficial to the public?

I have long had the honour of acting as chaplain of the gaol of no mean county, where the committee of visiting justices is composed of men of the highest respectability in it. By them I am particularly invited to take a place regularly at their weekly boards, and to give such information as my constant intercourse with the prisoners may enable me to offer, and freely to declare my opinion upon all questions connected with the discipline and good order of the gaol. And not only by them, but by the whole body of the magistrates, I have ever been treated with that attention, kindness, and respect, which men of

liberal education are in the habit of shewing to each other. Now, sir, what is the effect of this kind and liberal conduct? In the first place it renders an office comparatively light, which otherwise would be an intolerable burthen. For, whatever may be Mr. Seymour's surmises upon the subject, I can assure him, from long experience, that the duties of a chaplain of a gaol are at all times severe, and occasionally harassing and distressing beyond all other professional labours,—so much so, that I have never been called upon to attend the wretched criminals who have been condemned to death, without having my health visibly affected, for a time, by the arduous and agitating duty. In the next place the wisdom as well as the kindness of this conduct is most evident; inasmuch as it gives me far greater influence with the prisoners, and all persons connected with the gaol, and thereby renders my services, in every way, much more efficient and useful than they could be were I treated as one held in little or no estimation, and thus degraded in the eyes of those whom I am expected to instruct and direct. Few, however, are fully aware to how large an extent the services of a chaplain may be made available to the public good. Let him, by discreet and honourable conduct, gain the confidence of the prisoners, and it is surprising how ready, nay, glad, many of them will be to communicate to him information of the highest importance to the community. And, although he is bound by honour, and by every other consideration, not to betray the person who confides in him, yet much of the information obtained will refer to others, who have no such claim upon his secrecy. Thus the chaplain becomes better acquainted than any one else with the history of crime in his district. And, although prudence will suggest to him the propriety of not suffering his name to be mixed up with the administration of justice, yet various opportunities will present themselves by which he may interpose checks to the progress of crime. I could mention cases where such checks *have been interposed*, and the property of no inconsiderable districts protected, to an amount which renders the chaplain's stipend of small consideration. I am almost ashamed to advert to these inferior services; because there are high and holy duties more peculiarly belonging to his office, which make them appear as nothing—duties that every charitable Christian would wish to be performed, though no advantage were derived from them but to the unhappy culprits, for whose benefit they are primarily provided. But if influential men will endeavour to thrust down the chaplains of gaols to the very lowest place in their profession, and will confine their arguments to mere pecuniary considerations, it may surely be permitted to these humble labourers in the vineyard to remind such gentlemen, that the chaplain who diligently performs his duty neither eats the public bread in idleness, nor is an unprofitable servant, but that, so far as even worldly calculations go, he gives much more than he receives.

In a field so wide and unexplored as the terra incognita of prison discipline, I should be tempted to expatiate, did not the length to which I have already extended my remarks warn me not to tire your patience. I would also suggest to the Sussex magistrates the reasonableness of

allowing ~~some~~ innocent or useful professional employment, moderately pursued, to refresh the tired energies and jaded spirits of one whose skill and labour are devoted to the cultivation of the most stubborn and barren soil. May not a garden of useful herbs and pleasant plants be granted to the solace of so laborious an husbandman?

A CHAPLAIN TO A COUNTY-GAOL.

#### SCHISMATICS.

REV. SIR,—Few things seem more important to the well-being of the church, than that churchmen should understand its real position with regard to the state, to the schismatical and heretical bodies in this country, the foreign churches, &c. I have often, therefore, regretted that my want of familiarity with the writings of the fathers, and the other purer sources of Christian antiquity, prevents my being able to solve many questions connected with this subject.

I have at this moment been led into these thoughts by reading the letter of the "Scottish Catholic Deacon," in your February number. Surely, Mr. Editor, the writer does not speak the doctrine of the church, when he denies the southern churches to be catholic churches! Would he maintain that there are in the world none such, save those of England, Scotland, Ireland, Sweden, and North America? Yet several of his own arguments apply to the Greek, and other churches, no less than the Latin. Does not the question deserve to be carefully sifted? If I may venture to give an opinion, the position, that there never can exist a schism between two parts of the catholic church, is one which should not be assumed, as I think it is by your correspondent. That such a state of things is lamentable and sinful, and that the labours and prayers of all Christian men should be united to put an end to it, I deeply feel; but may not the churches between which it exists be still part of the catholic church? If not, I think it will not be difficult to shew, that at some periods of history there has been no catholic church on earth. For example, the church of Antioch was divided by a disgraceful schism for very many years, in consequence of the troubles introduced by the Arians;\* meanwhile the churches of Alexandria, Cyprus, and the west remained in communion with one party, those of the east recognising the other. Now, sir, the true church of Antioch (whichever it was) was denied by a large part of Christendom, which thereby, according to your correspondent, ceased to be catholic. But, moreover, the remaining churches, according to your correspondent, by communicating with these schismatics, became themselves schismatical, and therefore there were then no catholics in the world. The same might be shewn of some late periods.

I have not written this from any slight sense of the evils produced by the separations among the modern Christian churches. Alas! it is one of the worst signs of the times, that churchmen should think it a light thing that when they leave their own land, in scarcely any

\* See Newman's Arians, page 366.

country are they received as brethren. The freemason is a freemason all the world over, but the churchman, living in the peace and communion of the church, crosses a river, or a sea, and finds himself recognised by none; he may be a priest, perhaps a deacon, but he is refused even lay communion, and, if a layman, he is altogether debarred (in the heart of a Christian land) from all Christian privileges. This lamentable state of things, which arose chiefly from the fault of the pope, but was in a great degree owing to the crimes of the lustful and ambitious princes who polluted the reformation, is viewed, I fear, almost with indifference, in the present day; but if it please God that the church ever "reign again as in her youth," that indifference will seem incredible. Surely it is a subject so serious, that none could blame our rulers if special days were appointed to deprecate, by fasting and prayer, the wrath of God upon us, and to seek for the restoration of peace.\*

I am, Rev. Sir, &c., W. D.

#### LITERARY INSTITUTIONS.

SIR,—Believing, as I do, that much beneficial communication might ensue were the localities of the various literary and scientific institutions in the different counties of England published, you will perhaps allow the columns of your Magazine to be made the medium of such information. Should this notice, therefore, meet the eye of any of your readers, (and I should hope the clerical portion are all, without exception, attached to these pursuits, as a part and parcel, I may almost say, of their profession,) who can give a brief account of any such establishments, stating their peculiar features, and particularly whether they have local museums of public access annexed, with the address of the secretaries or any other superintendents, they would confer a favour if they would send you their details for insertion.

PHILOSOPHIA.

#### PARISH SHOP.

SIR,—I beg leave to send you an annual summary of a mode of administering substantial relief to about 120 of the most respectable poor persons in my own parish and neighbourhood. Of the many plans I have at various times tried, this, I can say without hesitation, is the only one that has answered in every respect, without a single drawback to cast a doubt upon its efficacy. I know that it is a more usual, may I use the term, more fashionable, mode of effecting a similar benefit, to resort to penny collections, and I was accordingly assured when I began my plan that it would never answer, that the people I proposed to benefit were either too poor or too improvident to advance their money in a single payment, and that unless I adopted the favourite penny machinery system, my labour would be lost. Now, however highly this same penny system is estimated, I cannot per-

\* The Scottish Catholic Deacon's (now Priest's) letter in the next number will partly answer these questions.—ED.

swade myself that it has not some serious counterbalancing objections. In the first place, it costs time; I speak from experience; I see many excellent friends, who either spend hours in sitting in the receipt of custom, or in going from house to house collecting their tribute money, and recording it in the pages of their C<sup>r</sup>. and D<sup>r</sup>. columns. In the second place, I think it a better moral lesson for the poor to learn that they should be themselves the savers, and thus acquire habits of resisting temptation. The advantage gained is thereby twofold. I may again be told, as I have been repeatedly, that the poor cannot save; and certainly had I yielded to this impression after a year's experience, I should have retired from the field under the same delusion. But, even in that short period, I perceived symptoms favourable to my views, and I persevered long enough, fortunately, to verify my most sanguine expectations.

My plan is this:—*Every* morning throughout the year, except when occasionally absent, and that very absence, I may observe, produces a moral effect, associating as it does the parishioners with the obvious advantage of a resident clergyman administering to their necessities, my shop is open to all who come *before* the church clock strikes nine. By this means, I again am a considerable saver of time. Many, I know, set apart a particular day, or meet at a particular place, which is an additional expenditure of that valuable commodity, sometimes, as I have ascertained, to the amount of about ten or twenty per cent. on their day's occupation, but by this constant attendance, the daily applicants rarely average more than two or three, and it seldom occurs that more than ten minutes, usually not much above five, are spent in settling with my purchasers; a minute portion which is scarcely perceptible, and which at that particular time of the day could not well be spent in any other more profitable manner. I *commenced business* in 1827; the result of that year's proceedings was as follows:—

	£	s.	d.
Bought at .....	17	9	4
Sold at .....	11	8	10
<hr/>			
Gain to purchasers .....	6	5	6

Through each successive year the respective sums increased—to what extent, you will at once see by a glance at the inclosed paper.\*

\* As the rector's object is to assist the deserving and industrious poorer persons belonging to, or connected with the ———, he continues to sell, at two-thirds of their cost price, the undermentioned articles; but as he wishes further very particularly to encourage sobriety and respect for the sabbath, it is expected that none apply in whose families there are members given to drinking, or who neglect to attend public worship.

In the course of the year 1834, the following articles were disposed of,—costing £181 7s. 2d., sold at £121 5s. 2d., leaving a gain to the purchasers of £60 2s.:—

Blankets.....	10½ pair	Gingham .....	251½ yards
Blue Linen .....	95½ yards	Linzee .....	19½ yards
Calico .....	1366½ yards	Sheeting.....	288 yards
Check .....	130½ yards	Shirting .....	824½ yards
Cloak Cloth .....	10½ yards	Shoes .....	16 pair
Cotton Cord .....	242½ yards	Stockings .....	21 pair
Flannel .....	404½ yards	Worsted .....	219 lbs. 10oz.



My people have learned to save for themselves; I have not to run about collecting their pence, or sit at home for the purpose of receiving and entering their contributions; the purchasers are so well aware of their savings in time and money,—in the former by not being compelled to go to the neighbouring town, and the latter by getting all they require at two-thirds of the cost price,—that the habit of laying by is now become familiar to them, and as the benefit they receive is further contingent on their steadiness, sobriety, and attention to their religious duties, I have reason to believe that I am laying the foundation for a generation, in every sense of the word, reformed and civilized.

P. Q.

### CLOTHING CLUBS.

SIR,—I have read with great attention and interest the communications of your two correspondents on the subject of "Clothing Clubs;" and as I am convinced one common cause prompts both writers, (namely, the earnest wish to benefit the lower classes,) it is interesting to see how admirably each writer advocates his own view of the question.

I have been anxiously watching, in the hope that some further communication might have appeared from the pen of one of these able writers, touching on one subject in these valuable institutions which my own experience in a club which I have now formed for some time (and also some surrounding ones in the neighbourhood,) makes me feel a very essential one,—I mean the manner in which the money is laid out at the end of the year.

It is a very usual practice, (to save trouble to the treasurer, and also from the idea that the poor would please themselves better in their purchases,) to make out tickets for each individual, on which they put down the amount of money due to each member, allowing them to take that to some appointed shop, which has directions to let them select articles to such an amount as their tickets name. Various are the disadvantages to the poor people of this system. To the treasurer and conductors of the club, I allow, it holds out every temptation; but as I am convinced no persons ever undertook to establish a "clothing club" without first allowing every indolent and selfish feeling to be entirely superseded by the one sole idea and wish—that of benefiting their poor parishioners,—I am certain those who have adopted the plan of tickets will pardon me for pointing out to them the disadvantages of this system. Were it not that I feel I should be trespassing too much on your valuable pages, which would otherwise be filled by much abler hands, I would detail many facts that have fallen under my own cognizance, in confirmation of my own experience and opinion. Where country villages have what is called a "general shop," by way of encouragement to that, the tickets are generally given to be laid out there. Now we all know the very inferior articles that are sold at these village shops, and those for the highest prices at which you can purchase the best articles of the same description at large town shops. Of course, therefore, here is one great deduction in

the value of the goods the poor people purchase; and how much further would their money go if differently laid out? In confirmation of this I must here be allowed to mention what occurred to an intimate friend of mine, a clergyman in a neighbouring county, who had with much attention and assiduity established a "Clothing Club," and adopted the ticket plan of disposing of the money. But this was only for the *first* year. Finding the goods that had been sold the poor people were of a very indifferent quality, and very dear, and that the shopkeeper had thereby been making an *unreasonable profit*, my friend determined the next year to purchase the goods himself, at the large shops, and have them sent up to a room in the village appointed for that purpose, for a day of sale, attended by my friend and his family. This plan appeared to give the poor people such an increase of satisfaction as was very gratifying to my friend to hear them express, "how *much* further their money had gone that year." This made him anticipate an increase of members at the opening of the club; but, to his astonishment and mortification, many made excuses that they could not renew their payments, at the same time expressing great regret for it, but would assign no reason until much urged, when they confessed, that the shopkeeper had been so piqued by the expenditure of the club money being withdrawn from him, that, in consequence, he refused to let them have a single article of shop goods without bringing their money in their hands, which they could not always do. Far be it from me to advocate the running up a score—it is a ruinous plan to every class. But this fact alone is an indisputable proof of the unreasonable profit made by the tradesman on this plan; and all who have had much intercourse with the lower classes must know that some weeks, from various causes, they are enabled to pay the arrears of a former one, if allowed a week's credit. Another conviction of the disadvantages of the ticket plan occurred to my own family. The system I have followed from the first of my establishing my club, (and which experience allows me to recommend,) has been the purchasing and selecting the goods myself, at the wholesale price, and by whole pieces, at such times throughout the year when opportunity offered any articles useful to the club at a *particularly cheap price*. One day in the year, (generally in the month of November,) I open shop at my own house, under the superintendence of the females of my family. By this mode, the members of the club have every advantage; the best articles are selected for them, at the lowest prices, during the course of the year. And in retail quantities, they make *their* purchases at *wholesale prices*; also having the advantage of any extra measure in the pieces of goods.

The circumstance I allude to as occurring to my own family was, that at a large linen draper's shop that we had dealt with for ourselves for years, when my wife and daughters went to select a large assortment of *whole* pieces of goods of various kinds, (choosing them from a great number,) the master of the shop asked "if he might take the liberty of suggesting to them a plan that, perhaps, they were not aware of, and that would save them infinite trouble," for, he said, "they knew not what they undertook, in opening shop and selling to the poor people

*themselves.*" My wife said she "*was aware it was done in some places, but we did not wish to follow it.*" The extreme chagrin and disappointment depicted in the countenance of the tradesman at this reply made my wife and daughters still *better* satisfied with our own plan, as being of greater benefit to the poor. And when we recollect that it is always the *inferior* pieces of goods that are in cut on the counter for retail customers, and, I fear, particularly for the poor people, and that from *these* the amount of *their* tickets would be given, we can easily see from what source arose the tradesman's disappointment. Another reason why I disapprove the plan is, the very thing that appeared to give satisfaction to a zealous young clergyman in my neighbourhood, who had given tickets to the members of his club—"that he was pleased to see how *many* different *small* articles they had purchased with the amount of their ticket." Now, it appears to me, that one of the great advantages of "clothing clubs" is the enabling the poor people, by the *accumulation* of their money, to purchase those *large* articles either of clothing, sheets or blankets, for which they could not advance a sufficient sum at *once*. If, therefore, they are allowed to flitter it away in *numerous small* articles, here is, in my opinion, one of the greatest advantages of these valuable Institutions at once done away with. By purchasing *for* them, though they have a *choice*, yet only such articles are brought before them as it would be *judicious* for them to purchase; and we all know, when left to themselves, how very injudicious the poor people often are in the laying out of their money.

My daughters have lately adopted a plan that appears to have given great *additional* satisfaction to the members of the club, particularly to the juniors. As, after they have made their large purchases, there are generally some smaller sums they wish to lay out to make up their money in small articles, for that purpose my daughters have, at various times in the course of the spring and summer, purchased large lots of remnants of prints at *very reduced prices*, cut them out to the best advantage in frocks of various sizes, pinafores and aprons, and under their superintendence have had them made up at their schools: by this means furnishing their children with work, who would otherwise sit idle, and also teaching them to make their own clothes. And it likewise makes the purchase afterwards at a very easy rate. They also have a large quantity of shirts made on the same plan, ready for the day of sale. We have found this system a great motive of *emulation* and *industry* in the schools. The children feel a laudable pride in having their work exhibited and purchased on the day of sale and the purchasers find it a most advantageous way of laying out their small sums, as they have the article at the cost *price of the print*, all the little extras to complete them being furnished by my daughters, as an encouragement to the plan. I must apologize for trespassing so far in your valuable pages, and will only add, that if any of your readers can suggest any improvements on the plan, they will be gratefully adopted by

Sir, your obedient servant, F. W. C.

## LADY HEWLEY'S CHARITY.

SIR,—On reviewing the arguments of the present claimants of Lady Hewley's Charity, I cannot help being struck at their ready assumption of a fact which none but themselves, perhaps, would so readily concede. Mr. Cooper, the advocate for the Unitarians, at p. 5 of his speech, speaks thus—"No one alleges that ministers of the church of England were intended. It is admitted on all hands, the information states, the witnesses of the relators prove, that by 'poor and godly preachers' was intended dissenters from the established church. *But the instruments creating this charity do not point out, in express terms, any particular sect or class*; and it will, as it appears to me, be requisite to consider what were the sects or classes of dissenters prevalent in England at the time when the charity was founded, &c." That the persons who filed the information, being dissenters, should admit that the church of England has no claims, that they should in 1834 bring forward witnesses to prove the intentions of Lady Hewley, who died in 1710, is not very surprising; but the degree of credibility to be attached to such admissions is another thing, upon which I intend to offer a few remarks.

In Thoresby's Diary there are some interesting remarks upon this charity, which, as they do not appear to have attracted notice, I shall here transcribe:—

"Evening [June 26, 1702] visited Mr. Hodgson, the good old Lady Hewley's chaplain, who has now actually endowed her lately-erected Hospital with £60 per annum, for ten widows."

"[Oct. 20, 1710.] Made a visit or two to Mr. Norton and Mr. Hodgson, the charitable and pious Lady Hewley's chaplain, to obtain an account of her benefactions, which see elsewhere." [This account, unfortunately, cannot now be found in the Diary.]

"[June 18, 1711.] I visited Dr. Colton [a presbyterian divine, of whom see vol. i. p. 245.] about the late pious Lady Hewley's benefactions; was sorry to hear that there are endeavours to frustrate them, and Chancery suits commenced already."

Now it appears from these and other remarks, that Lady Hewley's chaplains were presbyterians, and intimate with Thoresby; which is a sufficient proof that they were mild and moderate men. For Thoresby, after conforming to the church of England, was extremely persecuted by the dissenters in and about Leeds, as were all the conformists of those times. See the same diary, vol. i. p. 201, 312, 313, 318, 323, 324, 434. Nor is it likely that a man of Thoresby's mildness and piety, and who generally comments upon the exclusive spirit of party, would have spoken so highly as he does of this charity if it had been restricted to any particular religious class. This is further confirmed by some remarks of Mr. Hunter, the Yorkshire antiquary, in his pamphlet,\* written expressly to support the claims of the Unitarians, and whose researches in this part of history makes him a very competent witness. He tells us that Lady Hewley was in the habit of assisting poor clergymen of the established church,—that she left a legacy for a public charity, of which all the partakers must needs be of the church

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\* Unfortunately, I have not this pamphlet by me, nor do I know where to get it in Oxford.

of England. It might be expected then, that her charity would not be restricted to any particular sect of Christians, nor was it, if we may judge from the terms of the legacy itself, which appears to state nothing more, than that this charity was created for the benefit "of poor and godly preachers, for the time being, of Christ's holy gospel, and of poor and godly widows of such preachers, and for the encouragement and promoting of the preaching of Christ's holy gospel in poor places, and for exhibitions for educating young men designed for the ministry of Christ's holy gospel, and for relieving godly persons in distress, and a preference is given to objects resident in Yorkshire and in the northern counties."

The question then is, who are these poor and godly persons? To solve which I shall again refer to Mr. Cooper's words, p. 19.—"The foundation instruments affording little internal evidence, inquiry has naturally been made to what class Lady Hewley and the original trustees belonged. Now, it is remarkable, that upon this point the information is silent. The fact, however, is put beyond a doubt, by the evidence of the relator's own witnesses, that Lady Hewley was a presbyterian, and that the original trustees were presbyterians."\* He then proceeds to state that the injunction requires that the alms-people should be able to repeat the Lord's Prayer, the Apostles' Creed, and the Decalogue. At p. 23, he says, "Indeed, it is not a little remarkable, and certainly is not a circumstance very favourable to the narrow and sectarian view taken of this case by the relators, that the alms-people are not only *not required to belong to any particular class of dissenters, but they need not be dissenters at all; the comprehensive benevolence of the founders required only that they should be piously disposed, and of the protestant religion, and should on the Lord's day repair to 'some religious assembly of the protestant religion.'*" But the rules enjoin, as a qualification for admission into the hospital, that the alms-people should be able to repeat Bowles' catechism."

Now Lady Hewley's fixing upon Bowles' catechism, instead of that of the Assembly of Divines, is somewhat remarkable, especially when it is remembered that Bowles was a very active instrument in the restoration of Charles II. and was very intimate with Stillingfleet and Tillotson, and it is questionable, at least, whether he would not have conformed had he outlived Bartholomew's-day. By her fixing upon Bowles' catechism, it appears that Lady H. did not intend to restrict her charity to the dissenters; for the objection that she rather fixed upon this as in more general use among the people of Yorkshire is but of little weight, when it is remembered that Philip Lord Wharton, in his charity instituted for natives of Yorkshire, and at this time, requires all those who are partakers of his charity to learn the Assembly's catechism.

It is further to be noticed that Lady H. gives a preference to the northern counties. Now, in her time, I believe, there was no regular chapel of *Calvinistic Independents* either at York or Leeds, much less in the northern counties; nor can that party shew that, during her lifetime she extended her charity towards them. And when it is further

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\* And see Thoresby, as quoted above: the same thing is stated by Drake, in his *History of York*. Published 1736.

considered that about this time there were great animosities between the Presbyterians and Independents, such a circumstance is still less likely; though, in conformity with the more liberal sentiments of some of the wiser Presbyterians, she might desire to unite the dissenters and the establishment. And this view is confirmed by her further requiring that the alms-people should learn the Apostles' Creed: *which never was, nor ever is used* by the class of dissenters who call themselves Independents. The declarations of Owen and the chief writers among them against all written form of prayer must have been known to Lady Hewley, as they are known to every one at this day; and it can hardly be thought that she should have fixed upon the Apostles' Creed to be learned by her alms-people had she intended to have confined her charity to the dissenters. But her fixing upon neutral forms, (if I may so term them,) or rather upon those always held by the church of England,\* is to my mind a sufficient proof that she intended her charity for them equally with the Presbyterians, who are to be distinguished from their brethren, the Independents, in the admission and use of these four.

If, indeed, any thing was further requisite to shew that Lady Hewley intended her charity for all sects and denominations of Christians who use these four forms, it might be found in the fact, that Richard Baxter would have made *the Creed, Lord's Prayer, and Decalogue* the tests for toleration and Christian union. See Wordsworth, E. b. vi. p. 581.

And, lastly, whatever may be the value of these presumptive proofs, drawn from external circumstances, let it be asked, would a person who intended to found a charity exclusively for dissenters, fix upon such tests and forms of prayers which, though admitted, were not used among other dissenters, especially when those dissenters had a catechism of their own, where a passage in that creed which they generally reject is explained their own way, and which was in use, as a test, among the partakers of a charity founded in the same place and at the same time with this of Lady Hewley?†

I remain, sir, yours, &c., J. B.

#### DUTIES OF THE RICH.

SIR,—The principles on which society is to be tied together are not abstruse nor remote for those who believe in a God, and that his Pro-

\* The same which are singled out to be learned by heart by her members previous to confirmation.

† SIR,—In my letter to you, I forgot to notice a circumstance, to which, perhaps, you may find opportunity to allude; which is—that Sir John Hewley must have been a member of the church of England, since he served as a Burgess in parliament in the latter part of the reign of Charles II. It is not, therefore, probable that his widow, when instituting a charity for general benefit, would have intended to exclude those of the same religion with her husband. Both Sir John and his widow have inscriptions erected to their memory in St. Saviour's church, at York. Perhaps some of your correspondents can inform me whether they are buried there, and what is the tenor of the inscriptions.

J. B.

vidence governs the world ; for they know where to look for these principles. There will always be *rich* and *poor* in the land ; and if society is to exist in peace, the rich must give aid, support, advice, kindness, and protection to the poor—must give this **THEMSELVES**—must be known to feel the interest which would induce them to give it, and to have a knowledge of the wants and circumstances under which it is required. The poor, in return, must give reverence, gratitude, obedience, and love. On these terms they must meet, and they must live in the sight of one another. God has so ordered it, because thus, and thus only, the evils, physical and spiritual, of each condition can be remedied. The rich cannot then become simply luxurious, and selfish, and hard-hearted, for love does its blessed work on the patron and the giver, even more than on the client and the receiver. The poor cannot become sullen and envious, because their heart is melted by the constant sense of protection and kindness. But that this system may be well compact, there must be in the higher class the qualities which fit them for command. It is not the question, whether they know to what class such a butterfly, or plant, or stone belongs, or what are the strata of this or that section of a county, but whether they remember that the virtues of the rich and the great are *faith, truth, probity, honour, loyalty, unshaken firmness, and unshaken courage in defending what they believe to be true and precious* ; and whether they are educated in the noble and lofty school which alone can instil such qualities. They mistake fearfully who think that it does not want a very peculiar training to secure these qualities, and that they can exist in equal perfection in all the ranks of life. Each has its own peculiar virtues and excellences, but they are of very different kinds. It is by each existing in its own proper sphere, according to the wise ordination of Providence, by the *head* discharging the office of the head as it ought, the *arm* of the arm, and the *foot* of the foot, that the whole body, social as well as physical, exhibits all its full excellence, and exerts all its full powers. Where this disposition of things is subverted, as it is now ; where the qualities which ought to distinguish each class are scoffed at, nothing but evil and confusion will arise. If the higher orders, instead of fitting themselves to command, to guide, and to protect, instead of exhibiting the self-denial and self-devotion which are necessary to enable them to do so, profess, in the sickening cant of liberalism, that there ought to be no distinction of *higher* and *lower*, that even the terms are offensive, and that it is the duty of all to endeavour that all should be brought to the same level, and educated so as to attain the same powers, and act on the same views, and that the peer and the peasant should descend into the common arena of promoting general utility, by the direction of their endeavours to the promotion of science and useful knowledge, the folly and the wickedness of such declarations are about on a par. The folly, indeed, is enormous. These thoughtless people would reverse the decrees of Providence, and when He has ordered that, for happiness, there shall be a powerful head to think, and a vigorous arm to execute, they say that all the parts of the body shall be mixed and mashed up together—and that in every atom of “the puddle of their compound” there shall be head and

hand, and arm and foot alike. But their wickedness is as great as their folly. For the real history of all this is, that they cannot and will not make the sacrifices which are necessary, if they could see the truth, to keep themselves in their places. When they should give all their thoughts and many, very many, of their thousands to promote the spiritual and moral life, and the physical comforts of these people, it is far easier to give half an hour's idle prating, and five guineas to a mechanics' institute, and five guineas more to a clothing club, and so on.

But let them be assured that God is not so mocked—that rank and fortune, and riches are not given, except as solemn trusts—and that if in idleness, and luxury, and sloth they desert their station, if they neglect to give their dependents all that moral and religious training which they expect and demand at their hands, all that training of their affections which kindness, and direction, and guidance give, and then hope to patch up these deficiencies by a mean and mischievous flattery of those to whom flattery is ruin, by a pandering to the worst passions of man, by telling those who were born to obey and to be happy in obedience, that they are worthy and able to command, that they are wise and good, and becoming every day models of wisdom by means of Mechanics' Institutes and Penny Magazines, verily they will have their reward! Let them look to it, and soon; and let them be assured that He who made night follow day, and day follow night, and has appointed certain other consequents to certain other antecedents, has also made it an invariable rule of *His* world, that “Whatsoever a man soweth, that he shall reap.” They who think that riches were given them to enjoy—dependents to be shaken off without trouble—defrauded of real light and guidance and love, because those things are troublesome to give, and misled by the false light of increased knowledge, and increased political power, and increased consequence—fatal gifts to the giver and receiver alike—they will reap what they are sowing. They are sowing the wind. Do they think that the *whirlwind* is a harvest which will give them a joyous harvest-home?

In another letter I wish to shew how these principles bear on the awful state of *Religious Destitution* of our great cities, and of the indispensable duty of the noble and the rich to remedy this fearful evil.

I am, &c. &c. J.

#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS FROM THE SECOND ATTACK OF MR. OXLEE.\*

MY DEAR SIR,—MR. OXLEE very properly entitles his paper “*Stephens's Text*,” for although he was to have made it a discussion “on the manner in which the argument had been conducted,” it really is a more violent and viru-

\* The Editor thinks it right to state, that the ensuing sheet is printed at Mr. Huyshe's expense; that the readers of the Magazine are therefore indebted to him for this addition to the number; and that the Editor himself in no way interferes between Mr. Huyshe and Mr. Oxlee.



lent repetition of his slanders on Stephanus. To sweep away the vindication of him and his text, Mr. O. begins with what he states as its hypothesis,—“two sets of Greek MSS.”—This was what Crito thought fit to ascribe to the Specimen, p. 391, 393; and Mr. Oxlee adopted from him (to the Bishop of Salisbury, p. 118)—“the hypothesis of this Specimen is to assign to Robert Stephens two sets of MSS., sixteen from which he published his first and second edition of the Greek Testament, and then other fifteen afterwards procured for his third, or folio edition, the various readings of which only were given in the margin.” As the vindication more than once protests, in strong terms, against this “monstrous fiction;” as Mr. O. himself gave the real theory, as far as the O mirificam was concerned, p. 61, from vol. iii. p. 285, and he had argued there against the real theory—viz., that the MSS. taken, first and last, for furnishing various readings, were a selection out of the whole stock that was acquired after Henry’s three years’ exertions in Italy, there are persons who might have imagined that such a scheme, for getting rid of Stephanus’s text, would have been abandoned. As Mr. O., however, has judged that it could not be dispensed with, I accept with thankfulness his declaration, that the “British Magazine” does not contain “any arguments that Mr. Huyshe has collected in support of such an hypothesis;” nor can any one say “what they are,—where each is to be found fully stated and corroborated.” I can rest under this charge, as well as that of the Specimen appearing “the production of the most addled brain” (Letters p. 117) to a critic who reads it under such an impression. Mr. O. “cannot but consider the whole scheme as a futile attempt to draw the reader into a belief that there still exists some forthcoming evidence for the disputed passage.” I am curious to know what the reader thinks of it, as concocted by Crito, and eagerly adopted by Mr. Oxlee, by the “Monthly Repository,” and by Mr. Orme.

In p. 298, Mr. O. says, “—— that the Docti et Prudentes were actuated by envy, rivalry, or selfish motives of any kind, is a surmise which has nothing to support it.” This part of the charge was given in their own words. Their object was “omnino emergere ex ista nebula typographica, in qua fere versari solent, qui hujus disciplinæ sunt aut plane expertes aut non satis gnari.” (Semler, Pref. Wets. viii.) But there was another cause assigned for the conspiracy against Stephanus, which Mr. O. thinks proper to leave unnoticed—namely, their determination to explode a certain hated text. This has affected, perhaps, more than the other. It was avowed by a great critic, more than a century ago, “J’assure qu’il n’est dans aucun des MSS. dont Ro. Estienne s’est servi;” and the beginning of the present attack, at p. 60, shews us pretty plainly, that to it alone we must attribute all its virulence.

We are immediately assured, that “the unanimity of their censure” is “expressly bottomed on grave and solid arguments, which cannot be controverted.” This alone might serve to satisfy the reader of the disposition with which one of the Docti et Prudentes comes to the inquiry. I have everywhere asserted, in the most decided manner, that they have never attempted to produce the shadow of an argument to shew that Stephanus did not follow his MSS. to a letter; and if any could have been found or invented, I think that after the Specimen had been published, the Brit. Crit. Theol. Quart. No. vii. p. 7, would not have thought their “reader’s patience and their own” so ill bestowed in producing them. The Docti et Prudentes have followed the plan of Griesbach. As Mr. O. had been distinctly told,—Mr. Porson himself, speaking of his first edition, says, p. 58, Mr. Griesbach took this point for granted. “Yes, I have always admired the singular tact with which they assume their “Quindecim tantum”—“fifteen or sixteen MSS.,” taking it “for granted,” that if the man added in his margin opposing readings to his text of 1550, he must take those very documents, and those only, from which not merely the text of that edition had been collected, but the widely different text that he had published four years before. But Mr. O., as we have seen, undertook, p. 61, to demonstrate, that the cited MSS. in any place could not

be a *selection*, but must be the whole of what the man had for his text there; and thereby, in fact, admitted, that the deduction from this critical axiom of theirs was not to be depended upon; so that their censure, up to that time, was not "bottomed on grave and solid arguments, which could not be confuted." This had been previously admitted in effect by Griesbach, in his second edition, and by his followers, when they resorted to Morin's scheme of making insertions in Stephanus's words, and thus producing their "*glaring evidence*." But I do not see that Mr. O. undertakes to shew that they had a right thus to add the word "*my*" where he says *all*, and to add the word "*all*" where he says *my*; so as to make him *confess ingenuously* "*all my MSS.*" are against my text. I take the liberty, therefore, to say, Bring forth your strong reasons. I know the effect of these *magic words*, as Mr. Porson would call them,—"*grave and solid arguments, which cannot be refuted*;" but I want to "*know, not the speech of them which are puffed up, but the power*." Let Mr. O. state by what arguments he has been convinced that *the Stephanic text, in many places, is not founded on the faith of MSS.*; whether those arguments come from the old or the later critics, who have agreed together to malign it.

Mr. O. brings Scholtz, Prol. xxv., as aiding his cause; but his words "*inter eruditos constat*," appear to me to be simply a reference to the exertions of the D. et P. to get rid of the testimony of the early Greek press, whether at Alcalá, at Basil, or at Paris. In what he gives from xxxix, I am sorry to say he has Scholtz with him. Mr. O. says, most justly, that "*speaking of the codex Beze, and of its identity with the codex  $\beta$  of Stephanus, he thus taxes him, as usual, with a general negligence in the collation of that and all his other MSS.: Codex hic certo intelligendus est quoties Stephanus  $\beta$  nominat; sed et codice hoc et reliquis, quorum lectionis varietatem enotatam adhibuit, satis negligenter usus est.*" But Scholtz ought to have known, that the diversity of the two MSS. is established by the collation which Griesbach gives in his second edition; and still more decidedly by the history of the two MSS.; (See Semler's notes on Wetsten, 43—46); but beyond all possibility of honest doubt by Wetsten's own criterion: the readings of  $\beta$  are given where D is deficient. (See Michaelis ii. 694. 3, note 114.) Yet Scholtz can say, "*Codex hic certe intelligendus est, quoties Stephanus  $\beta$  nominat*," evidently going on the same principle with the author of the *nomillion* theorem,—viz., that Stephanus's margin is right in every one of the instances where the quotations from  $\beta$  accord with D; and also that it is wrong in every instance where they do not agree. (See "*British Magazine*," v. p. 291.) "*Sed codice hoc*," says Scholtz, "*satis negligenter usus est.*" Yes; in truth, *satis negligenter*, if D was the identical MS., and I think "*satis diligenter*" too, blowing hot and cold in the same breath, if his collation never once erred, in all the instances where the quotations accord with D. And this in fact is the *tacit* assumption; for if it be admitted that D actually differs in one single letter from  $\beta$ , it is as decisive against their identity as ten thousand words. By this accuracy of quotation then, that never failed in the one case, and this inaccuracy, that never admits of being once right, in the other, D is substituted for  $\beta$ . The character of Stephanus is gone for  $\beta$ ; and if for  $\beta$ , why not for  $\gamma$ . &c.? (a more conclusive argument than that of his predecessors from  $\alpha$ , — a common printed copy;) so, "*hoc codice et reliquis quorum lectionis varietatem enotatam adhibuit, satis negligenter usus est*," ergo "*quam parum præstiterit Stephanus, inter eruditos constat.*" Q. E. D.

In p. 299, Mr. O. says of me, "*he assumes the statements of the Docti et Prudentes as he finds them; and then, drawing his requisite materials from such passages of their works as may seem to involve a contradiction, he spins a cabinet of sophistry,——*" Here at last Mr. O. has performed what he engaged to do, p. 61, and has "*explored the foundations*" of the "*critical hypothesis*." He finds it based on facts actually admitted, and brought

forward by the Docti et Prudentes themselves—their own admission of the “Alii”—the plures Stephani codices—to have been as stated by the chief collator, by the man who had the collation; aye, and by Stephanus himself, in the very margin of the folio;—he finds it based on the actual words of these *alii*, quoted by the learned editors themselves in all the divisions of the sacred text, to the amount of four times in a single page of their works; and let it be well remembered, to the amount of five for one reading in the Cath. Ep. And when I set these facts against the assertion of the Docti et Prudentes, of the “Quindecim tantum,” upon their critical axiom, that a man could have no other “Greek authorities” for the text of any one of his editions, than those which he took, first and last, to furnish opposing readings to that of his folio, Mr. O. stands unmoved, and characterizes it as “drawing my requisite materials from such passages of their works as *may seem* to involve a contradiction or *an inconsistency*.” He still declares their unanimous censure is bottomed “on grave and solid arguments, which cannot be refuted.” When I contend, that whatever number was “adduced in the margin” by Stephanus’s taking either the first thirteen, or the two that he was obliged to resort to afterwards, there were nearly as many, or perhaps more, in any one division, “which he omitted to use for *that purpose*,” though equally employed with them for furnishing the text,—Mr. O.’s decision is, “he spins a cabinet of sophistry, which neither is, nor can be, grounded on any thing but mere surmises and gratuitous assertion.” Upon this, as Mr. O. says, p. 63, “others can judge;” they have my speculative censurer’s argument to shew that in the after-collation for the margin there could have been none of his “Greek authorities,” “*which he omitted to use for that purpose*,” himself bringing forward *us* with the Acts and Cath. Ep. (see p. 62 and 310); and if they decide that Mr. O. is right, then verily am I guilty; there never was a more atrocious slanderer of “the living and the dead” than I have been; no disgrace can equal my demerits in having “spun my cabinet of sophistry” to preserve and propagate the “half bushel of forgeries and lies.” But if my speculative censurer has been “tampering with the understandings” of his readers, in his professed demonstration of the impossibility of Stephanus making a selection of his “Greek documents, to furnish opposing readings to his text, that were to be *contained in his inner margin*,—such reasoning is not to “be admitted in opposition to the direct testimony” of three such vouchers, supported by such facts, brought forward by their strongest opponents; and then I have not lived entirely in vain: the church, of which I am a faithful, though unworthy member, (properly indeed, *rude donatus* from her ministry,) is proved not guilty of the tremendous crime of which she has been accused; for Stephanus is vindicated, and the accusing Docti et Prudentes, from Sir Isaac Newton downwards, must be suspended from the critical gibbet which they had prepared for him.

In p. 299, second paragraph—“The questions, whether Henry S. was the sole collator of the MSS., or had coadjutors? Whether the expression *ἐκ παλαι* ought to be rendered, *In all the MSS. which he had*, or, *In all the MSS. which he took* for the margin of that division of the New Testament?—are in the highest degree frivolous and uninteresting.” I expected that every thing would be brought against me, upon these two points, that could be devised, as each has been so strongly urged by the Docti et Prudentes; the first, to satisfy the world that no dependance could be placed on Stephanus’s collations, as having been made by “octodecim annorum puero,” who “was at that time too young, too impatient, and too little experienced in criticism, for an undertaking of that nature” (Michaelis ii. 316); the other, to persuade people that Stephanus himself had avowed, that he had the *cited* MSS. only; and so, in numberless places, given his text contrary to all his MS. authorities. When Mr. O. then asserts, that the questions are “*in the highest degree* frivolous and uninteresting,” I think that he shews his own opinion, that it is impossible to controvert my having proved that not the slightest ground ever existed for

suspecting that the "*paternæ sedulitatis hæres*" had been employed for the O mirificam of 1546; and again, my having proved, that the only ground for charging the "*glaring evidence*" upon Stephanus, rested in the two ingenious additions to his words, made for the two different selections of the margin.

Well then, how will Mr. O. supply the demolished "*glaring evidence*" of his predecessors? "If he did not use the collation of all the Greek MSS. which he had in his possession, and which happened to contain that division of the text, the more highly reprehensible and unaccountable his conduct." Take now Mr. O.'s own substitution, that he gave at p. 61, "the other sixteen MSS. or GREEK AUTHORITIES, of which the various lections were placed in the margin of the folio," and the trick will be as manifest here as it was before. (See p. 308, par. 1 and 2.) We shall then have Crito's "one single set of *manuscripts*, consisting of sixteen copies," to be "Greek authorities," which we unlearned and unskilful (Stephanus himself at our head) esteem to be both print and manuscript; and as the Docti et Prudentes have it, MSS. "that were actually very *old written* copies," and MSS. "*with the understanding*" that they were very lately printed editions. We shall have not only the eight royal MSS. which Robert took as a sample of the fifteen from the king's library, that he had collated "*superioribus diebus*" to form the text of the O mirificam, and the seven which he took for a sample of the greater number that had been collated for him "*in Italicis*," but we have also a specimen of that other sort of manuscripts which the Docti et Prudentes talk of, "*with the understanding*" that they are print. In the latter case—the MSS. with the understanding that they are print—I think Mr. Oxlee would be perfectly able to distinguish between what the man "*made use of*" to form his text, and what "*he took for the margin*;" and that he would not have suffered me to gull him into the notion, that Stephanus never collated or saw the 5th of Erasmus, by asking, "*what difference can there be, whether we understand* *ἡ καὶ* to mean, all the *Greek authorities* which he had, or all the *Greek authorities* which he took, since he took what he had for that division of the New Testament?" Mr. O. was able to distinguish, even in the case of *written* Greek authorities, between those "*which he took for the margin*," and those which "*he made use of*" only to furnish his text. It cannot be too frequently inculcated that Mr. O. could not speak of that passage, for the expulsion of which all his heavy charges are brought against Stephanus, without telling us of "*seven adduced in the margin*, and another [even a marked royal MS.] which he omitted to use for that purpose."

Page 299, par. 2 concludes, "But whether we apply it to the vindication of the character of Robert Stephens, or to that of the disputed passage, the argument itself, even when stretched to the utmost, is not worth a straw."

No, most certainly; and who ever thought that it could be applied to the vindication of either? This formed no part of that *foundation* of the "*critical hypothesis*" which Mr. O. undertook to explore. It could never prove the honesty of Stephanus, nor the existence of those MSS. from which he and his son Henry copied the disputed passage in their several editions; but it does prove a certain other quality in some gentlemen who must be nameless; and, not indeed *me vivente*, but ultimately, the argument will satisfy the world, that when men of such stupendous talent resort to such means as these for cutting out that passage, they must have been actually convinced of its genuineness. And I err much, if, when the argument is thus applied, either Mr. O., or any other of the Docti et Prudentes, feel it to be tickling them with "*a straw*."

In p. 299, par. 3, Mr. O. gives the words of Stephanus in his O mirificam. This declaration is attacked by him in his former letter, where he distinctly charges the man with falsification. Mr. Oxlee himself is called upon, p. 309, par. 2, to vindicate his own veracity, for the representation that he there makes of these words: They are referred to six times over. In every one of these Mr. O. sinks the reference to the royal library; and there is not one of

the six in which you can find the word "*better*" applied to the *manuscripts*, but it is invariably given, "*better part*" or "*majority*." We now have the truth. Mr. O. knew that the authority cited for the text of the O *mirificam* was, as the title-page expressed, "*ex bibliothecâ regiâ*;" he knew also that Stephanus no more referred to mere naked *number* than Griesbach did. It was "*the greater part of the better MSS.*," and those from the royal library, as Mr. O. here admits; yet is the man to be thus pertinaciously held up as a cheat and falsifier, if Mr. O. can make out any one passage of the O *mirificam* not supported by the majority of the whole stock of MSS. that he ever acquired. Such are the means to which the Docti et Prudentes resort. We have however, now, Mr. O.'s own admission, that with respect to his text in the O *mirificam*, he appealed to the MSS. which he had from the royal library, and that he did not appeal to the *mere majority* of them. Whoever may decide in any place upon *number* only, Stephanus did not. Whatever has been said for him, or demanded of him, about giving his text exactly as the greater number had it—the greater part—the better part—the majority, without discrimination, and without reflection on the different value of the MSS., it is all false—to retort his accuser's words—utterly false. We have it at length acknowledged that Stephanus's boast was, that he had not suffered a letter of the O *mirificam* to be printed but what the greater part of the better MSS. from the royal library furnished. What I said of Mr. Porson, I repeat with respect to the whole body of the Docti et Prudentes; not one of them has attempted to shew that this boast was false. No one of them has pretended to have ascertained seven of the royal MSS.; so whoever makes any assertion respecting the text of the O *mirificam*, takes upon himself to shew what was the reading of the majority of what Stephanus himself judged to be the best of the fifteen royal MSS., which had the division where the passage occurs, and this in absolute ignorance of one half of the whole stock of MSS. for that edition. But will this check the slanders against the man, and his editions, in the slightest degree? Read on, and you will see.

"There could have been no need for Mr. Porson, or any other individual critic, to undertake the completion of such a task."

Now, I ask, how long has it been the opinion of the learned critics that sentence might be thus pronounced upon Stephanus, without any attempt to shew what his MSS. contained? I believe that from Sir J. Newton downwards to the year 1834 the argument has gone upon the assumed completion of the task of shewing that every one of Stephanus's MSS. which had the division contradicted his text. "*Extra omnem dubitationem positum est, Stephanum non habuisse codices epistolarum catholicarum plures quam septem illos δ, ε, ζ, θ, ι, κ, λ, μ, ν, ξ, ο, π, ρ, σ, τ, υ, φ, χ, ψ, ω, and the conclusion was inevitable, as Le Long gave it, "proinde totum illud comma in nullo codice, quo usus est Stephanus, extitisse."* But the British Magazine for January, 1835, turned over a new leaf with the Docti et Prudentes. At p. 62, bott., we find that it had been discovered to be possible for Stephanus to have had MSS. besides those "*adduced in the margin*," namely, some "*which he omitted to use for that purpose*." Upon this, the learned discoverer is asked, (pp. 312, 313,) what he thought of the "*extra omnem dubitationem*," of Griesbach—of the inference of a greater than Griesbach, that as the MSS. cited by Robert Stephens did not contain the verse, he *must* have inserted it without MS. authority; "*and what he thought of the correspondent of the Bishop of Salisbury, who upon this ground only could assure him that for the original text of the H. W., no other authority can be alleged than that of a printer of the sixteenth century, who must have translated it from the corrupted Latin version.*" But now, I want no answer to the question. When, in the accusation of Stephanus, old things are past away, and we thus find all things become new, I want no instructor to direct me what I ought to think of the "*risus Doctorum et Prudentium*," and of their crowing for more than 100 years over the poor "*printer of the sixteenth century.*" I

may congratulate, then, my unlearned and unskilful brethren upon the complete vindication of Stephanus, thus far. The laughter of the D. et P. is turned into mourning. No one will be afraid to confess that he has read the received text or the authorized version as the Word of God, in spite of the *unanimity* of the sentence that they pronounced on the despised printer. These great men must resort to some other means, after a century of exultation in this as unanswerable, and as being so clear, that none but the most perverse, or the most besotted, could possibly venture to express a doubt of it; and the vindicators of the literary character of Professor Porson can never again allow his having inferred that as the MSS. cited by R. S. did not contain the passage, he must have inserted it without MS. authority, unless they will join with me in my ground for idolizing him. But no critic can breathe in "*nebulâ istâ typographicâ*," and, as we are told, (p. 301, bott.) "the disputed passage, in the form in which we now have it, rests entirely on the authority of the Stephanic text." Mr. Oxlee then has done his part in devising another mode of escape; he has invented a new demonstration of the man's guilt.

P. 300, top—"The lapse of nearly 300 years, during which period not a single Greek MS. belonging either to the royal library at Paris, or any other library, has been produced or reported by any man to authenticate the passage of the H. W., as it now stands in the Stephanic text, at once demonstrates that the boast of Robert Stephens was utterly false, and that he himself must have been conscious of the falsehood at the time that he made it." For the support of this new mode for convicting a culprit of the greatest crime that man could be guilty, it appears that I am to be the Atlas. If the vindicator of Stephanus has demolished the plea which the accusers unanimously urged from Le Long downwards, here again he "must have been a little foolish" (62) in establishing the new one.

P. 300—"The admission of your correspondent, that the greater part of these said royal MSS. are still most probably existing in some of the European libraries, corroborates the accusation, in that, if they all probably exist, they all probably have been long since examined respecting the disputed passage, and found not to contain it." I most certainly did express my belief that the MSS. from which Stephanus took the text of his O mirificam, in this, as well as all other passages, do still exist. Mr. Oxlee never makes a reference; but it was in the October Number, vol. vi. p. 430, in the passage referred to at p. 313; and if the reader should be of opinion that, when a man's testimony is taken, the whole of it ought to be given, he will see that Mr. O. was most judicious here, as in other places, in not stating where your correspondent corroborates the accusation. The reader would indeed have then seen that I went still farther with Mr. O., and believed that the MSS. "have long since been examined respecting the disputed passage."

But, then, there was an intimation coupled with it, that in consequence of that examination, they are now "found not to contain it." I had learnt to talk of "MSS. having been deprived of the power of being produced as evidence in the controversy relative to 1 John v. 7 [8]," from a very great man, and one not violently prejudiced in favour either of Stephanus or of the controverted passage. If you would like to have the notion in French, and with Mr. Gibbon's and Mr. Porson's sarcasm of *invisibles*, "*les temoins celestes sont devenus invisibles dans ces MSS.*" Now the appearance of a Greek MS. with this passage, "as it stands in the Stephanic text," would have been inconvenient to a critic who has said, "*J'assure qu'il n'est dans aucun des MSS. dont Ro. Estienne s'est servi.*" I should not, therefore, have been much surprised at finding one or two which had got rid of this gangrenous part under Dr. Ovid's prescription, that Mr. Porson speaks of (156)—"*Ense recedendum.*" And I should make sure of some, upon any one's arguing, that Stephanus's protestation in his O mirificam must be false, and that he himself must have been conscious of the falsehood, if no Greek MS. can be produced containing the exact words of his text. And Griesbach records that MSS.

have been found—and *that* in the Paris library "*hoc nostro loco mutilatos aut laceros*"—and though they could, therefore, say nothing on this part of St. John's epistle, they could be examined elsewhere, and a sure method was pointed out for ascertaining whether they had been used by Stephanus. Had Mr. O. then taken the whole of my testimony upon the point, how would his argument have stood? He must have said, let the "vapouring" vindication boast of having demolished the argument upon which all the preceding D. et P. have invariably depended from the time of Le Long down to the present moment—viz., that as the cited MSS. do not contain the passage, Stephanus must have given it without MS. authority;—let him produce  $\epsilon$  from their own note against their "*non plures quam septem*," let him talk of the man's having double the number (14)—viz., five unmarked, and the two marked MSS.,  $\epsilon$  and  $\epsilon$ ,—still I can demonstrate that Stephanus's boast of not giving it without MS. authority was utterly false, for there is not a single Greek MS. belonging to the royal library at Paris, or any other library, but what either bears witness against the Stephanic text in the passage, or has been deprived of the power of being produced as an evidence in the controversy. Now it is evident that this introduction of the copies—*hoc nostro loco mutilati aut laceri*—these MSS. in which the Heavenly Witnesses have become invisible—would not suit the demonstration; still, there are such MSS. in the Paris library, as well as in others—MSS. with this part of them "*deposited in the lunar spheres*." Though no express mention, then, of such copies is made, they must be provided for. To satisfy your mind about these "*dumb dogs*" that have had their tongues cut out, Mr. O. does not content himself with saying, "*not a single Greek MS. has been produced in the present day*;" he carries it back to 1546, and it stands, "*has been produced or reported by any man*." The demonstration, then, is complete with this, and with what comes afterwards (p. 301), viz., that they were always, from the very first, demanded with the utmost importunity. What, then, can be said to this declaration, that not a single MS. has been *reported by any man* to authenticate the Stephanic text in this passage? I really am at a loss. So I must borrow from Mr. Oxlee's own unpresuming, mild language, and must say, that "*the boast was utterly false, and that he himself must have been conscious of the falsehood, at the time that he made it*." At the time that Mr. Oxlee made the boast, he knew that more than "*a single Greek MS. had been reported, to authenticate the passage of the H. W. as it now stands in the Stephanic text*," by a man who had the best possible means of information, whose testimony upon the point was never, as far as I know, called in question for a century and half; and to whom the D. et P. themselves appeal with unlimited confidence, from the first verse of St. Matthew to the sixth of the fifth chapter of St. John's first epistle. "*Extat in nonnullis Stephani nostri veteribus libris*," had been pressed upon Mr. O. again and again. So much for the new proof of Stephanus's guilt in this passage. I may apply the motto of my former paper—"Behold two kings stood not before him." The two mighty heroes, the two correspondents of Mr. Travis, have fallen before Stephanus. What they and all the D. et P. have depended upon for a century is gone. Could Mr. Oxlee hope, then, to invent any new demonstration that should "*stand before him*." It is exactly such as might have been expected from a gentleman who began with pledging himself in that celebrated tirade, (Christ. Rememb., Feb., 1822, p. 69,) "*not only a foul and scandalous interpolation—*" when he was perfectly aware that the "*passage, in the form in which we now have it, rests entirely on the authority of the Stephanic text*," of which he knew, at that time, about as much as one of his Sunday-school children, but now comes to see the gross fallacy on which the *unanimous censure* of the D. et P. had rested. He must, as the gravedigger has it, "*cudgel his brains*," or retract his accusation.

In p. 300, 2nd par., Mr. O. says of me, "— he tells us that, notwithstanding it cannot be said that the text does not contain a letter which the majority

of the royal MSS. does not warrant —.” Here, again, he makes a quotation without any reference to the place where it is to be found. Is he certain that he made it accurately when he ascribed these words to me? If I have said any thing like it — any thing that can bear such a construction, I must request him to point out the place, that I may distinctly express my shame at having had the folly of talking about what “the majority of the royal MSS.” may say, when no man pretends to have ascertained seven of them — and for the fraud of intimating that Stephanus ever undertook to follow what the *mere majority* of them gave. If this has been made for me, the reader will hereafter see to what use it may be applied. He may, however, perhaps, suspend his belief of my having written any thing like the words “notwithstanding it cannot be said,” &c., if he will turn to p. 62, last par., where he will find, on the same authority, that “it is the solemn attestation of R. Stephens, reiterated by Mr. Hyshe, that he had not admitted into the text a single letter which was not justly warranted by the greater number and better part of his MSS.”

P. 300, 2nd par.—“Now my complaint against the editor is, not that he allowed the spurious passage to be inserted in the text without being supported by adequate authority, but that he caused it to be inserted without any MS. authority whatever.” Aye, this was his complaint, and that of every other learned and skilful gentleman, from Le Long down to him. And well was this complaint supported, while the Clotens allowed them to say, “*extra onanem dubitationem positum est Stephanum non habuisse codd. ep. Cath. MSS. plures quam septem illos, δ, ε, ζ, θ, ι, α, ιγ.*” The *cited* MSS. most certainly did not contain the passage, and then the inference was inevitable: that he inserted it “without any MS. authority whatever.” During those halcyon days, who could wonder at Mr. Oxlee assuring the world that “for the original text of the H. W., no other authority can be alleged than that of a printer of the sixteenth century, who must have translated it from the corrupted Latin version?” (To Bp. of Salisbury, 36.) But what, I again ask, is to be thought of this complaint now, when it is shewn that these very *Docti et Prudentes* have themselves quoted five “*Alii*”—five unmarked MSS. of the catholic epistles from Stephanus’s book of collations—when Mr. Oxlee is obliged to sing his palinodia, (62, bott.) and that too even of a marked MS.—one, from the royal library, more than *all* that Stephanus had, (“seven adduced in the margin, and another which he omitted to use for that purpose,”) and when the other of the second selection (ε) stands precisely on the same grounds as “? Might not the gentlemen of the Brit. Crit. Theol. Quart., taking a hint from the Specimen, the answer to which formed such a striking part of the book that they were reviewing, well protest against having to meddle with such a worthless topic as the MSS. on which the received text and the authorized version depend? And had not Mr. O. better have followed their example? But what has he to say, now that he has learnt something of “the Stephanic text,” to warrant such a complaint? Why, there is the new demonstration.

Again, p. 300, 2nd par.—“Had there been the least MS. authority, however worthless, for the form of the passage as printed in his text, his own bigotry, or his fear of suffering from the bigotry of others, might have been candidly admitted as an excuse for the deficiency.” Observe—the “bigotry” of the man who, he knew, or ought to have known, renounced the corruptions of Christianity, in which he had been brought up, and adhered to the reformed faith. And, again, the “fear of suffering from the bigotry of others,” when his slanderer had been told over and over again of the man’s mortally offending his last patron, and abandoning his situation and his country rather than give a word contrary to his MSS.; and all this thrown out with candour on his lips; these charges “might have been candidly admitted.” *Bigotry*, (quoth he.) Yes; there is bigotry indeed somewhere. But is it in the man who began with the most solemn protestations of fidelity, and with expressing



due feeling of the sanctity of what he was editing? or is it in his censorer, who began with the famous tirade in the "Christian Remembrancer"? Was it with the man whose reformed faith takes the Bible, and nothing but the Bible, as its rule, and who kept his son searching the libraries of Italy for three years to obtain the readings of the best MSS.? or was it with the censorer, who depended on the "*proinde in nullo quo usus est*" of the *Docti et Prudentes*, and when he had seen the falsity of that exposed past the hope of supporting it, can turn round, and rest on the fact that "*les temoins celestes sont devenus invisibles dans ces MSS.*"?

He adds, "— but when there is no forthcoming voucher whatever, he is left without apology, and stands justly chargeable with an act of the most audacious and unpardonable temerity." Most certainly the actual bigot, which soever it may be, is left without apology. It is, indeed, "an act of the most audacious and unpardonable temerity, either to "add unto the word" of God, or to "diminish ought from it." There cannot be the semblance of an apology for the wilful perpetrator of such a fraud, "which not enriches him, but makes me poor indeed." Mr. Oxlee and I then agree in our estimation of the amount of the guilt charged upon Stephanus; and I trust that we shall have the reader with us, and that he will not think quite so lightly of it as Mr. Porson and some of his followers have done. At all events, I may require of him to bear in mind, that to obtain his verdict against the man, Mr. Oxlee, by his own admission, has to shew, not merely that the H. W. are become invisible in Stephanus's MSS., but that "there is no forthcoming voucher whatever" for the passage, as it now stands in the Stephanic text, having been visible in them in the year 1546.

In p. 300, 3rd par., Mr. Oxlee says of me, "He then demonstrates from the statements of the *Docti et Prudentes* themselves [the gentlemen who said, "*extra omnem dubitationem, Stephanum non habuisse codices MSS. plures quam septem illos* — "] that besides the seven marked MSS. which appear in the margin of the text of 1 John v. 7, there was at least another MS. in his possession, marked *ε*, which contained the epistle —;" and Mr. O. says below, "The inference which your correspondent attempts to draw from the fact is, that, as the editor is acknowledged to have had one, so he may have had many other MSS. which he did not use for opposing the text in the margin." As usual, he points out no place where this inference is drawn; and I believe that it now appears for the first time in the British Magazine. And the reader may begin also to suspect that rather more has been said respecting the amount of Stephanus's materials in the Cath. Ep., when he observes how differently it is given above — "so he concludes that, as the editor is known to have had *one* marked MS., so might he have had *five* unmarked MSS., containing the catholic epistles, without being noticed in the margin." Here the word *five* betrays him. If it had been no more than what "he *might* have had," could the number *five* have been specified? Would it not have stood, as it does below — "so may have had *many* other MSS.?" The fact is, as it was declared over and over again, that, "from the statements of the *Docti et Prudentes* themselves," besides the seven marked MSS., which appear on the margin of the text 1 John v. 7, there were at least five other MSS. that were unmarked, as "he omitted to use them for that purpose," and beside all these, there was the marked royal MS. *ε*, and, in all probability, the other MS. of the second selection. And the inference was, that, confuted as they were by their own reports of Stephanus's MSS. in other divisions, in this of the Acts and Cath. Ep., which is their grand object of attack, they are doubly so. When they say, that as the cited MSS. did not contain a passage in the other three divisions, he had no MS. authority, they are confuted only by their own quotations of *unmarked* MSS.—in this there stand both marked and unmarked, from the statements of the *Docti et Prudentes* themselves, to convict the slanderers.

"But my inference," says Mr. O.; "drawn from the same fact, is, that as

he had one MS. opposed to the text of the H. W. more than he had the honesty to avow in the margin, so, on the supposition of his possessing still more, he would have equally withheld them in the same manner, and for the very same reason." Mr. O. is certainly right in saying that, on the supposition of Stephanus possessing more MS., (no very monstrous supposition, as he knew that the man had, in all probability, another marked MS.,  $\epsilon$ , and most certainly five unmarked, which had this division,) he would have equally withheld all mention of them, in the same manner, and for the very same reason, which reason is sufficiently simple and obvious—viz., that neither  $\epsilon$  nor the unmarked were among the first thirteen marked MSS. any more than  $\epsilon$  was. According to Mr. Oxlee, the reason why  $\epsilon$  did not come regularly among the MSS. that Stephanus cited in the three first divisions is to be, that he had not "the honesty to avow it in his margin." And he who before went with the stream of the Docti et Prudentes, and condemned Stephanus of dishonesty, on the ground that he could not have more MSS. than he *cited*, or (as he is pleased, upon this occasion, to term it) more than he avowed in the margin, having had it proved to him, past the possibility of denial, that the man actually had so many more, now finds him guilty because he had them, and did not cite them in the margin. I have, however, contended throughout that an editor, who gives opposing readings to his text, is at perfect liberty to take what documents he likes to furnish them; and let it be observed that Mr. O. takes no notice of this whatsoever. And look at those pages of the folio itself that overflow with the readings of the thirteen MSS. and the one printed edition that he took for that purpose; they will shew you whether he could possibly have given the readings of between thirty and forty MSS., and all the printed editions. But we have not merely the trumpet-tongued testimony of the book itself respecting the impossibility of his taking more; and Mr. O.'s total omission to consider the right which, it was contended, the editor had to take what he thought proper; look at what (to use Mr. O.'s own words here) he had "the honesty to avow" at p. 62, bott., with respect to this very MS.  $\epsilon$ , in this very place; we there read of "seven adduced in the margin, and another which he omitted to use for that purpose." Where, then, was the crime which now roars so loud and thunders in the index? And Mr. O. does not merely shew us what we know was fact, that his charge really amounted to nothing more than omitting to use it for the furnishing opposing readings;—he there actually declares, that "there is the evidence of *Robert Stephens himself* that eight of his MSS. — namely, seven adduced in the margin, (or, as we are now to call it,) *avowed* in the margin, and another which he omitted to use for that purpose, gave the context without the passage, and so bare witness to the interpolation," though now the man is to be condemned as guilty of dishonesty for not having avowed it in the margin, as we are here to call the adducing it. As this is a mere argumentum ad hominem, I certainly should not have thought it worth while to use it; but it is a pregnant instance of the complete and inextricable inconsistencies to which those speculative gentlemen infallibly come who are compelled, by their own previous resolution of making out an interpolation, to be tilting against Stephanus's text in this passage.

If such gentlemen could condescend to notice facts, what would then become of this charge of want of honesty in not citing any MSS. but the first thirteen, or any printed book but the Complutensian? Look at the history of the adulteress as it stands in Wetsten. See in what numbers and to what amount Wetsten quotes these *Alti*, these MSS., besides those "adduced in the margin, which Stephanus did not take for that purpose." Now, although, I believe, that pericope of St. John's gospel is to be cut out, as well as this passage of his epistle, yet I never heard the man accused of want of honesty in not *avowing* them in the margin. But let them look at this very division, where the man had precisely the same materials that he had 'in this passage. Look at the twenty-six places in the Acts where the "*Alti*," the "*plures Stephani codices*" are quoted by Wetsten himself; — or, if that will be too much

trouble, look at Acts xiv. 13—25; and yet Stephanus has hitherto escaped without any imputation of guilt for not citing them. Again, with respect to  $\alpha$ , you will find that what Mr. Oxlee said was true. He omitted to use  $\alpha$  and  $\epsilon$  for that purpose throughout the division. Which then, I again ask, is in fault at 1 John v. 7, 8—Stephanus or his accuser? Does it lie with Stephanus, who must be found guilty because “he had not the honesty to avow in the margin what he was bound to give,”—or with Mr. Oxlee, who had not the honesty to avow (I adopt his own words; so I trust that I give no offence), that the man acted precisely “in the same manner” there, as he did with respect to every word in his book, where he had the same materials that he had in this place?

In p. 301, top, Mr. O. says, “He made a show of having only seven, whilst, in reality, he had eight, if not more, MSS., which contradicted his printed text of the H. W.” I know some gentlemen who have asserted that Stephanus had only seven MSS. of the Cath. Ep. at the time when they themselves proved that he had six others; but where did the man himself give any thing to countenance such an atrocious falsehood? His first selection of documents to furnish opposing readings to his folio consisted of one printed edition and thirteen written copies, “*cæteris interea sepositis*,” as Semler said; or, as Mr. Oxlee himself gives it, “*he omitted to use them for that purpose*,” and it happened that only seven of these written copies contained the Acts and Cath. Ep. Now, can Mr. O. make a show of a reason for saying that this gave the slightest ground for any man of common sense to suspect that he had “only seven”? He does not attempt it. Take Mr. O.’s own substitution again—“sixteen MSS., or Greek authorities,” and the trick will be apparent here also. The Greek authorities, in the margin of the Acts and Cath. Ep., that Stephanus “used for that purpose,” were eight; one of which was a MS. “with the understanding” that it was print. Mr. O., I believe, will not contend that this was making a show of his having only one such.

P. 301, 1st par. ends with, “Nothing, surely, can more clearly demonstrate his unfitness to become the editor of the word of God than this suppression of critical evidence, the publicity of which was due to the consideration of every Christian reader.” I ask again, will Mr. O. say that Stephanus’s conduct was different here from what it was on every other word, for which he had the same materials that he had on this passage? I ask again, did he give a single quotation from  $\alpha$  or  $\epsilon$  (the two MSS. of the last selection) throughout the whole of this division—whether that part of it which comes into his first vol. (the Acts) or that which he printed in his second? If the man did give any, let them be produced; but if the Docti et Prudentes cannot find one single instance, are they not demanding of him conduct, in this particular passage, contrary to the plan which he followed invariably throughout the division, where he had the same documents? And I say, that if he had done as they require of him, it would have given just cause of suspicion, which the self-same gentlemen, who now demand it of him, would have urged triumphantly against him, as “making a show” of those eight MSS. being the whole of his stock, “which contradicted his printed text of the *Heavenly Witnesses*.” The “Greek authorities” that he first took “for that purpose” gave (as we have repeatedly observed) only one printed and seven written in this division, the small remains of  $\beta$  excepted. Was it ever suggested upon any other passage of the whole division, on which a sufficient quantity of malignity has been displayed, that his giving no reading but from them “clearly demonstrates his unfitness to become the editor of the word of God”—whether his *learned* and *skilful* slanderers have gone to work with the open object—“*emergere ex ista nebulâ typographicâ*,” or have begun with a specious avowal that “it forms no part of their design to argue the general merits of Robert Stephens, either as a critic or a printer, nor yet of any one of his three editions of the Greek Testament”? No; Mr. Oxlee knows that he had as good a right to have demanded the readings of the first edition of Erasmus and of the Vatican in the margin of Stephanus in this division, as those of  $\alpha$ ,  $\epsilon$ , or any one of the five unmarked MSS.

that contained it. I say then, in reply to the assertion before us, that "nothing, surely, can more clearly demonstrate" a determination, "*conte que conte*," to set aside all proof that may interfere with a previous decision to cut out the hated passage, than the calling Stephanus's conduct the "suppression of critical evidence, the publishing of which was due to every Christian reader."

Be it always remembered, that if Mr. O. had seriously wished to know any thing of the critical evidence which could not appear in the margin, there is a man who has not only given the readings of those MSS. that Stephanus "adduced in the margin," but has not withheld those which "he omitted to use for that purpose"—a man who did not confine his notice to those readings which "contradicted his printed text," as the margin necessarily did, but also occasionally notices those MSS. which support it. Be it also well remembered that when the *Docti et Prudentes* choose to go "on the supposition of his possessing still more" than the *cited* MSS., they invariably apply to this man, and, without any hesitation, take his testimony, — as well they may, since he was in possession of the book of collation. Mr. Oxlee was reminded of this man. He was told that Theodore Beza had the collation of the "*plus grand nombre d'exemplaires*," and that he frequently gave an account of the reading of the "*Alii*," the "*Plures Stephani codices*." He was told of Beza's testimony respecting the text at 1 John v. 7, 8, "*exstat in nonnullis Stephani nostri veteribus libris*"—a testimony so plain and so decisive, that the most "*speculative*" can offer nothing but an alternative, one side of which suggests such an incomparably "*strange misapprehension*" as never entered into any head but those of learned and skilful persons determined to set aside all evidence; whilst the other side gives the exact contrary accusation of such "*deliberate falsehood*," as never came but from those hearts—and this for the man, to whose knowledge and to whose upright use of that knowledge the *Docti et Prudentes* have, as we have observed, borne the highest possible testimony, by constantly taking what he declares, as fixed on indisputable authority. Still, as we have seen, Mr. Oxlee can assure his readers that no MS. has been reported by any man to authenticate the passage of the H. W. as it now stands in the Stephanic text; and, again, that "there is no forthcoming voucher whatever." With this, let "others judge" on which side the deep guilt rests of the suppression of critical evidence, "the publicity of which was due to the consideration of every Christian reader."

Mr. Oxlee's own conduct shews us what is his real private opinion of this evidence; it shews us that he has in reality as little faith in his own proof against Stephanus, as he has in the palmarian argument of all his predecessors—"extra omnem dubitationem," &c.; therefore he had no MS. authority. To Crito, and to the Brit. Crit. Theol. Quart., I can say nothing in this respect. They fight with the beaver down. To apply Goldsmith's words (and to these "*darius dicta*" of the *Docti et Prudentes* we surely may apply them), Here critic meets critic, "and cheats in the dark." But to any one who openly masquerades in gown and cassock, or surplice, I say it is impossible for any man, who honestly reads to his flock the authorized version, as the word of God, and in particular the Epistle for the first Sunday after Easter, and the second lesson for the evening service of Trinity Sunday, to believe that Stephanus was not honest in his professions of fidelity, in editing the sacred text, and for never printing a word but on MS. authority. Mr. O. can no more reconcile such conduct with a real belief of the man's guilt, than he can reconcile his own two assertions together; that at p. 62, "there is the evidence of Robert Stephens himself, that eight of his MSS., namely, seven adduced in the margin, and another, which he omitted to use for that purpose;"—and this at p. 300, "he had one MS. opposed to his text of the H. W. more than he had the honesty to avow in the margin."

In p. 301, par. 2, we have another argument. Mr. O. draws an inference from the execution of the margin to that of the text; and here again he builds upon the statement of Stephanus's Vindicator. "Being met by the unanimous

censure of the Docti et Prudentes, who had examined the marginal collation, he found himself embarrassed in this part of the defence, and had no other alternative than candidly to allow the truth of their accusation." Mr. O., with his usual prudence, gives no reference; and I hardly expect the reader to believe that this rests on what is said July 1834, vol vi., 63, 64. For Mr. Oxlee's assertion, that the defence extended to the margin, and that this created embarrassment, take the following words:—let it also be observed, that there are no "pretensions of the editor" *whatsoever* respecting the margin. For the candidly allowing the truth of their accusation, take what I was afraid would be esteemed sarcastic and insulting towards the great man who depends on the errors in collating the Complutensian edition with the folio: "I beg to remind the reader, that this comes from the critic who depended so much on the quotations from the other documents as to go to work on the Cambridge codex Vatabli, and who succeeded so triumphantly in establishing its identity with  $\epsilon\gamma$ . Upon this Mr. Oxlee relies for the marginal collation being made negligently. And the margin being done negligently, he comes to the conclusion—"so ought he to be suspected of negligence and dishonesty in the other collation," i. e. for the text; and this in the face of the observation that the editor never pledged himself in any manner "*whatsoever*" respecting the margin; that he and his son were occupied three years in additional collations for the text, whilst that for the margin evidently could not have been begun till the text had been settled. Add to this the editor's feeling, that the text was to fix what should be taken as the word of God, whilst the margin could be only to gratify the curiosity of a few critics. Quam temere in nosmet legem sancimus iniquam. If the reader thinks that Mr. O. did not very honestly decide against Stephanus's margin in 1 John, v. 7, when the man follows there the self-same plan precisely that he does throughout the division, where he had the same MSS., he will see how the argument may be legitimately turned with ten-fold force against the accuser, who requires *different* conduct from Stephanus in his *margin*, at that one place, solely with a view for this very inference from them to the text, or, as he expressed it there—"to demonstrate his unfitness to become the editor of the word of God."

Page 301, par. 2 ends—"Since he had *eight* MSS. which opposed his printed text of the H. W., he must have had at least *nine* MSS. which gave every letter of it as it now stands; a supposition, which, if it can serve no other purpose, may doubtless create an additional fund of laughter for the Docti et Prudentes." Here the reader sees the reason why the Vindicator of Stephanus was to use the words, "notwithstanding it cannot be said that the text does not contain a letter which the *majority* of the royal MSS. does not warrant —" And as the Docti et Prudentes could laugh so heartily upon their own misrepresentation of Stephanus's words  $\epsilon\gamma$   $\pi\alpha\sigma\iota$ , they may very reasonably be expected to receive all the amusement he thinks he has provided for them, by this argument from his own misrepresentation of the words in the O mirificam. But what will the honest inquirer think of this inference—"he must have had at least *nine* MSS., which gave every letter as it now stands"—when he looks himself at Stephanus's words, and sees that he no more pledged himself to follow the mere *majority* than Griesbach did? After all his representations of Stephanus pledging himself to follow blindly "the *better* part"—"the *majority*," without consideration of the relative value of the MSS., Mr. O. himself, as we have seen at last, (229, bott.) stated the words of Stephanus to be "the greater part of the *better* MSS. from the royal library;" yet here, having found that he had eight MSS. out of all the stock that he ultimately acquired for the folio, which opposed his printed text of the H. W., he must have had at least nine, which gave every letter of it, as it stands in the O. mirificam.

Page 301. "The main question may always be disposed of in a very few words. The disputed passage, in the form in which we now have it, rests

entirely on the authority of the Stephanic text. For three hundred years, or thereabouts, the advocates of that text have been called upon to produce a single Greek MS. containing the passage as now printed and received; but though challenged and importuned to the utmost, they have never been able to do it." I cannot sufficiently express the astonishment with which I have read this statement, which is to *dispose of the main question*. I know Bishop Marsh's admission of the authority which the text of Stephanus so long obtained. I know Wetsten's quotation from Hottinger, upon succeeding editors following, religiously following, Stephanus's and Beza's text, and of the greatest critics being satisfied with them. How does all this consist with Mr. Oxlee's statement? I have professed to entertain a considerable degree of Mr. Porson's prudent distrust towards the Docti et Prudentes in general; and I certainly have a double portion with respect to Mr. O., since I have seen his representations of Stephanus's words, and also of those of Stephanus's Vindicator, and his assertions, that no MS. has been reported by any man to authenticate the passage of the H. W. as it stands in the Stephanic text. Let him consider himself then to be "*challenged and importuned to the utmost*" to produce these violent calis for a single MS. containing the passage as now printed. I can point out to him mansions, the owners of which possess all the treasures of wisdom and knowledge on the subject, where he would not knock in vain for assistance to vindicate his veracity. I am aware that a great critic, having exerted himself to the utmost against the passage, at last screwed his courage to venture, one hundred and forty-seven years after the text had been printed, to throw out some trembling doubts about Stephanus having had any MS. for it, grounding them on the most absurd supposition; and certainly expressing them in such a manner, as always led me to believe, that this must have been the first time that any doubts were ever suggested. Le Long, who so nobly undertook to shew "*qu'il n'est dans aucun des MSS. dont Ro. Estienne s'est servi,*" never uttered such a challenge. He contented himself with that argument, the falsehood of which Mr. O. himself admits—namely, that the passage was in none of the *cited* MSS. "*proinde totum illud comma in nullo codice, quo usus est Stephanus, extitisse.*" If Mr. Oxlee is not able to prove that any of these importunate challenges, upon which he depends, was given for a century and a half after the text had been printed, then the reader sees what he himself thought necessary for his theory; 1st, that there is no forthcoming voucher; that no Greek MS. has been reported by any man to authenticate the passage as it stands in the Stephanic text; and, 2nd, that the advocates were challenged and importuned from *the very first* (three hundred years, or thereabouts) to produce a MS. containing the passage as it stands in the received text. If, then, he made his assertion on both points without any ground whatever, and the truth be the direct contrary in both cases—if there was a voucher of the highest possible authority for the text having been "*in nonnullis Stephani nostri veteribus libris,*" and this so completely satisfied the world till speculative persons began to tamper with the understandings of people, that no such call as Mr. O. represents was made, nor even a doubt hinted for a century and half—then it will be seen that Mr. O. was conscious that the man who would call in question Stephanus's text at 1 John, v. 7, 8, above all other places, must make up his mind to let his assertions be solely guided by the necessity of the case, without the slightest regard to what really was the fact; and that he himself did not think the bare circumstance of the MSS. having "*been deprived of the power of being produced as evidence in the controversy relative to 1 John, v. 7, 8,*" to be conclusive of Stephanus's guilt.

P. 301, bott.—"Whilst, on the other hand, one hundred and fifty MSS. of all ages and countries have been inspected with a view to that particular passage, [the Ottobonian had been one,] and they are not found to contain it in any form, much less in the form in which we now have it." If Stephanus did not appeal to the mere *majority* of MSS., we see his accuser does. The

old rule of deciding according to number, which had been treated with such scorn by all modern critics, upon every other passage, is religiously adhered to by Mr. O. upon 1 John, v. 7, 8, notwithstanding the hints that he had received from Dr. Wiseman and myself.

P. 302, top.—“Could the printed text have been supported by one single Greek MS. . . . we should have been compelled to blush less when required to say whence we have that passage.” Ye *Docti et Prudentes*, keep your blushes for yourselves. I can point out such acts of yours respecting it “as blur the blush and grace of modesty.”

“As it is, we have no other answer to give than that it so pleased Robert Stevens, for reasons known only to himself, to make it part and parcel of the Greek original of the Word of God.” When, Mr. Oxlee, you have given this answer to the Rev. Robert Taylor, after the communion service of Low Easter, or after evensong of Trinity Sunday, I should wish you to look at the reply that he makes to this “*ingenue confiteur*.” Had you not better, sir, refer the orator of the Areopagus and his Christian Evidence Society to us *Indocti et Imprudentes*, upon this point? We are ready, sir, for “papist, critic, infidel.”

“For reasons only known to himself.” Merciful Heaven! as the orator exclaims. And this is said with the full knowledge that the book of collations was openly delivered over to a succeeding editor, who distinctly informed the world, in his preface, with just exultation, that he possessed the treasure, perpetually giving statements from it in his comment, and in particular on this passage, so distinctly declaring the reason which decided “Robert Stevens to make it part and parcel of the Greek original of the Word of God,” (a reason which, with the irresistible “*interna bonitas lectionis*,” made him himself esteem it his duty to continue it,) that, as I at present believe, no doubt was ever hinted on the point till “the papist Simon chose to be free” from the words of the apostle. I should never have dreaded to rest the cause upon this alone to any of my simple-hearted hearers, who would have joined with Crito Cantabrigiensis in saying, that “mere reasoning ought never to be admitted in opposition to direct testimony, when the testimony is above suspicion.”

With this, I say to Mr. Oxlee, that, vindicated as Stephanus's text is throughout, here—blessed be the Father, the Word, and the Holy Spirit!—it rests on double and triple testimony. Disgraced and self-confuted as his assailants are in the other three divisions, in this of the Acts and Cath. Ep., where their slanders are the loudest, their confutation is double; and in this passage Beza triples their disgrace. What does it want that other passages have? Mr. Oxlee tells us truly, that as it now stands in the Stephanic text, it has no MS. in the present day, and in its present state, to authenticate it; but there are those which have been deprived of the power of being produced as evidence in the controversy respecting 1 John, v. 7, and these in the greatest abundance, where such documents were most to be expected—in the royal library at Paris. Your predecessors in hatred to the H. W. have worked in the destruction of evidence for the genuineness of the passage with as much zeal as yourselves, and with better success. But there may arise some fellow-labourer of ours, who may “give publicity to the fraud” in this respect also, and “arrest its progress.” Using, then, the means which I have distinctly pointed out, he may identify some one of them as having been used by Stephanus; and so this part, which has been lost, having been gnawed off by a biped rat, “though no longer visible upon earth,” shall not have passed into Mr. Porson's treasury in the lunar sphere, without leaving a trace behind; for, to use the words of Mr. Greswell respecting the Early Parisian Greek Press, where none of the solemn undertakings of fidelity were made that the O mirificam gives in this case, its productions commend themselves—though not “to the learned of our times”—yet to my brother *Indocti et Imprudentes*, as the representatives of a part of MSS. which is now no longer found.

FRANCIS HUYSEN.

## NOTICES AND REVIEWS.

*Doctrinal Errors of the Apostolical and Early Fathers.* By W. Osburn, jun.  
London: Hamilton, Adams, and Co. 1835.

MR. OSBURN is a clever man, but the contemptuous and arrogant language, extreme positiveness, and dogmatical tone in which he writes prevent one from indulging much hope that he can guide himself or others into very clear views of truth. In the first place, the reader cannot but ask who and what is Mr. Osburn, that he should assume the judge, and condemn every body of folly and madness, and that he should use such gross terms, even where error existed? Take a few specimens:—The “wretched philosophising of Josephus and Philo”—“the mad career of the turgid and bloated, but often eloquent, declamation” of Ignatius—the “misguided, and not very wise, author of the epistle of St. Barnabas” (which, by the way, Mr. O. maintains to be *genuine*)—“the buffoonery” of Irenæus—the “fantastical hell-dreams of those wretches, (the heretics of early days,) who seem, with a wanton impudence of profanity, to have vied with each other in the invention of rank and rampant blasphemies,” &c.—the “cramped and enfeebled state of the reasoning faculties” in the early fathers—the “raving fanatic” Tertullian—his “inconceivable absurdity,” “contemptible evasion, quibble, and misrepresentation,” and “wretched absurdity,” the “blattering idiocy, or doting anility,” the “assinine (sic) metaphors”—the “matchless strain of pure pellucid nonsense,” and “the flippant foppery” of Clement of Alexandria, of whom Mr. O. pronounces, “Tertullian’s may be madness, but this is idiocy.” From a writer capable of such intemperate and violent language, one cannot but fear that it would be vain to expect well-considered views or calm judgments. Again, as to dogmatism. Everything is *certain* or *inevitable*, or *there is not the least doubt about* one of Mr. Osburn’s conclusions. Mr. Osburn must remember that people will take the liberty, notwithstanding, to judge for themselves. When they find him saying, in p. 3, that the book of Revelation is *closed finally and for ever*, they will take the liberty to ask, who told him that? When, in p. 4, they find him not only asserting quietly that miracles ceased (with the Apostle John’s writing the Apocalypse—see p. 3), because the Gospel and Society no longer required miraculous interference, but asserting also that it *inevitably* follows that the Bible is the substitute for these interferences with the established orders of Providence, they will hold it to be singular logic, the more especially as in p. 13 they find that miracles had *not* ceased till towards the end of the second century. But chapter xi. will puzzle them altogether. The question proposed is this. As Clemens Romanus, and Barnabas, Ignatius and Polycarp, flourished when the miraculous gifts of the Holy Spirit were bestowed on the church, were not they also favoured with inspiration? This difficulty, says Mr. O., can only be obviated by opening the perplexing question of the *Cessation of Miracles*. As he has just stated that miracles had *not* ceased in their time, it is difficult to know what difficulty can be obviated as to their inspiration, by considering when miracles did cease. However, Mr. O. goes on to say that, from Clemens Romanus’s writings, there is strong reason to think that miracles had ceased at Corinth and Rome—that Barnabas does not speak of them—nor Ignatius, forty years after—nor Polycarp—that Justin mentions miraculous powers, but adduces no instance—that Theophilus of Antioch also speaks of them, but did not possess them—so Irenæus—so Tertullian, except after his Montanism. Finally, Clemens Alex. thought that miracles had ceased in his time. From all this, Mr. O. collects that they were rare at the end of the first century, and had disappeared before the end of the second; and he tells us, from Clemens Romanus, that they were with-



drawn because they were abused. "*We hesitate not,*" concludes Mr. O., (indeed he never does,) "for a moment, to assert that these facts would be true of the most excellent of all his (God's) gifts—*inspiration.*" "This most exquisite grace," he says, (in a passage which will baffle most readers,) "would soonest shrink from its contact with a world that lay in wickedness and return to the bosom of God. And such in effect *was the case at all times*, and especially under the New Testament dispensation." What this means it is not easy to guess. Inspiration continued from the time of Moses to the time of Malachi, which is not very confirmatory of Mr. O.'s remarks. However, we will go on. "The purpose which called forth this *immeasurable display* (?) of the divine condescension was speedily, as well as effectually, realized; it had *certainly* departed before the termination of the first century, and to eight persons only of all those who attended upon our Lord's ministry was this grace given," &c. Now, as far as anything can be made out of this extraordinary reasoning, it is this. Were certain writers inspired? *They certainly lived while miraculous gifts existed.* To know whether they were inspired, we must know when these gifts ceased. (Why we must know this, as these gifts had *not* ceased in their time, does not appear.) From their writings, it seems that the gifts had disappeared before the end of the second century. But inspiration is more delicate than the others, and would go sooner. Therefore, it is *certain* that it had ceased before the end of the first, and that only eight persons had it. It will be seen that if this *number* had not been stated, even all this tissue of extraordinary assertions would have been in vain, inasmuch as Barnabas and Clemens, at least, wrote before the end of the first century. Yet what proof, beyond Mr. O.'s assertion, does he affect to offer? No argument is here offered for the inspiration of these writers. But what hope can be entertained from the inquiry of a writer who has such views of the nature of proof?

Again, in chapter vi., on Baptism (which, by the way, is a long statement of Mr. O.'s own views of the Scripture doctrine as to regeneration in baptism) the reader finds him intrepidly asserting that all who wish to be *consistent*, must, if they maintain baptismal regeneration, also maintain transubstantiation. For, as Mr. O. thinks, there is so plain an inconvenience in the want of an analogous system of theology, that we may fairly argue, *a priori*, from the improbability of a revelation from heaven being so circumstanced; and this analogy, says Mr. O., cannot be maintained without assuming the sameness in nature of the two sacraments! What Mr. O. means is hard to say. Certain persons, he says, maintain that regeneration follows baptism *necessarily*. And they are bound to believe that the bread and wine are changed into our Lord's body! Now without at all entering into the subject of baptismal regeneration here, it is quite manifest that if Mr. O. reasoned correctly, he would see that even to preserve the *analogy* of which he speaks, all which is requisite is that they who maintain that one sacrament conveys grace necessarily, should maintain the same of the other. The Anglicans believe just as firmly as the Romanists that grace *may* be conveyed by the elements, though they are not actually changed into our Lord's body. If I avow my belief in baptismal regeneration, I may understand the argument which says I ought to admit the *necessity* of spiritual benefit from the eucharist, though I shall take the liberty of telling the arguer that even then he does not understand my belief or his own argument; but I do not even know what he means when he says that, to be consistent, I must believe in transubstantiation!

With respect to baptism itself, as far as it is possible to make out Mr. O.'s views, they are these. No one mentioned in scripture is baptized who does not believe. No one can believe without the renewing influences of the Holy Spirit. From these premises, Mr. O. wishes to deduce the consequence that baptism does not convey grace *necessarily*. The right consequence, if Mr. O. knew how far his own ideas go, is that it *conveys no grace at all.* If the work is always done before hand, baptism can never do it.

One more specimen of Mr. O.'s modes of dealing with great questions must be given. He very calmly pronounces (p. 214) that the doctrine of the apostolical succession of the clergy is "a notion as utterly destitute of scripture warrant, as the supremacy of the pope." Mr. O. professes to be a reading man. Now, without at all inquiring here whether the doctrine is true or false, can he recall to himself the names of those who have supported a directly contrary opinion, and offered what *they* conceived to be proof in their favour, and expect that his cool *assertion* that they are utterly wrong shall be received? He writes so very vaguely, and seems to think so indistinctly, that it is somewhat dangerous to censure some of his opinions. In the same page he is extremely angry with what he calls "the entire figment of a church on earth, the only authorized expositor of the word of God, in virtue of the apostolical succession of her clergy." Does he mean that it is a figment that the church is authorized to expound scripture, or that the figment is that her authority rests on the succession of the clergy? Whichever he means, he shews afterwards that his feeling is somewhat a personal one, for he says that the proper "inference" from this figment is that the laity "will do well to leave a very exact and curious attention to religion to those whose holy orders confer upon them the advantages for such pursuits, whatever they be, which accrue from the apostolic succession, and not to busy themselves with inquiries which they necessarily pursue under unfavourable circumstances, and *with which they have, in strictness, no right to intermeddle.*" Now, without meaning any disrespect to Mr. O., it must be said plainly that all this is mere *temper*. Does he know any one who maintains that a *single* clergyman possesses any divine right *authoritatively* to interpret scripture? Does he know any one who maintains that laymen should not pay a strict and curious attention to religion, any one who maintains that laymen have no right to intermeddle with inquiries about it? Before he gives way to this kind of temper, let him remember who were the intimate friends of Robert Nelson. Let him remember how the labours of West, of Lord Lyttleton, of Jenyns, and many other laymen have always been received.

Certainly, as a matter of common sense, it may very often be said, that if laymen *whose attention has been mainly given to other things, suddenly* take up divinity, and think that they can at once see the truth where very many who have given all their lives and thoughts to it are in doubt, they are very likely to mislead themselves and others, just as if clergy were, without any previous qualifications but those of a good education, at a late period of life, to take up law and medicine, and denounce the gross follies entertained by eminent judges and physicians. The judges and physicians who ventured to smile at these discoveries would not be accused of thinking that they had any *divine right* to interpret Lyttleton or Hippocrates, or that no one but lawyers and physicians had a right to interfere. Mr. Osburn may, let him be assured, go on exposing the *blattering idiocy, doting anility, and pellucid nonsense* of the fathers, without let or hindrance on the part of the "few wrong-headed members" of the church of England who maintain the apostolical succession. Nay, they can promise that, if he will go on diligently and faithfully to collect and arrange the opinions of the early fathers, in a clear and compendious form, they will be exceedingly obliged to him. It is probable that they may use his book for a purpose not exactly like what he proposes. They may take the liberty of drawing inferences from his facts exactly opposite to what he does, and to use his collection to *prove* what he thinks they will *disprove*. But as a friend to every one's thinking for himself, he will not disapprove of that.

With respect to the object of Mr. O.'s book, it is, perhaps, the only way, if persons can adopt it, by which the ecclesiastical and theological system of our church can be met. In a word, he asserts, in fact, a defection of the church from the time of the apostles (see p. 310). What, however, his views are exactly on this point it is hard to make out. He tells us *there* that the immediate disciples of the apostles retained perfectly the doctrines which formed the dis-

tinguishing features of the gospel, though they erred grievously; but that even these great truths soon disappear from the writings of their successors, and *nothing of Christianity* remains beyond the facts recorded in the Bible—all else is “a *mash* (!) of heathenism and Platonism.”

Yet even as to the immediate writers, as, for example, Clemens of Rome, we find (pp. 100, 101) that he states even *the atonement* in a way which Scripture does not sanction, and that this great doctrine was presented to the early church under a debased and materialized aspect—that Irenæus grievously errs on this same doctrine, &c.—and that all the first Christian writers are in error as to the eucharist. Of course, if Mr. Osburn can shew that the disciples of the apostles were wrong on the main doctrines, and that these main doctrines of the gospel wholly disappeared in the next generation, he has made short work with all notions of a church. Some may venture to ask, if the Gospel was so utterly lost so soon, how Christianity came to prosper and spread, and may remember Christ's promises for their comfort. Others might have thought that (as an human cause) the blood of the martyrs was the seed of the church. But Mr. O., like Gibbon, considers the martyrdoms as enthusiastic (p. 221). Others, again, may be puzzled to know why, if Mr. O. thinks that all the peculiar doctrines of the gospel disappear even in the works of those who immediately followed the contemporaries of the apostles, he, who is so fond of *strict analogy*, and strict logic, and strict inferences, does not, with Dr. Priestley, reject the Trinity, which certainly was one of the doctrines held by these writers, whose works are “a *mash* of Platonism and heathenism.”

There is much more to be said on Mr. O.'s book, but space forbids. It must, however, be briefly noted that he obviously forgets that Justin Martyr, Tatian, &c. were laymen and philosophers, and are therefore of doubtful and variable authority—that Tertullian especially can never be appealed to as any thing but a witness, and that whatever opinions thoughtful and learned individuals may hold, the common use made even of the early fathers has been also that of *witnesses*.

It must be noticed, too, that Mr. O. is extremely confused or unfair on very material points. What right has he to say, if he knows his own meaning, that they who maintain the apostolical succession contend that what he calls the “*fiats of eternity*” (i. e., the power of settling man's eternal doom at their own will and pleasure) are committed to them? What right has he so to quote Hooker (pp. 67, 69, 99) as he does? They who are about to read Mr. O.'s work should compare Hooker with Mr. O.'s statement of his opinion, in order to be on their guard.

*A Visit to Iceland, by way of Tronjem.* By John Barrow, Jun., Esq. London: Murray. Foolscape 8vo. 1835. (Many wood-cuts.)

THIS book gives one strong reason to wish that Mr. Barrow may prosecute his travels in other directions, for it is not often that one has the good fortune to meet with a traveller at once so intelligent, so lively, and so right in spirit and feelings. Iceland is a country so rarely visited, and so little calculated, as one would think, for the abode of man, and yet so full of wonders and beauty, that, in spite of all the want of that interest which a luxurious and a commercial spirit must feel in the absence of splendid cities, and vehement business, it presents strong attractions and a very peculiar interest to the thoughtful, and to those who love to trace human nature under all its various aspects. Mr. Barrow has done full justice to Sir John Stanley's most interesting engravings and account of the Geysers, and has himself detailed his journey and his stay at these extraordinary springs in a most lively manner. The volume has great interest also for those who feel interested in the condition and the influence of religion. In Iceland, Mr. Barrow found the bishop a scholar and a gentleman; and from the clergy, in the midst of their priva-

tions, he received all the attention and hospitality which it was in their power to shew. They alone, it would seem, by the light of the Gospel, must preserve the light of civilization in the land. The use made of the churches as storehouses and as lodging places for travellers is painful to hear of.

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*Horæ Hebraicæ; or, an Attempt to Discover how the Argument of the Epistle to the Hebrews must have been understood by those therein Addressed, &c.* By George Viscount Mandeville. London: Nisbet. 1835.

It is only common justice to Lord Mandeville to say that his wide reading of commentators and diligent study of Scripture might serve as an example to divines. They are really very remarkable, and do him high honour. But he will excuse the reviewer for suggesting to him that his book is *overloaded* with discussions and opinions of various commentators. It is a magnificent 8vo, which, in 568 pages, gets no farther than the 9th verse of the 4th chapter of the Hebrews, and which in all places so readily follows every bye path that it is almost impossible to keep the thread of the reasoning. Thus, in the first few pages, we have a discussion of ten pages on a passage in Colossians, another on a passage in 1 Corinthians, one of seven pages on Ps. 11, and one of eight pages on 2 Sam. vii. 11. Lord Mandeville may be assured that to the common reader this must make his work practically useless. He obviously disregards expense. Let him, then, in a second edition, *condense his matter*, and state his views at the head of each chapter in a brief and concise form, which will enable the common reader to follow the longer notes with advantage. The reviewer must fairly confess for himself that he has been so bewildered by the mazes of notes that he has not been able satisfactorily to ascertain what Lord M.'s view of the whole scope of the Epistle is, or in what way he thinks that it was understood by those to whom it was addressed.

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*Songs of the Prophecies.* By M. S. Milton. pp. 240. London: Baldwin and Cradock. 1835.

THESE "Songs of the Prophecies" are a series of stanzas on some of the great judgments foretold and recorded in the Bible, such as the destruction of Tyre, and Nineveh, and Babylon, and of the Cities of the Plain. They contain proofs of considerable imagination and many pleasing passages, but require revision and alteration. The introductory chapters and historical notices are, for the most part, carefully compiled, and valuable.

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*A Digest of the Laws and Regulations of the Wesleyan Methodists.* With an Appendix. By S. Warren, LL.D. pp. 323. London: J. Stephens. 1835.

THE second and improved edition of a very useful work for those who wish to investigate the laws &c. of the Wesleyan Methodists.

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*Nine Sermons on the Lord's Prayer, intended for Young Children of all Classes.* By a Member of the Church of England. pp. 72. London: Hatchards. 1835.

VERY plainly written. They contain some useful hints for young people.

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*Sober Views of the Millennium.* By the Rev. Thos. Jones, of Creaton, Northamptonshire. pp. 51. London: Seeleys, &c. 1835.

MR. JONES maintains the approach of the Millennium as a period of *spiritual* triumph over Satan, &c., but rejects the doctrine of the *personal* advent of our Lord before the day of judgment.

*Pulpit Recollections ; being Notes of Lectures on the Book of Jonah, delivered at St. James's Episcopal Chapel, Ryde.* With a new translation. By the Rev. R. W. Sibthorp, B.D. Second Edition. pp. 99. London: Seeleys, &c. 1835.

PRACTICAL reflections and applications of the warnings contained in this prophet to the case of Christians, nationally and individually.

*A Key to the Symbolical Language of Scripture, founded on the Symbolical Dictionary of Daubuz, &c.* By Thomas Wemyss. Author of "Biblical Gleanings," &c. pp. 512. Edinburgh: T. Clark. 1835.

THIS little volume appears likely to be a very useful book of reference for those who have not time to consult more extensive works. Its title-page sufficiently explains its contents. It is in the form of a dictionary. It may be observed, however, that many words occur which can scarcely be said to be used in a symbolical sense in the passages which are quoted.

*Works on Episcopacy.* Protestant Episcopal Press, New York. 1831. 2 vols. 12mo. pp. xxiv., 784.

THESE two volumes comprise—1. "*Two Series of Letters*," addressed by the late Rev. Dr. Bowden, of New York, to Dr. Miller, in reply to and refutation of the assertions, misstatements, and misquotations of the latter in his "*Letters concerning the Constitution and Order of the Christian Ministry*."—2. Dr. Cooke's "*Essay on the Invalidity of Presbyterian Ordination*;" and, 3. Bishop Henry U. Onderdonk's "*Episcopacy tested by Scripture*." The collection of these elaborate treatises in two volumes was occasioned by the republication of Dr. Miller's "*Letters*," with an additional letter, the "assertions, denunciations, and sophisms" of which are exposed with equal ability and temper by Bishop B. T. Onderdonk, of New York. Very few copies of the "*Works on Episcopacy*" have hitherto reached England; but, as Dr. Miller's "*Letters*" are announced for immediate republication in London, it is deemed right to apprise all the friends of our church, that they have been most completely refuted by the authors of the treatises above-mentioned, and that a considerable number of the "*Works on Episcopacy*" has been ordered from New York. Their arrival shall be announced, in the hope that all those readers who can afford to purchase will not fail to procure copies.

*Parochial Sermons.* By J. H. Newman, M.A., Vicar of St. Mary's, Oxford, &c. Vol. II.—For the *Festivals of the Church*. London: Rivingtons. 1835. pp. 451.

IT would be, perhaps, uncivil to say that out of every 100 volumes of sermons published, 99 might be just as well let alone. Most persons beside the authors would allow the sentence to stand, reading 90 for 99. But whether 90 or 99, this volume is clearly the *hundredth*. Instead of common-place thought or no thought, and common-place views and common-place words, the reader will here find original thinking, views as new as they are just, a piety as fervent as it is calm. He will find the work, in a word, of a learned, studious, thinking Christian, one whose time, happily for him, is not consumed in committees and vestry-rooms, but who shews forth, by the light of his life and writings alike, what they who founded colleges knew might be the genuine fruit of their foundation—men able to instruct others, because by thought and learning they have instructed, and by prayer they have disciplined their own hearts. Let clergy and laity alike study, and be thankful for Mr. Newman's volume.

*The History of Greece.* By Thomas Keightley. London: Longman and Co. 1834.

MR. KEIGHTLEY's services to the cause of education cannot easily be over-

praised. His works on mythology ought to banish all the dull and impure works which too long infested our schools; and this excellent and original "History of Greece," the work of a scholar who thinks for himself, must surely banish all the meagre and common-place works on the same subject. Indeed, it is satisfactory to hear that it is already adopted in several of our largest places of education.

*A Catechism of Political Economy.* By Thomas Murray, LL.D. Edinburgh: Oliver and Boyd. pp. 72.

THEY who wish to have all the philosophy of that occult science Political Economy, in 72 little pages, a short hour's work, ought, says Dr. Murray, to read his valuable book. And as in this short compass we find all great questions settled "without one if or but," (for example, the Poor Laws settled in two pages and a half, the first question and answer being "Do you approve of Poor Laws?" "By no means. They are decidedly objectionable." And the second (followed by the usual rigmarole about the 43rd of Elizabeth) "Would you, then, abolish poor rates altogether?" "*Assuredly!*"—and tithes dispatched with equal assurance—"What are tithes?" "Tithes are a *tax* on the gross produce." "Are not tithes, therefore, a most grievous tax?" "*Most assuredly they are.*") no one can doubt Dr. Murray's wisdom. The following will shew his general powers of philosophy—"What do you mean by *consumption* of commodities?" "Consumption, in political science, does not mean the *annihilation of matter*, for that is impossible." It is remarkable that so grand and eloquent as well as profound a philosopher forgot the rest—"and what's impossible, can't be; and never, never comes to pass."

*Reflections on Unitarianism.* By the Rev. W. J. Kidd, Curate of St. Anne's, Manchester. London: Whittaker. 1835. 12mo. pp. 158.

A SHORT and popular statement of the chief arguments against Unitarianism, likely to be acceptable and useful where that heresy prevails.

*Plain Sermons, preached at Hampton,* by the Rev. H. F. Sidebottom. London: Rivingtons. 1835. 12mo. pp. 137.

A SMALL and unpretending volume of well-intentioned and unobjectionable sermons.

*Materialism brought to the Test of Reason.* By the Rev. R. Hart, B.A. Cambridge: Deightons. 1835. 8vo. pp. 88.

MR. HART states that Mr. Lawrence, in a letter to Sir R. Glynn, in 1822, stated his determination not to reprint the objectionable passages in his book,—that, notwithstanding, an edition of 1000 copies issued in that year, and that a *sixth* edition was advertized in the "Penny Magazine" for October last. Mr. Hart, therefore, thinks it advisable to offer an antidote to the poison, and he seems to have drawn together very clearly, and into a short compass, the strong facts which overthrow Mr. Lawrence's Materialism.

*A Guide to the Holy Sacrament of the Lord's Supper.* By the Rev. G. R. Gleig, M.A. London: Rivingtons. 1835. 18mo.

MR. GLEIG's selection of devotional pieces for the use of persons preparing for the sacrament does high honour to his taste, feelings, and judgment; and the practical directions which he has given between them on the points for self-examination, as well as his closing chapter, will be found very useful practically.

*The Works of W. Cowper, Esq.; his Life and Letters:* by W. Hayley, Esq.  
*The Series now first completed by the introduction of his Private Correspondence.*  
 Edited by the Rev. T. Grimshawe. Vols. I. and II. London: Saunders and  
 Ottley.

It has appeared from the public papers that another highly respectable firm had been preparing a similar publication, and had engaged the poet Southey to write a Life of Cowper. Of the merits of the booksellers' quarrel the reviewer knows nothing. But if this publication prevents the appearance of Mr. Southey's Life, Messrs. Saunders and Ottley have done the public a wrong for which they can make no atonement. Mr. Grimshawe is a highly respectable gentleman; but Mr. Hayley's very inferior Life of the poet, whom he really did not understand, mended and made religious by Mr. Grimshawe, must always remain a piece of patch-work, a monument unworthy of Cowper. It has fallen to the reviewer's lot to speak more than once of Cowper's malady, and he will not obtrude his opinions on the public again. But it is impossible that justice can be done to the subject between two biographers, one of whom really had nothing beyond a Platonic love for Christianity; and the other who is resolved to take a peculiar view of the effects of religion on Cowper. Southey, who is a true Christian, a true poet, and whose exquisite perception of what is due to the privacy and retirement of domestic life, as well as what is due to genius, is perhaps almost the only living man who could treat the subject with justice to the gospel, and with justice to Cowper.

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*Memorials of a Departed Friend.* London: Rivingtons. 1835. 12mo.  
 pp. 326.

THESE are the private thoughts of a lady in the upper ranks of life, happily circumstanced in all respects—of good education, refined taste, judgment, and sincere piety, having the inestimable advantage of an husband of a character corresponding to her own. It is needless to say that such a volume must contain much that is pleasing; but it is right to add that it contains much that may be really useful to every Christian lady in similar circumstances.

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*Letter to C. Lushington, Esq.* By the Rev. M. Gathercole.

MR. LUSHINGTON will probably find it convenient to decline noticing this pamphlet on account of its asperity, but it brings charges of misrepresentation and falsehood against him, so serious and so strongly supported, that he will not leave it unnoticed with impunity.

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*A Hebrew and English Lexicon, containing all the Words of the Old Testament, with the Chaldee Words in Daniel, Ezra, and the Targums, and also the Talmudical and Rabbinical Words derived from them.* By Selig Newman. London: Longman and Co. 1834. 8vo.

*An English and Hebrew Lexicon.* By the same.

THE reviewer is assured, by those on whom he can depend, that Mr. Newman is a most excellent and well-instructed Hebrew teacher and grammarian, and that his book, which is most handsomely printed, is safer than that of Gesenius. To give any original character of a *Lexicon*, without many months use of it, would be wrong and absurd. Mr. Newman had better abstain from such advertisements as he resorts to. As a man of common sense, he must know, that in professing to teach any one, in a very short time, to decide on the merits of our Bible, he is saying that which any student of any language must laugh at.

*A Poet's Portfolio.* By James Montgomery. London: Longman and Co. 1835. 12mo.

THIS volume consists partly of tales, partly of sacred poems, and, in both cases, Mr. Montgomery maintains exactly his former reputation, and pursues the even tenor of his way. He certainly has never written a line which, on moral or religious grounds, he need wish to blot, but, on the contrary, has, on all occasions, cherished kind, gentle, and Christian feelings. His writings do not rise to the highest class of poetry, but they are always refined and gentle, and have quite enough of poetical power to command respect and excite interest.

## MISCELLANEA.

### EXCLUSIVE DEALING.

A MR. BULLER has, with the usual taste and feeling of persons of his way of thinking, been amusing himself with reviling 'the parsons' in the House of Commons—a place where, fortunately for such gentlemen, 'the parsons' are not allowed to come; and where, therefore, any abuse of them can be made with great safety and show of courage. The great offences committed were these. First, they voted at elections. That, it is to be feared, cannot be denied. But they took part in elections. Mr. Buller's proof of this was worthy of his cause. *They took none at all in his*; so that all his own evidence contradicts his allegation. But let this crime be admitted, and go as far as it can. The next and last is, that one dismissed his butcher, the other his grocer, for voting contrary to his wishes. The fact is, that *this* is a very nice and delicate matter, and goes a great deal farther than the Liberals have any head or heart to know any thing about. It has nothing to do with *parsons* or *lawyers*, or any one class in particular, but with human nature in general; and when you come to deal with human nature in the general, it would be just as profitable to talk Arabic to philosophers like Mr. Buller. It is the very last thing of which the Liberals know any thing. Certain sentences on paper about man, and certain foolish theories, founded on certain false maxims, which they would apply, with Procrustean cruelty, to all alike, compose the little stock-in-trade with which they are about to overturn the world. But as to knowing anything of *life* or *nature*, you would look for knowledge as much in vain, from the statue at Charing-cross. The real history of all this matter, which such people cannot understand, is, that certain feelings, sympathies, and faculties were implanted in us by Divine Providence, in order to knit man to man, and to bind society firmly together; and these wise persons think that they can do without them, and that society will do just as well with defying them. They never observe, that in chusing our friends, we chuse those who *suit* us. A good, moral, religious, orderly person avoids an atheist, a republican, and a gambler; and where differences are not so wide, yet we naturally draw close to those with whom we agree. Life cannot pass quietly and happily on if we are impinging on some rough excrescence and some sharp corner at every moment, and expect to have a violent argument, or a round of invective. In agitated and critical times, this applies especially to politics. We cease to have any pleasure in associating with those whose belief appears to be full of practical danger and mischief.

Where there is a gradation of ranks, men are bound together by kindness, protection, benefits conferred, by gratitude, respect, and affection shewn. If persons expect that society can subsist between different ranks *without this*, let them assign *sound* reasons, and not *paper* or *theoretic* reasons,



which are good for nothing. If I know that my servant takes every opportunity of expressing his ardent wish that the corporation or order to which I belong may be destroyed, and if he avows, on every occasion, sentiments the most hostile and savage to me, I shall take the liberty to turn him away. It may be said, that he does my business faithfully,—and I do not deny it; but I say, that God has so made me, that I cannot live in peace in the house with one who is at once eating my bread and praying for my destruction. The same is true as to tradesmen. I cannot go into the shop of a man who at every public meeting reviles every thing which I value, and gives his vote for its destruction. Every feeling which I have is revolted. He has no kindly sympathies with me, and I none with him. We must be apart. He has his own friends, who agree with him, who feel kindly to him, on account of those very opinions which distress me; and he must look to them, and they to him, for the support and friendship, and advantage, which men of different ranks give to one another. It is a little too much which is asked by the *liberal*, that, in spite of myself, I am to be dragged into his shop, compelled to associate with one who hates and reviles me, and to expend my money for his advantage, under the threat of being held up to public odium in the House of Commons and the newspaper. This is simple *tyranny*, and, like all tyranny, it is *stupid* and *ignorant*. You cannot make men who thoroughly dislike one another's principles go on comfortably together; and you will try threats and tyranny in vain. It is all very well to talk of the ballot, and of corrupt influence, and so on; but let it be asked, if A. and B. are equally respectable tradesmen, and A. happens to be in religion and politics all I like, and B. all I hate, whether a liberal's notion of freedom is, that I am to be driven by a file of soldiers, or a parliamentary order, into B's shop? Why am I to be made miserable, and every one of my feelings outraged, by being compelled to associate with, and support one, whose principles I abhor? The *ballot* cannot alter this. I may not know, nor wish to know, for whom B. voted; but I refuse to deal with, or support him, because the whole tenour of his feelings and sympathies runs counter to mine. I seek not to abridge his liberty. I do not judge him; and if he is in distress I will aid him, without enquiry about his opinions. But he and I belong to different families in society, and we must each seek in those families, and not out of them, for those with whom we live. If there is no love, kindness, gratitude, or agreement between two, not even a reformed parliament can make them keep up any close connexion with each other.

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#### DR. LANG.

THE following remarks on some passages in Dr. Lang's late work on Australia will shew the public what sort of credit it and its author deserve:—

"In the earlier times of the colony, the emoluments of a clergyman were comparatively small; and in those seasons of scarcity, which at that period so frequently occurred, they were insufficient for the maintenance of his family. Grants of land were accordingly given off to clergymen, as well as to military and civil officers in the service of the government, and to private individuals; and the colonial chaplain was consequently tempted to engage extensively in the pursuits of grazing and agriculture,"—p. 249.

The continuation of the paragraph, which contains a scriptural allusion, by no means becoming in a clergyman, and which, it may be confidently said, none of those who are the objects of Dr. Lang's animadversion would have ventured to make, needs not to be added. The design of the whole is to convey an impression, that the colonial chaplains generally were, to an enormous and unbecoming extent, owners of, and dealers in, land and cattle. The most

conclusive answer to this may be, a statement of the actual quantity of land which had been granted to all the chaplains collectively, who have been in the colony, from the year 1794 to 1830, when an official and distinct return from each individual was made to the present archdeacon. The lands granted to the clergy from 1794 to the date of the returns, a period of thirty-six years, measured 14,558 acres; of which, 1240 acres were partially cultivated and improved. The number of chaplains was fifteen; so that they had, upon an average, received 970 acres each, and cultivated about 80; the exact quantity which by law a clergyman in this country is allowed to hire and occupy.

"But the greatest calamity that has hitherto befallen the Australian colonies, in regard to their moral and religious welfare, is the prevalence of a jealous, exclusive, and intolerant system of episcopal dominion."—p. 251.

These declamatory assertions, which are introduced and repeated, *ad nauseam*, will never be mistaken by well-informed and candid inquirers for the language of truth or justice. The church of England is the church of those colonies. It went with them on their first establishment: it is still the profession of the majority; and great numbers, not originally belonging to its communion, are *de facto* to be reckoned among its members, from their constant attendance on its services. The ministers of that church struggled, alone and unassisted, through the hardships and dangers attendant on the first establishment of the colony: they enjoyed the confidence and gratitude of the members of other communions, to whom, in the most impartial and liberal spirit, their services were always extended; nor was it until the first difficulties, which are always the most formidable, had been surmounted, that the ministers of any other communion whatever were induced to enter upon the field, in which they who are now vilified and insulted had been so long enduring the burden and heat of the day.

"What is your name?" "Andrew Galloway." "Who gave you that name?" "My godfathers and godmothers, in my baptism." I say downright absurdity, for the said Andrew Galloway has no such relations."—p. 253.

It may safely be affirmed, that there never was an instance of any school-master knowingly addressing these questions to children who had been baptized after the presbyterian form; or if, after an objection offered, it were persevered in, a word addressed to the clergyman of the parish, or to the archdeacon, would have obtained redress. But no remonstrance ever was made, and the entire grievance is one of Dr. Lang's own invention.

Dr. Lang here gives a second edition of the statements which he put forth about seven years ago, in a "Narrative of the Settlement of the Scots' Church;" a book which, it may be safely said, no genuine presbyterian ever read without the deepest feeling of shame and regret; and which, happily for the credit of religion, as well as of the author, has sunk into oblivion; from which, it is to be hoped, it will never be recalled. The effect of this publication was to expose Dr. Lang to the discredit of an action for libel, and to occasion the secession from his church and ministry of a very large proportion of the most respectable presbyterians in the colony. His present work, he may be assured, is not likely to bring them back again.—p. 254.

"During my absence in England, an act had been passed by the legislative council of the colony, of which the archdeacon was an active and influential member, for the due registration of all births, marriages, and burials, within the territory. By this act it was provided, that any minister of religion solemnizing a baptism, marriage, or burial, in the colony, should transmit a certificate thereof to the *minister of the parish* in which the said service was performed, under pain of a fine of four Spanish dollars; the said fine to be appropriated agreeably to the provisions of an act for the suppression of *rogues and vagabonds*."—p. 260.

The reply to this may occupy more space than the absurdity of the charge

deserves; but it may be submitted to, as furnishing evidence of the jaundiced eye with which Dr. Lang beholds every proceeding in which the church of England has any concern, and of the wilfully erroneous statements which he permits himself to make respecting her clergy. It is undoubtedly true, that a general registry act, of the purport here stated, was passed by the legislative council on the 1st of November, 1825 (No. 21.); and it is provided thereby, that the fine for neglecting compliance with this law "shall be paid, appropriated, and accounted for, in the same manner as in and by a certain act of the governor in council, intitled an act to prevent the harbouring of runaway convicts, and the encouragement of convicts' tippling and gambling, is directed and prescribed." It appears already, therefore, that the unhandsome allusion to *rogues and vagabonds*, and their *suppression*, without which the charge would amount to nothing, is a pure fiction, and a gratuitous invention of Dr. Lang. But it may still further be shewn, that even the reference contained in the registry act, harmless and inoffensive as it is, was not peculiar to that act, but was at the time the *customary* mode of directing the appropriation of fines; for the same direction, in the same words, occurs also in the acts No. 4., February 8, 1825; No. 10., April 5, 1825; No. 2., February 20, 1826; No. 3., July 12, 1826; and probably in others. These, however, may suffice to manifest the spirit in which Dr. Lang writes; first suffering himself to be deceived, under the influence of spite, into a belief of that which does not exist, and then misleading others, by his neglect to examine documents, which were in every body's hands, and open to his immediate inspection. Such a proceeding produces all the ill-effects of wilful falsehood, and involves the writer very nearly, if not quite, in the guilt of it. "It was impossible," he says, "to mistake the meaning of this precious morsel of colonial, or rather of archidiaconal legislation, or its particular reference to my own case, and to that of all other ministers of the presbyterian church, who might afterwards be settled in either colony." Does this puzzle-headed man know his own meaning? Or can he explain how it was possible for the clause to have been invented by the archdeacon, with a view to insult the presbyterian clergy, when, as has been shewn, it had been already inserted several times in acts passed before the archdeacon came into the colony? No one who knew archdeacon Scott, would believe him capable of prostituting his influence in the legislature, for the purpose of inflicting a stab in the dark. Even those to whom he was most opposed will admit, that he never proved himself, at any rate, an insidious or dastardly adversary. Least of all, can Dr. Lang make such a charge without exposing himself to inevitable conviction of the crime of duplicity. If he believed what he now asserts, how came he, let him explain, to preserve an appearance of cordiality, and terms of friendly intercourse with archdeacon Scott, until the latter quitted the colony, four years after the registry act was passed? How came he, in 1828, to write and print the following sentence, "The venerable the archdeacon (Scott) is happily entirely free from that illiberal spirit which acknowledges nothing excellent or praiseworthy beyond the pale of its own little enclosure; in testimony of which the author (Dr. Lang) is very happy to state, that he has uniformly testified the utmost liberality, both towards himself and his coadjutor, the reverend Mr. Mc. Garvie." (*Narrative of the Settlement of the Scots' Church*, p. 101.) But in reality, Dr. Lang never did believe the accusation. He made no complaint, when it was natural he should do so, if he felt aggrieved; and he has at this distance of time trumped up the story before us, because he allows petulance to get the better of a regard for truth, and for his own respectability.

(To be continued.)

## LONDON UNIVERSITY.

## NO. I.

At the anniversary dinner of the Orphan Working Asylum, Lord Brougham was in the chair; and in returning thanks, after his health had been drank, his lordship said—"He might have expected some applause from fellow-labourers in the great cause to which he had devoted his life; but the very cordial and flattering manner in which his health had been drunk quite overpowered his warmest expectations. After some general observations upon the progress of education, his lordship said, that no plan in which he had ever been engaged had caused him so much mortification as the failure (he might call it) of the University of London. There were several most eminent professors in every department of literature and science employed at the University; but the truth was, that the people of London were so aristocratically inclined, that they would rather starve themselves to pay 250*l.* to send their sons to Oxford or Cambridge, where they might associate with the sons of lords and bishops, than pay 10*l.* per annum to the University of London, where they might receive an education quite as complete and extensive. It would be very well if they would be persuaded to put the 200*l.* in their pockets, and send five sons to be educated in London for the remainder." (Great cheering.)—*Patriot*.

## NO. II.

We could have wished that the London University were more worthy of the support it has received; but we cannot conceal from ourselves that it is, as a university, a failure. It has as yet established nothing but a huge mass of almost unemployed brickwork. It has no reputation. It had, and it has some eminent professors belonging to it, but their reputation seems rather to have been buried under its weight than to have been able to lift it into a share of their own renown. Its diplomas, specifying upon what authority those grants are made, are not likely, till it be improved, to be worth much. Nothing can make them, in fact, valuable but a well-founded reputation, acquired by the institution which grants them.—*Courier*.

[And after these declarations, and after the Privy Council, full of persons anxious to get a charter for it, felt the impossibility of doing this in face of the evidence brought before them, the House of Commons, *without any evidence*, wishes to force the King to use his prerogative, and demands a charter for what its author pronounces to be a failure!]

## DISSENT IN WALES.—VOLUNTARY SYSTEM.

From the "*Patriot*" of March 25 it appears, (in a statement signed by the leading congregationalist ministers,) that within the last thirty years the congregational chapels have increased from seventeen to one hundred and fifty-seven in North Wales, and nearly as much in South Wales; and that this has been effected at a cost of £34,000. Within the last two years the Welsh have raised £18,000. to pay this off, and have now sent a body of their ministers to beg for assistance. The "*Patriot*" complains that they have not yet received 1000*l.* from London and the suburbs; while the "*Patriot*" would have counted on double the sum. The fact is, that a very large portion of the wealthy dissenters have left them. The Churchman's Letters on the Voluntary System mention, that, to the writer's knowledge, above £100,000 per annum has been withdrawn from the dissenting body within these few years. The decrease of wealth accounts for the increase of bitterness.

## DOCUMENTS.

## BENEFITS FROM QUEEN ANNE'S BOUNTY TO LAY-PATRONS.

SIR,—In your Number for December, 1834, appeared a summary of the Grants made by the Governors of Queen Anne's Bounty to Livings *not* in the gift of the Church and Collegiate Institutions, from 1714 to the end of 1825. I have since been favoured with a copy of Mr. Hodgson's book, containing a Supplement of the Grants to the end of the year 1834. I think it, therefore, very desirable to lose no time in setting before the public a general view of what Lay-patrons have received from a tax, exclusively imposed upon the clergy, up to the present period.

*A Summary of the Benefices in each Diocese, not in the Patronage of the Church or of the Universities, which have received AUGMENTATIONS from the Royal Bounty, and from Parliamentary Grants, stating the Amount they have received from these sources, and from the Benefactions of benevolent individuals.*

From 1708 to 1834.		Augmented by							
DIOCESE.	No. of Benefices.	Queen Anne's Bounty.	Patrons.	Incumbents.	Benefactions and Subscriptions.	Bequests and Trusts.	By Lot.	Parliamentary Grants. To meet Benefactions.	By Lot.
		£.	£.	£.	£.	£.	£.	£.	£.
St. Asaph ...	14	1800	400		1500		5600		7800
Bangor .....	22	600	1800		575		2000	3000	7000
Bath & Wells	84	15,800	6750	9886	7740	8570	26,200	19,800	12,800
Bristol .....	45	7200	4177	1200	5300	1600	9600	6000	9200
Canterbury ...	22	3000	1000	500	1500	1800	3200	3000	8000
Carlisle .....	36	4800	2200		800	2600	13,000	900	11,800
Chester .....	291	64,600	30,135	5480	45,847	15,258	91,500	45,000	134,400
Chichester ...	24	2400	2310	700	2050		7800	3300	5400
St. David's ...	122	6800	2000	800	4010	1060	59,300	1200	38,400
Durham .....	35	7800	2350	500	6270	3800	8400	7400	12,000
Ely .....	9	1800	1200		350	300	2000		1800
Exeter .....	87	12,300	5250	3550	6890	6150	21,600	8200	30,400
Gloucester ...	46	5400	3325	1100	3410	900	11,000	3600	15,600
Hereford .....	84	13,800	8000	2900	8220	1900	27,800	9700	8000
Llandaff .....	70	3200	2500	600	700	1200	33,600	900	10,000
Lichfield & Coventry }	221	39,300	17,730	5600	22,977	16,600	61,600	24,000	80,200
Lincoln .....	240	26,200	13,295	3363	11,620	7100	69,600	11,300	29,800
London .....	59	12,000	2420	2108	7051	2450	9600	2400	9200
Norwich .....	219	19,000	13,200	3140	10,530	1800	83,200	11,800	33,200
Oxford .....	30	4200	6767	300	1600	1000	8200	5400	6200
Peterborough	39	7200	5700	50	2300	1700	5400	1500	5000
Rochester ...	11	2200	600		500	1500			600
Salisbury .....	35	6000	4100	250	1940	1950	4400	2700	5800
Winchester ...	40	6800	8000	1300	3200	1200	8800	4200	11,600
Worcester ...	36	5400	4170	100	3200	693	9800	3900	9800
York .....	279	36,800	16,410	3800	30,236	5450	88,800	22,000	101,400
Crown livings	2200	316,400	165,790*	47,227	190,318†	86,571	676,400	212,100	605,400
	350	38,600	50†	6160	28,823	13,863	91,200	14,000	105,200
Total .....	2550	355,000	165,840	53,387	219,141	100,434	767,600	216,100	710,800

\* £1 added for shillings omitted.

† £2 added for shillings omitted.

‡ Mr. Hodgson and the Clerical Guide differ as to the Patrons of the living of Langton Hering, Dorset. The Lord Chancellor certainly has given nothing.

On the peculiar hardship upon the clergy in paying such a tax in order to increase the marketable value of what is become vendible property, I must refer to the observations in your Magazine for December. But as so many persons seem ignorant of the source from whence the livings in lay-patronage are daily acquiring an increase of worth, it may be useful to your general readers to offer a few remarks on the nature, history, and distribution of this fund. Your clerical readers know full well the inconveniences and burdens which they alone have to bear; though they even may have no idea of the vast sum of money which is annually drawn from them and given to laymen, who, in many cases, are large proprietors of Church property, are panting for further spoliation, and greedily seize upon these augmentations extorted from the impoverished clergy.

Every clergyman (with certain exceptions hereafter mentioned) is bound to pay to the "Governors of Queen Anne's Bounty" the amount of what is called the first year's income on his being presented to a benefice. This goes under the name of "first-fruits," being the first annual proceeds arising from the living in each incumbentship. He is also further required, every year, to pay the "tenth" part of this annual value. So that, on a clergyman's getting a living, he pays, 1st, the amount of one year's income; and 2dly, every year afterwards he pays the "tenth" part of that sum. The valuation of the livings, according to which these taxes are rated, being, however, made in the time of Hen. VIII., is considerably below the real amount, and so far the payments are less onerous.

This money was anciently collected for the Pope, and sent to Rome; afterwards it was taken by the crown. About 130 years ago, Queen Anne, conscientiously scrupling to tax the clergy any longer in order to furnish pensions, or to supply the extravagance of courtiers, directed that the "tenths" and "first-fruits" should be laid out in augmenting the maintenance of the poor clergy. Hence the fund is called Queen Anne's, or the Royal, Bounty. Governors were accordingly incorporated, and authorized to receive and to distribute this money in the way best calculated to answer the Queen's purposes. One of the first measures was to exempt from the payment of these incumbrances 3,900 of the poorest livings, which have ever since continued free, and discharged from paying first fruits and tenths—most of which, indeed, have required aid from the funds collected from the other livings. This caused a considerable reduction in the future amount of the tax, but was an immediate, and doubtless a very acceptable mode of relief. After the lapse of a few years, the gradual augmentation of the very small livings commenced, and has been carried on with the greatest prudence, impartiality and effect.

Our present purpose is, however, to inquire more particularly into the amount of money which has been *appropriated out of this Clerical Fund to augment livings which are not in the gift of the Church and universities, but are in the patronage of the crown and of private individuals.*

It may be necessary shortly to state the cause of so many clergymen deriving such trifling incomes, when their parishes are large and rich, and pay tithes to a great amount. When Henry VIII. destroyed the monasteries and other religious places, he sold, or gave to his favourites, the lands, tithes, patronage of churches, &c. which had belonged to the monastic institutions. By this means a very great number of benefices fell into the hands of private persons, who, became the legal owners,\* who presented to the livings, and who continued to pay the officiating incumbent the old prescript stipend only, which had probably been allowed to him when he was a member of some neighbouring monastery, or which had been fixed at a time when his chief emoluments arose from personal oblations and occasional payments—sources

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\* Q.—Do lay rectors, or owners of tithes, pay first-fruits or tenths?

of income which almost entirely ceased at the Reformation. Now these livings, with the tithes, having become as it were lay-property, have, in a multitude of instances, been bought and sold, and have so passed into the hands of various owners, subject only to the same ancient rent or payment to the clergyman. Hence we see the reason why so many incumbents have poor and scanty incomes from benefices which pay large sums annually to lay-proprietors. We may notice two other reasons,—

1st, The tithes of several livings were appropriated to deans and chapters, the universities, &c., which bodies are in return bound to provide for the spiritual wants of the pariah. They commonly enjoy the tithes of grain, and permit the vicar, or perpetual curate, who is now resident, to possess the small tithes.

2dly, The prevalence of moduses, and exemption from all tithes in various districts, arising usually from the clergy neglecting to enforce their rights, extensively affected their incomes, and seriously diminished their means of subsistence.

[The governors of the Royal Bounty were directed to augment and improve all small livings according to certain regulations; those *which were in the gift of the crown were to have a preference*, but all others in the same state of poverty, whether they were in the gift of public bodies, ecclesiastical persons, or private individuals, were equally eligible.]

[The money arising from the first fruits and tenths is distributed by the governors in two ways:—1. Grants of 200*l.* each are made to augment any small living, (below such an annual income), on the condition that the same sum at least, shall be provided from some other source for the same purpose; so that for every 200*l.* collected or given by the patron, incumbent, or others, the governors will grant 200*l.*]

2. The governors annually divide a considerable sum “by lot,” to several poor livings, according to income, population, &c. in grants of 200*l.* each, without requiring any corresponding contributions.

Now as the money is thus exacted from the clergy to augment the maintenance of their poorer brethren, it might have been supposed that means would have been adopted to prevent the lay-patrons, who enjoyed the great tithes, and allowed in most cases such a pittance to the officiating minister, from deriving any profit from these augmentations, and that the livings in the gift of ecclesiastical persons would be first benefited; but such has not been the case. ]

There is an important difference (as was observed in the British Magazine for December) between Church patronage and lay or private patronage, which I must here notice. The former is attached to *office*, the latter to the *person*. A lay-patron, whether he has the tithes or not, can dispose of his right of presentation either entirely, or for one term; he can convert it into money, or exchange it for any other equivalent; it is quite as much a personal advantage as any other estate or commodity he may possess. But, on the other hand, the patronage of the Church is inalienably restricted to the office; and no bishop, or other ecclesiastical patron, can, either directly or indirectly, receive or derive, personally, any pecuniary or other benefit from the disposal of the preferments which belong to his office. We perceive, therefore, that in cases of private patronage, *every augmentation increases the legal value of the patron's property or right in the market, and of course enhances the price he would ask either for a single presentation or for the advowson*. When this augmentation comes from the Royal Bounty, the clergy alone constitute the *payers*, and the lay-patrons the *receivers*. With respect to Church patronage, the donor can derive no personal advantage.

Keeping in view this difference in the character of the two classes of livings, we proceed to ascertain what has been actually *done by the governors towards bettering lay or private benefices, especially out of the tenths and first fruits of the clergy, to which lay-owners of tithes, &c. contribute nothing*.

I. According to Queen Anne's injunction, their early attention was directed to the crown livings, (which, of course, are under lay-patronage,) of which it appears that up to the end of 1834, 350 have been augmented:—

1. To meet benefactions, with .....	£38,600
2. By lot .....	91,200
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Total paid out of "tenths and first fruits" of clergy, } to 350 crown livings .....	£129,800
Out of Parliamentary grants these livings have received—	
1. To meet benefactions .....	£14,000
2. By lot .....	105,200
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By benefactions from incumbents and other sources, to } meet augmentations .....	119,200 48,896
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Total benefit.....	£297,896, or
more than £850 each.	

II. The number of private livings which have been augmented amounts to about 2200. These have received from first-fruits and tenths:—

1. On account of benefactions, the sum of.....	£316,400
2. By lot, without contributing one farthing, the enormous sum of	676,400

Total.....£992,800, or

nearly a million of money! This immense sum is derived solely from the annual tax of the clergy, and is appropriated by the managers of this Clerical revenue to increase the value of livings in the patronage of lay persons, who, having got these augmentations, can immediately offer the livings for sale, and raise the price according to the amount they have received from the Bounty Office.

The total sum arising from the "tenths and first fruits," which has been appropriated by the governors to all kinds of livings, from the establishment of the Corporation to 31st Dec., 1834, is stated to be £1,766,300; of this sum there have been allotted—

To 2200 private livings .....	£992,800	} £1,122,600
To 350 crown livings .....	129,800	

Remainder..... £643,700 for Church livings.

Thus it appears that more than a million of money (1,122,600*l.*), collected by an annual property tax, which touches no other class of persons but the clergy, is most generously devoted to increase the vendible property of lay men: while little more than one-half of that sum is available to ecclesiastical benefices.

III. There is another source from which money has been distributed by the governors on almost similar principles with the Royal Bounty. From 1809 to 1820 parliament voted annually 100,000*l.* towards augmenting and improving small livings, both by grants to *meet benefactions*, and *by lot*. Their grants, however, consisted of 300*l.* for each benefaction of 200*l.*; and the *lots* had special reference to population, &c. The amount of these parliamentary votes, with interest, distributed up to the end of the year 1834 is 1,483,900*l.* How much of this have the lay livings received? Nearly one million! It should be borne in mind, that to this money, taken from the revenues of the country, the clergy, as citizens, contribute their share.

Total of Parliamentary grants, with interest, distributed.....	£1,483,900
To 2550 lay livings, in order to meet benefactions...£226,100 } ...	936,700
To 2550 by lot, not contributing any thing .....	710,600

Remainder (for Church livings)..... £547,200



So that the 2550 lay benefices have received—

1. From "tenths and first fruits" of the clergy .....	1,122,600
2. From Parliamentary grants .....	986,700

Total ..... £2,059,300

Whilst the Church livings have received—

1. From "tenths and first fruits" .....	£648,700	} ...	1,190,900
2. From Parliamentary grants .....	547,200		

Lay livings have received more than Church livings ..... £868,400

VI. Respecting benefactions. The amount of benefactions, and the sources from whence they have been derived, with the amount of augmentations allotted on account of these benefactions, are as follow :—

Benefactions by patrons—lay, or private clergymen .....	£165,840	1. From royal bounty to meet benefactions ...	£355,000
Benefactions and subscriptions, lay and clerical .....	219,141	2. From parliamentary grants to meet benefactions.....	226,100
From incumbents, entirely clerical	58,387		
From bequests and trust, charitable, &c. ....	100,434		
Total contributed by various individuals, &c. ....	£538,802	Total to meet benefactions	£581,100

The sum allotted to incumbents in the former paper was stated (as this also now is) to be far short of the real amount voluntarily given by the incumbents, besides paying the tax. In drawing up the supplement from 1826 to 1834 inclusive, Mr. Hodgson has enabled us to form a more correct notion of the proportions contributed by patrons, incumbents, &c. The money collected, and granted to lay livings within that period, with the sources of the benefactions, is as follows :

From 1826 to 1834, inclusive.	Augmented by					Parliamentary Grants.		Total.	
	Queen Anne's Bounty.	Patrons.	Incumbents.	Benefactions and subscriptions.	Bequests and Trusts	By Lot.	To meet Benefactions.	By Lot.	By Queen Anne's Bounty.
-	46200	40610	28346	19857	9200	86800	49100	54000	139000
									108100

If, therefore, the incumbents have, during the last nine years, given 28,346*l.*, we may be sure that 25,041*l.* bore no comparison to the real amount given by them during the long space of 111 years. The above sum (53,387*l.*) consequently conveys no idea of their benevolent generosity. Moreover, when we recollect that the income of these incumbents from their preferments varies from 10*l.* to not more than 150*l.* a-year, we may be surprised that they give so much to livings, in which their interest is so trifling and so uncertain, and whose owners are laymen, commonly enjoying the large tithes of the parishes.

The whole number of livings, which have received benefit during the last nine years, appears to be 913; of which 531 are in private patronage, and 392 in ecclesiastical disposal. Of these 531, all but 145 are livings which had also received augmentations previously to 1826. The benefactors to the church benefices are chiefly the patrons, who have been enabled, by the late act, of which they have munificently availed themselves, to improve the income of their smaller preferments by appropriating annual stipends. Nearly as much has been given in annual stipends during the last three years as in the whole previous period since the incorporation of the governors. This surely is evident proof that the bishops and deans and chapters wanted legal power only to aug-

ment the livings in their own patronage, while at the same time they were taxed in order to improve lay-livings, though the lay-rectors neither gave, nor were subject to a compulsory imposition on their church property.

I must not omit to notice, however, that the offers and terms of the governors have been so liberal as to call forth the exertions and the benevolence of numerous benefactors, and have created a desire (however mingled with selfish views) in many to advance the object of the Royal Bounty—viz., increasing the maintenance of the poor clergy. Much has been done; but on account of the vast number of cases where the income was totally insufficient for the comfortable subsistence of the ministers, a long period must yet elapse before they are placed in a common degree of ease and independence, even as to the necessities of life. At first the governors began with augmenting livings not exceeding 10*l.* per annum. Then they obtained power to augment, *with benefactions*, livings not exceeding 35*l.* per annum. And so, as they have proceeded, they have extended the annual income under which they limited their grants. At present they may meet benefactions to livings under 200*l.* a year, out of the Royal Bounty: and they were enabled about ten years ago to augment nearly all livings to 50*l.* a year.

What then is the result of the labours of the governors with respect to *lay-livings*? What is the total sum *given to them out of the tenths and first-fruits of the clergy*? and out of the parliamentary grants? And what have they received from other sources, in order to obtain the grants from these two funds?

1. These 2550 lay benefices have received from money collected as a tax from the clergy, from which tax all others are exempt	£1,122,600
2. From the parliamentary grants, of which the clergy, as citizens, furnish their share	936,700
3. Amount of benefactions (excited, collected, or contributed very generally by the clergy and their connexions)	538,802

Thus the total benefit to these livings has been.....£2,598,102!  
or, on an average, above £1000 to each.

In whatever light the subject may be viewed, the distribution of the “tenths and first-fruits” reflects the highest honour on the character of the Church of England, which has been taxed so many years to repair the spoliation of a tyrant and his friends, and which, in the disposition of its aid, has not confined itself to poor livings in its own patronage, but has dispensed its blessings to nearly double the number in lay hands, rendered destitute by the sacrilegious alienation of its original rights and property. See the observations on this point in the *British Magazine*, pp. 679—681, December, 1834.

I am, Rev. Sir, most respectfully, R. W. B.

#### DISSENT IN ESSEX.

SOME few months since, the “*Congregational Magazine*,” the leading and authorized organ of the dissenting body, professed to give a fair and comprehensive view of the ecclesiastical statistics of Great Britain. The result of this “*View*” was, that dissenters had the numerical superiority over the members of the establishment in the ratio of *three to two*. So glaring an overstatement might well be its own answer, and carry its own refutation. Some friends in Essex have, however, forwarded to the *Magazine* a more correct edition of the comparative view as regards that county. In testing the statements of the “*Congregational Magazine*,” recourse has been had to the best and most authentic sources of information as regards the church. On the part of dissent, in many instances, it has been necessary, for want of returns on which reliance could be placed, to repeat their own numbers, with, however, this strong stamp of intentional fraud on the part of those who first published them, that the number of “hearers,” parochially given, are, in no instance, parochially furnished. This one attempt at imposition may decide the charac-

ter, not only of this article, but of the periodical itself. The prophet speaks of some who were *honest* enough to proclaim — "We have made lies our refuge, and under falsehood have we hid ourselves." We have no right to expect equal candour from the controversialists of modern days — it is a quality well nigh banished from the *morale* of the politico-religionist. The means, however, of forming their own judgment are herewith submitted to those who do not love darkness rather than light,—from this one specimen may be inferred the degree of credit due to the general statistics and statements of the "Congregational Magazine."

The mode in which these accounts are dressed may receive illustration from the following anecdote :—

The clerk of a dissenting attorney, in Colchester, called one morning upon a churchman, resident in ——— parish; and, after some *friendly* chat, asked, as if *ex improviso*, "How many communicants have you at ———?—have you thirty?" "I dare say we have," replied the churchman. "Perhaps fifty?" "Very likely." "Are there an hundred?" "I should think so; but inquire of the clergyman, and he will give you a correct statement, which I cannot do." "Very well, then," rejoins the attorney's clerk, "I shall put them down at 100?" "You may put them down," said the other, "at any number you please; but if you will only apply to the clergyman, he will give you the true amount!"

Next let the reader observe the returns, made by clergy and others, in illustration of the veracious statements that the congregations at such and such places were *parochial* congregations :—

*Extracts from Letters and Returns of the Clergy and others, shewing that the Dissenting Congregations are not (as is pretended in the "Congregational Magazine") parochial.*

**Braintree**—"Dissenting congregation supplied from several adjoining parishes—as Bocking, Notley," &c. &c.

**Colchester**—"St. Martin's—dissenting congregation supplied by sixteen or eighteen parishes in and adjoining the town."

**Coggeshall**—"Dissenting congregation collected from Little Coggeshall, Feering, Messing, Great Tey, Little Tey, Marks Tey, Pattleswick," &c.

**Dedham**—"One-fourth of dissenting congregation from other parishes."

**Earls Colne**—"The meetings in this parish are attended by persons from several neighbouring parishes."

**Felsted**—"Two or three other parishes contribute to the dissenting congregation."

**Finchingfield**—"The dissenters forming this congregation come from all the neighbourhood round, and do not belong exclusively to this parish."

**Great Wigborough**—"The meeting is situated on the confines of this parish, upon Tiptree Heath, and is attended from Messing, Layer Marney, Tolleshunt Knights," &c.

**Little Waltham**—"Fourteen parishes contribute to furnish the congregation at this meeting—Great Waltham, Little Waltham, Broomfield, Pleshey, Easter, Chignal, Markbury, Terling, Hatfield, Boreham, Great Leigh's, Little Leigh's, and Fairstead."

**Stebbing**—"The statement of the numbers at the meeting are tolerably correct; but two or three other parishes are comprehended in the account."

**Southminster**—"So little does dissent flourish here, that a preacher cannot be supported by the voluntary system."

**Tillingham**—"The dissenters in this parish cannot be computed at more than 146. Others attend the meeting from Bradwell, St. Lawrence, Steeple, Denjic, and Ashelden."

**Tolleshbury**—"Persons from some of the adjoining parishes assist in contributing to the congregation at the meeting."

**Terling**—"The meeting-house stands within Braintree, Witham, and Chelmsford, two of which towns are eight miles distant. Those dissenters, therefore, who live nearer to Terling, generally come to Terling meeting."

**Witham**—"Of the dissenters, more than half, it is said, come from adjoining parishes."

**Wivenhoe**—"The dissenters, at one time, paid the ferryman 6*l.* a year to bring their children from Donyland and other parishes on the opposite side of the river."

STATEMENT FROM THE  
MAGAZINE "FOR DEC., 1834.

	ESTABLISHED CHURCH.					DISSENT.					ESTABLISHED CHURCH.					DISSENT.				
	Places of Worship.	Heavens.	Communi- cations.	Scholars	Places of Worship.	Heavens.	Communi- cations.	Scholars	Places of Worship.	Heavens.	Communi- cations.	Scholars	Places of Worship.	Heavens.	Communi- cations.	Scholars	Places of Worship.	Heavens.	Communi- cations.	Scholars
Bradfield.....	1	100	28	20	Wesleyans only	300*	60*	70*	1	300*	60*	70*	1	300*	60*	70*	1	300*	60*	70*
Billerica.....	2	300	...	40	1	500	45	180	1	350*	25*	40	1	350*	25*	40	1	350*	25*	40
Braintree.....	1	700	...	...	1	1100	126	120	1	1050*	110*	200*	1	1050*	110*	200*	1	1050*	110*	200*
Burnham.....	1	200	...	...	3	895	69	183	1	500*	55*	110*	3	380*	69	183	1	380*	69	183
Castle Hedingham.....	1	420	35	170	2	850	70	150	1	420	85	170	2	850	70	150	1	850	70	150
Colchester (St. Martin's) ..	1	100	20	...	2	900	200	100	1	100	20	...	2	900	200	100	1	900	200	100
Coggeshall.....	1	1200	90	220	3	1210	162	300	1	1700*	90	220	3	1200	162	300	1	1200	162	300
Dedham.....	1	500	100	60	1	300	38	94	1	850*	220*	122*	1	300	38	94	1	300	38	94
Earl's Colne.....	4	600	...	140	1	500	100	133	1	650*	110*	140	2*	350	100	188	1	350	100	188
Felsted.....	1	300	40	30	1	400	...	140	1	500*	40	35*	1	350*	...	120*	1	350*	...	120*
Finingfield.....	1	250	30	70	1	800	60	180	1	1575*	35*	149*	1	800	60	180	1	800	60	180
Great Wigborough.....	1	200	12	...	1	400	45	100	1	200	28*	50*	1	400	45	100	1	400	45	100
Halstead.....	1	800	80	200	4	2000	270	668	1	800	80	200	4	2000	270	668	1	2000	270	668
Little Waltham.....	1	250	25	40	1	450	70	98	1	443*	38*	50*	1	400*	70	98	1	400*	70	98
Little Baddow.....	1	100	20	...	1	400	51	105	1	400*	40*	...	1	400	51	105	1	400	51	105
Laver Breton.....	1	100	25	30	1	400	80	100	1	100	25	30	1	400	80	100	1	400	80	100
Manningtree.....	1	600	90	410	1	200	35	...	1	600	90	410	1	200	35	...	1	200	35	...
Stebbing.....	1	350	36	131	2	510	68	150	1	895*	55*	131	2	500	68	150	1	500	68	150
Southminster.....	1	300	70	70	1	120	12	50	1	561*	94*	111*	1	200	70	25*	1	200	70	25*
Steeple.....	1	200	20	...	1	Wesleyans	260	60	1	260	20	60	...	A few	Wesleyans	25*	...	A few	Wesleyans	25*
Tollesbury.....	1	150	11	130	1	200	16	54	1	380*	18*	130	1	200	16	54	1	200	16	54
Terling.....	1	350	...	50	1	350	40	80	1	622*	65*	190*	1	320*	40	48*	1	320*	40	48*
Tillingham.....	1	300	43	260	1	850	56	60	1	450*	50*	110*	1	146*	56*	60*	1	146*	56*	60*
Wethersfield.....	1	300	80	110	1	800	60	200	1	472*	28	140*	1	800	60	200	1	800	60	200
Witham.....	1	650	...	70	3	930	216	260	1	700*	160*	139*	4*	700*	216	260	1	700*	216	260
Wivenhoe.....	1	500	...	120	1	550	51	300	1	200	25	40	1	450*	50*	90	1	450*	50*	90
Wix.....	1	200	25	40	1	150	25	90	1	200	25	40	1	150	25	90	1	150	25	90
Grand Total of 27 Parishes	31	10020	890	2411	36	13,765	1965	3740	27	15,978	1701	3231	37	12,096	1977	3398	37	12,096	1977	3398

Note.—Wherever the returns in the dissenting columns under the head of "Authentic" coincide with the same returns extracted from the "Congregational Magazine" they are mere copies from the dissenting publication. It was found very difficult to obtain correct statements of numbers under any one of the heads of dissent; and, where such could not be procured, the original is repeated.

The Asterisks mark where a difference exists between the statements in the "Congregational Magazine" and the authentic returns received from the said parishes.

The grand total of the twenty-seven parishes in Essex (exclusive of the Wesleyans, which, in these parishes, have very few members) is as follows :—

By "Congregational Magazine."

Places of Worship.	Hearers.	Communicants.	Scholars.
36 ...	13,765	1965	3740 .. for dissent.
81 ...	10,020	890	2411 ... for the church.
	3745	1190	1329 ... Majority for dissent!

*Authentic Statement as regards the parochial State of the Establishment, and the Parishes which form the Congregations at Meeting.*

Places of Worship.	Hearers.	Communicants.	Scholars.
27 ...	15,978	1701	3231 ... Church.
37 ...	12,096	1977	3338 ... Dissent.
	3862	.....	..... Majority for church.
		276	107 Majority for dissent.

# FIRST REPORT FROM THE CHURCH COMMISSION,

AS FINALLY SETTLED, MARCH 17.

(Continued from p. 465.)

## PROBABLE CAUSES OF INCREASE OR DIMINUTION IN THE EPISCOPAL REVENUES.

### CANTERBURY.

Expected increase of 1544*l.*, shewn by the following statement:—From fines, 1366*l.*, and from the diminution of the expenses of repairs of farm buildings, 400*l.* ..... £1766

Deduct therefrom in respect of yearly allowance to be henceforth made to lessees of estates of the see, for reversionary augmentations, to the amount of 1040*l.*, granted by the Archbishop to poor livings in the patronage of the see ... .. 222

£1544

One-fortieth part of a sum of 60,000*l.* borrowed on mortgage under an act of Parliament for rebuilding Lambeth-palace, and making additions to the mansion at Addington, is payable yearly, with interest on the principal remaining unpaid.

The present yearly payment amounts to 3780*l.*, including interest, which will decrease at the rate of 60*l.* every year.

The last payment will be in 1873.

### YORK.

The average annual amount of fines on renewals for the three years ending Dec. 31, 1831, exceeded, from particular circumstances, the usual average by at least 2000*l.*, and there will be a further decrease of about 20 per cent. in the amount of the proceeds of the estates generally, from the diminution of the value of agricultural produce: the income of the see will also be further reduced by augmentations of the small livings in the patronage of the Archbishop, about to be made, in addition to those already granted.

### LONDON.

It is expected that there will be a decrease in the future average income, arising from fines upon the renewals of leases for lives, and from woods and manorial profits, to the amount together of 1725*l.*, and a further decrease from intended augmentations of the livings in the patronage of the see, in addition to those already made.

Besides which, 1-20th part of the sum of 10,000*l.*, borrowed on mortgage for rebuilding London-house, is payable yearly, with interest on the principal remaining unpaid. The last payment will be in 1839.

## DURHAM.

No accurate judgment can be formed as to the future average amount of fines on the renewal of leases of mines and quarries, as the profits attending them must depend principally upon the several districts in which the collieries will be worked.

Since the above return, the Bishop has granted permanent augmentations to small livings in his patronage to the amount of 1170*l.* per annum out of the revenues of the see.

No other ground for expecting increase or decrease.

## WINCHESTER.

The augmentations already made of small livings in the patronage of the see will reduce the annual income by about 400*l.* It is intended further to augment all the small livings in the gift of the see to 200*l.* per annum. Except in respect of augmentations, there are no grounds for expecting that the future income will vary materially from the sum stated.

## ST. ASAPH.

The greater part of the income of the see arises from tithes, which have gradually declined since 1827, when they amounted to 6636*l.*

By a supplemental statement it appears that the produce of the tithes was in 1834, 5214*l.*, which is below their average for the three years ending in 1831 by the sum of 607*l.*, and that the produce of the mines was in the same year 263*l.*, which is less than the same average by the sum of 415*l.*, shewing the income of the year 1834 to be below the average stated by the sum of 1022*l.*; and there seems to be no prospect of improvement.

## BANGOR.

By a supplemental statement it appears that the tithes in the years 1833 and 1834 have fallen below the average of the three years ending Dec. 31, 1831, by 650*l.*, or about that sum, and there is no prospect of increase.

The average of fines is not expected to be more than 250*l.* for many years to come.

## BATH AND WELLS.

The net income is expected to be reduced to about 5500*l.* per annum by the probable diminution of fines upon renewals.

## BRISTOL.

The average upon the three years ending Dec. 31, 1831, much exceeds the usual average.

The living of Almondsbury, permanently annexed to the see, is not expected to vary in amount.

## CARLISLE.

From an unusual receipt of fines on renewal of leases for lives the gross annual income of the see on the last bishop's incumbency was about 3500*l.*; upon some late surveys, the estimated annual value of the property has been less than on former valuations. Upon the whole, the gross yearly value of the see, which in 1832 was returned at 2585*l.*, may be estimated, upon an average of seven years, at 3000*l.*

It should also be stated that 1-20th part of a sum of 10,000*l.*, borrowed on mortgage for repairing and partly rebuilding Ross Castle, is payable yearly, with interest upon the remaining principal. The payments will cease in the year 1853.

## CHESTER.

Decrease expected, as the property of the see chiefly consists of tithes, which are falling in value.

## CHICHESTER.

The average amount of fines on renewals for the three years ending Dec. 31, 1831, was greater than the general average receipts under that head. It is considered that the computed average income will be reduced by 400*l.* or 500*l.* per annum.

## ST. DAVID'S.

The average yearly receipts from fines on renewals of leases for three years ending Dec. 31, 1831, were 214*l.*, whereas the average of the last ten years is 1150*l.* per annum; but this last-mentioned average cannot be depended upon in future.

## ELY.

The estimate of the last three years is rather more than the average amount of the net annual produce of the see; as the two last years, particularly 1830, afforded fines for renewals of leases which seldom occur.

## KENT.

There will in future be 21*l.* per annum from the dividends on stock produced by the sale of houses under a local act. In other respects no increase or decrease is anticipated.

## GLOUCESTER.

A decrease in the revenues of this see will take place in consequence of the augmentation of small livings in the patronage of the see, made by the present bishop. The amount of fines for renewals, included in this estimate, exceeds the average of the seven years preceding.

## HEREFORD.

No expected increase or decrease.

## LICHFIELD AND COVENTRY.

If the average of fines, as far as it can be ascertained from accessible documents, were to be taken upon a period of 21 years, it would exhibit a net income considerably larger than that which has been stated, but a material reduction of the future amount of fines is to be expected from the progressive diminution of the value of land. A decrease of the profits from woods is expected. The income will also be decreased by the augmentation of poor livings in the gift of the see intended to be made. Upon the whole it is considered, that at a distant period the net income may average 4350*l.* per annum.

## LINCOLN.

The estimate taken upon the three years ending Dec. 31, 1831, exceeds the average of the three subsequent years by the sum of 680*l.* The property consists almost entirely of inappropriate rectories, with dependent vicarages, the intended augmentations of which, in virtue of the late acts, will cause a further considerable diminution of the net annual proceeds.

## LLANDAFF.

It is considered that upon a sufficiently extended average, the income from fines, which is stated at 73*l.*, might be taken at 400*l.* per annum; a corresponding increase of income is therefore expected.

## NORWICH.

The average amount of income, taken upon the three years ending Dec. 31, 1831, exceeds the average annual value of the revenues of the see, if computed upon the receipts for the last seven years, by the sum of 700*l.* per annum; and there will be a reduction of income by the augmentation of small livings in the gift of the see.

## OXFORD.

A decrease in the revenues of the see must be expected. The average of fines on renewal of leases for the three years ending Dec. 31, 1831, is found on calculation to exceed the average receipts from the same source which may reasonably be expected in future by about the sum of 1060*l.*, and a deduction of 90*l.* must be allowed for the depreciated value of tithes in hand. If the Crown shall be pleased to renew a lease granted on account of the small revenues of the see, which will expire in the year 1837, it is expected that, *communibus annis*, the net value of the see will amount to 1658*l.*, or about that.

## PETERBOROUGH.

The total receipts may be expected to be less in future than the average of the three years ending in 1831, as the fines upon renewals of leases, as well as the tithes of Castor, a rectory permanently annexed to the see, are continually decreasing in the amount.

## ROCHESTER.

No expected increase or decrease.

## SALISBURY.

If the calculation were taken upon an average embracing a period of years in which it is probable that most of the leases for lives as well as for years would be renewed, the result would exhibit a net income, *communibus annis*, of not less than 5000*l.*, or between that sum and 6000*l.* per annum.

## WORCESTER.

There is reason to expect a decrease of income, from the diminution of the amount of fines upon renewal of leases.

**Note.**—The tables in the Appendix have been framed from the returns made to the Ecclesiastical Revenues Commission, which are now in course of printing. These and other returns vary as to the precise number of benefices in each diocese; but as the main object at present is to shew a comparison between the existing and the proposed condition of the several dioceses, the most important point is to have one uniform source of information; and minute accuracy, either as to the number of benefices or the amount of population in each case, is not considered essential. Such accuracy would, indeed, be rendered extremely difficult by the necessary interchanges which are proposed, of parts of counties, and of districts and parts of districts, in some cases according to the ecclesiastical, and in others according to the civil divisions of the country. It is hoped that the nearest possible approximation has been arrived at which is consistent with these circumstances, and with the present state of the returns: and the tables will be found to agree in their general results.

## APPENDIX, No. 1.

*Present Condition of the several Dioceses in England and Wales, with reference to the Number of Benefices and to Population.*

## PROVINCE OF CANTERBURY.

Diocese.	Number of Benefices.	Population.
Canterbury ... ..	343 ...	402,885
St. Asaph ... ..	131 ...	197,392
Bangor ... ..	124 ...	153,344
Bath & Wells... ..	441 ...	403,908
Bristol ... ..	254 ...	263,328
Chichester ... ..	267 ...	236,950
St. David's ... ..	407 ...	372,685
Ely... ..	149 ...	126,316
Exeter ... ..	611 ...	773,251
Gloucester ... ..	281 ...	275,806
Hereford... ..	256 ...	207,451
Lichfield & Cov. ...	606 ...	983,783
Lincoln ... ..	1234 ...	855,039
Llandaff ... ..	192 ...	183,990
London ... ..	635 ...	1,638,899
Norwich... ..	1021 ...	692,163
Oxford ... ..	209 ...	139,661
Peterborough... ..	290 ...	186,193
Rochester ... ..	94 ...	196,716
Salisbury ... ..	366 ...	320,547
Winchester ... ..	416 ...	780,214
Worcester ... ..	212 ...	357,543

## PROVINCE OF YORK.

York ... ..	891 ...	1,463,503
Carlisle ... ..	127 ...	127,701
Chester ... ..	554 ...	1,962,354
Durham ... ..	146 ...	452,637

## APPENDIX, No. 2.

*Condition of the several Dioceses in England and Wales, with reference to the Number of Benefices and to Population, according to the Proposed Alterations.*

## PROVINCE OF CANTERBURY.

Diocese.	Number of Benefices.	Population.
Canterbury ... ..	381 ...	426,069
St. Asaph and Bangor } 253 ...	339,450	
Bath and Wells ...	441 ...	493,908 unaltered
Chichester ... ..	267 ...	236,950 unaltered
St. David's ... ..	391 ...	365,646
Ely ... ..	554 ...	393,847
Exeter ... ..	611 ...	773,251 unaltered
Gloucester ... ..	363 ...	324,198
Hereford ... ..	261 ...	218,392
Lichfield ... ..	459 ...	612,555
Lincoln ... ..	780 ...	506,745
Llandaff and Bristol } 293 ...	303,875	
London ... ..	244 ...	1,746,504
Norwich ... ..	809 ...	566,365
Oxford ... ..	523 ...	388,043
Peterborough ... ..	498 ...	394,637
Rochester ... ..	536 ...	471,813
Salisbury ... ..	398 ...	315,405
Winchester ... ..	391 ...	495,846
Worcester ... ..	355 ...	573,020

## PROVINCE OF YORK.

York ... ..	595 ...	583,132
Carlisle ... ..	285 ...	435,432
Chester ... ..	246 ...	469,506
Durham ... ..	152 ...	459,964
Manchester ... ..	205 ...	1,208,533
Ripon ... ..	153 ...	739,748

No. 3 and 4 are maps of England and Wales, shewing the respective boundaries of the present and of the proposed dioceses.

# INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their Chambers in St. Martin's Place, on Monday, the 20th April; his Grace the Archbishop of Canterbury in the chair. There were present the Bishops of London, Winchester, Bangor, Llandaff, Chichester, and Bristol, the Right Hon. Lord Kenyon, Rev. Arch-



deacon Cambridge, Rev. J. Lonsdale, Joshua Watson, Esq., N. Connop, Jun. Esq., H. J. Barchard, Esq., I. S. Salt, Esq., Samuel Bosanquet, Esq., James Cocks, Esq., and others of the Committee.

Among other business transacted, grants, varying in amount, according to the exigency of the case, were voted towards increasing the accommodation in the church at Alton, in the county of Southampton; building a chapel at Leeswood, in the parish of Mold, and county of Flint; increasing the accommodation in the church at Billingsley, in the county of Salop; rebuilding the church at Old Dalby, in the county of Leicester; building a church in the parish of St. Thomas, in the city of Oxford; re-pewing the church at Coggs, in the county of Oxford; re-pewing the church at Wymondham, in the county of Norfolk; enlarging the church at Farnham, in the county of Dorset; building a chapel at Shirley, in the parish of Croydon, county of Surrey; building a gallery in the chapel at Newton Harcourt, in the county of Leicester; restoring the church at Evesham, in the county of Worcester; enlarging the church at Chickerell, in the county of Dorset; enlarging and re-pewing the church at Castle Carlton, in the county of Lincoln; re-pewing the church at Little Carlton, in the county of Lincoln.

The Annual General Court of this Society will be held at No. 4, St. Martin's Place, on Monday, the 25th of May. His Grace the Archbishop of Canterbury will take the chair at twelve o'clock precisely.

## CHURCH MATTERS.

THE people of England have a great matter to determine, in which *right* and *equity* are put out of the question, and the appeal is to *power*. The matter for decision may be very shortly stated. Is it the wish of the people of England to retain a national church, which shall have *dignity, influence, and weight*; or to let worldly politicians strip it of *dignity, influence, and weight*, reduce its ministers to pensioned paupers, and give the money, which enables them to promote the cause of religion and charity, to any purposes which the caprice or the cry of the moment may dictate? Is it the wish of the people of England to see the national church plundered of its property—to-day to promote popery, to-morrow to promote education without religion, the third day to supply the wants of this or that new institution, and the fourth, (*it is just possible*, as experience suggests,) to supply the wants, not of bodies, but of individuals—to furnish an estate to some illustrious house?

Let it not be said, "No such thing is proposed for *England*. It is only for *Ireland* that it was proposed one day to take a portion of the church property, and divide it among all sects; and that the next day, it was resolved to alter the destination of the spoil, and give it over to what is called *general education*." Who can be deceived by such an answer? What has the resolution which is peculiar to Ireland? The resolution is *to this effect*, that whereas the church in Ireland has more than is wanted to give a competent income to its ministers, the surplus shall go (on one day) to *all sects*, (on the next) to *general education*! What is there in this which is not just as applicable to Scotland as to Ireland, or to England as either? If this is carried into effect, as

the new prime minister tells you *it shall*, it is quite clear that the whole is done. Whenever the papist party, or the infidel party, or the radical party, are pleased to say, that 200*l.* per annum, or 100*l.* per annum, or 50*l.* per annum, or 10*l.* per annum, is a competence for the English clergy, this resolution devotes the rest of the church property to popery, or infidelity, or rail-roads, or private individuals. Nay, we need not stop to argue this. Let us hear what Mr. Fowell Buxton says, and thus hear, not the extreme radical, nor the papist, nor the infidel, but one of a very common and very large class, of which the world is thought too happy to possess so many, the acute, money-getting men, who respect all the decencies of life, and profess an earnest care for religion, and who, in a word, contrive most successfully (in the estimation of all the world) to serve God and mammon together. This very respectable representative of this large and very respectable class tells you, in so many words, that he is not only ready, but most anxious, to apply this principle to England, and wherever there is a non-resident clergyman, not to compel him or his successor to reside, and give their flock the spiritual benefit of their presence, and the temporal advantage of having the money which accrues from the soil spent among them, but to seize the revenue of the living for ever, and devote all beyond what the non-resident gives to his deputy to the purposes of education. This respectable gentleman assures you, in the spirit and with the wisdom of the day, that the money, of which they, whom he represents, are labouring to get all that they can, is an exceedingly bad thing for the church, and that there is no hope of the gospel till the clergy are poor: Rich clergy have been tried, and failed. The only remedy is to have them poor—as unlike Mr. Fowell Buxton, in their *outward* condition, at all events, as they can be. When, then, we know what the papist party, and the infidel party, and the radical party\* mean, and we find that the large and powerful class of respectable men, like Mr. Buxton, openly avow that they, too, are ready to take from the church all that can be wrung from it, after leaving a poor, and therefore pious, clergy the means of existence, the cause need be argued no more. All is clear and plain. We are come, in so many words, to church robbery; and the simple question is, Will the people permit this? Let them weigh these plain statements.

To raise the cry of *no popery*, or *the church in danger*, is denounced as the height of wickedness and folly. Let not such wickedness and folly then be committed. But there can be no harm in plainly stating plain facts. And no one can deny that, at the demand of Mr. O'Connell, the leader of the papist party, a resolution has been past to seize church property. Far be it from any one to say, that it is any triumph for popery to have carried a resolution for seizing church property. Far be it from any one to say, that seizing church property puts the national church in any danger. But so it is, that the *papist*

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\* If any thing could be necessary to prove their intentions, the "Examiner" does it. That paper says, in so many words, that the existence, and not the riches, of the establishment in Ireland is the grievance, and that it must be abolished.

party *have dictated* to parliament a resolution to seize church property, in order, as Lord John Russell says, to strengthen protestantism, or, as Mr. Buxton puts it, in his extreme and pious horror of money, to forward the cause of the gospel. The question then, be it repeated, is, Do the people of England wish to see the church plundered by the papist, the infidel, the fanatic, or the radical, as this or that faction is uppermost?

But again, let there be no kind of debate or doubt as to what the papists *mean*, nor as to the reckless cruelty with which, in their anticipation of a triumph over the enemy whom they hate, they intend to proceed. Mr. Shiel, one of the leading papists, and one of the leaders of the party who expelled the late government, and support the new one, gives notice of a motion to this effect, that in future every one who takes possession of a benefice, is to take it with an understanding, that he is to *have no compensation when it is suppressed*. Thus, having past a resolution to take a surplus, *if there is one*, the papists are resolved to *make* a surplus, and begin confiscation at once! Hear this, ye protestants, and doubt as to what is about to happen! Doubt as to what is your duty!

Connected with this, there rises to view a subject calculated to rouse the warmest indignation—the oath taken by Roman catholic members, that they will do nothing to subvert or to *weaken* the protestant church. Let us have no special pleading, no jesuitical evasions. Let every man of common sense and common honour consider under what circumstances that oath was imposed, and what was its object. Roman catholics were about (alas! the day) to be admitted into the legislature of this unhappy country. What was the very strong and natural objection to the measure? That they would use their legislative power to injure the church of England as by law established. What other fear could there be, as to the power they would acquire? As individuals, they had already, as they have still, the fullest right to attack the church as a *church*, to expose, if they could or can, by words spoken or written, the falsehood of its doctrine, the vanity of its pretensions, and to destroy it by converting men to what they call a purer faith. They were about to acquire no new rights in that way, and no one wished to abridge their old rights. They are quite welcome to do all that argument can do, if they will abstain from force and fraud. The one only fear was that they would injure the church as an establishment, and that *they were about to acquire power to do so*. This was the only danger to be guarded against, and this was the only object of the oath; and how did their advocates and they understand it? *Then* we were told that the case was so clear that an oath could not be required—that from gratitude on one hand, and the dictates of common propriety on the other, Roman catholic members would scarcely think of voting on church affairs! There was no mistake, and there could be none. The Roman catholics knew and know that the oath was framed for the one purpose of preventing them from using the power they would acquire as legislators to injure the national church by legislative measures. On that condition they accepted the power. Whether it was *wise* to

expect that they would regard that oath, is another matter. They know in what sense it was imposed—and if any other man but a Roman catholic takes an oath in a sense different from its clear, obvious, and intended one, he is branded, as he ought to be, with shame and disgrace. No Christian man but a Roman catholic can happily know all the arts by which conscience can be calmed under the disregard of the most solemn obligations; and therefore there are some few gentlemen of the Roman catholic party who may be looked at with pity rather than anger. Pity, indeed, is due to a weak man of probity, who allows a false authority to tamper with his sense of right and wrong, and allows himself, under a false notion of duty, to disregard all those solemn obligations which God has set up, and by which alone man can be bound to man. But there are but too many Roman catholic members for whom no such allowance can be made. They know that they are breaking the oath alike in the spirit and the letter. They know that they are admitted to the legislature on the strictest understanding that they are not to do anything by means of that admission to injure the national church, and they glory in scorning oath and condition and understanding. They glory in pursuing a line of conduct which, thank God, no gentleman of our church could pursue without being driven out of society. But if this can be done under the cloak of the Roman catholic church, will the English people allow it? Will they once more allow that tremendous power to raise its head and practise its arts among them?

Will the people of England, finally, believe that it can be right that what was given centuries ago (and what has been protected by a thousand national acts) in order that the true faith of Christ crucified might be preserved and spread through the country, and that the poor might have the gospel preached to them, as they have, without cost, should be taken away when a papist faction, or an infidel faction, can manage so to hold the scale between two parties, that their support must be had at any price—at the price of church robbery, or of taking from the poor that pure and apostolical form of worship which they possess?

To argue that the step which robs the church, and makes the subsistence of the clergy depend at any time on what parliament, under the sway of the faction of the moment, shall decide to be enough for them, must degrade the clergy, is an argument which would recommend the step to too many—not radicals only, but narrow-minded, short-sighted politicians; and unhappily men of property, of very different views, partly from jealousy of the clergy, partly from cupidity, indulge in feelings as discreditable as they are injurious to themselves. Whether the clergy have, from their property, education, and station, more influence than some like, or not, such persons ought yet to have sense enough to know, that all that influence is exerted in favour of order, peace, and of maintaining the present institutions of the country, improving them, indeed, if necessary, but not *overthrowing monarchy, aristocracy, &c.* However, with such men (and they exist in all parties) it is in vain to argue. In looking to this question merely as it will affect society, the appeal must be to a different class. The

question is, will the middling and lower classes, to whom, as a profession, the church was always open, and to whom it has afforded an honourable road to the attainment of a higher grade in society, of associating freely with the first persons in the land, of permanently raising their families, and promoting that quiet and peaceable mixture of the various orders of society, which is desirable in a rational and religious view, will they quietly see the church *put down* by worldly politicians, and the clergy reduced in education, weight, influence, and station—made, in short, what too many wish, the servile tools and dependents of the rich, mere degraded creatures, alike unworthy and unable to preach the gospel?

Let the people of England remember that this great question is to be decided *now* and *for ever*.

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This part of the Magazine is chosen for requesting attention to a most valuable pamphlet called “1835 and 1772, or the Present Attack on Subscription compared with the last.” The wish to break down those wholesome laws by which the University of Oxford has been enabled to preserve the blessings of religious unity, and to offer a sound and consistent system of religious instruction to her younger members, is very ably traced, in this excellent pamphlet, to the same lax doctrinal views in some quarters which led to the attempt in 1772. The pamphlet exhibits a vein of thought, a range of inquiry, and an eloquence which shew it to come from no common mind.

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On the Marriage Bill, it is curious to observe the difficulties of the liberals and the dissenters. Lord John Russell thinks it a good bill, but that he can alter it so as to please the dissenters better. The “Patriot” says it will be “nugatory for its intended purposes, and mischievous in its general operation,” that it does not suit the present condition of society, that it is objectionable as making marriage *not* a religious service, &c. &c. After all which, instead of advising dissenters, as it clearly ought, to reject so bad a measure, it recommends them to *take the measure*, and “to afford the crafty premier, if such he be, no pretence for withdrawing a bill, which, while unsatisfactory to the dissenters, is far from palatable to the church”! The measure being unacceptable to the church seems to be the great reason with this Christian paper for wishing the dissenters to accept it. The countless letters in the “Patriot,” from dissenters and dissenting ministers, taking the most conflicting views of the bill, and urging the most inconsistent demands, make a curious picture. The prime minister who is to satisfy these gentlemen has a pleasant task before him! There is one provision in the bill which must be removed. The justice may, if he pleases, give the parties the certificate of their marriage to convey to the clergyman who is to register it. Suppose the husband should not choose to deliver it, when he has got it, what becomes of the marriage?

# ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Chester, Clapham Church, Surrey ..... April 12th.  
 Bishop of Lichfield and Coventry, St. John the Evangelist, Westminster, April 12th.  
 Bishop of Bath and Wells, Palace, Wells ..... April 19th.  
 Bishop of Exeter, Chapel of his Palace ..... April 19th.

### DEACONS.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Barnes, W. L. ....	B.A.	St. John's	Camb.	Chester
Boyle, Hon. R. C. T. ....	B.A.	Christ Church	Oxford	Bath and Wells
Bryer, Thomas .....	B.A.	St. John's	Camb.	Chester
Bush, Christopher .....	B.A.	Catherine Hall	Camb.	Chester
Burges, William C. ...	M.A.	Trinity	Dublin	{ Lich. & Cov. by let. dim. from the Abp. of York
Carver, William, R. ...		Catherine Hall	Camb.	Lichfield and Coventry
Clay, John .....	B.A.	St. John's	Camb.	Lichfield and Coventry
Davies, Nathaniel .....	B.A.	Pembroke	Oxford	Chester
Egerton, William H. ...	B.A.	Brasenose	Oxford	Lichfield and Coventry
Faber, John Cooke ...	B.A.	Christ Church	Oxford	{ Lich. & Cov. by let. dim. from the Abp. of York
Fox, Charles James ...	B.A.	Magdalen Hall	Oxford	Bath and Wells
Fussell, Henry Down .	B.A.	Sidney Sussex	Camb.	Bath and Wells
Grylls, Charles .....	B.A.	Trinity	Camb.	{ Bath & Wells by let. dim. from the Bp. of Exeter
Hall, George .....	B.A.	Christ's	Camb.	Chester
Harding, John Harvey	B.A.	Magdalen Hall	Oxford	Bath and Wells
Hart, Joshua .....	B.A.	Queen's	Camb.	Chester
Hobson, W., Examined Scholar		Corpus Christi	Camb.	Chester
Horner, J. S. H. ....	B.A.	Exeter	Oxford	Bath and Wells
Howard, William H. ...	B.A.	St. John's	Camb.	Bath and Wells
James Henry .....	B.A.	Balliol	Oxford	Bath and Wells
James, Robert William	B.A.	Pembroke	Oxford	Bath and Wells
Johnson, John .....	B.A.	Catherine Hall	Camb.	Lichfield and Coventry
Keigwin, J. P. ....	B.A.	Wadham	Oxford	Bishop of Exeter
Kingsmill, Henry .....	B.A.	Trinity	Oxford	Bath and Wells
Lacy, James .....	B.A.	St. John's	Oxford	{ Lich. & Cov. by let. dim. from the Abp. of York
Langmead, G. W. ....	B.A.	Exeter	Oxford	Bishop of Exeter
Mackie, G. ....	B.A.	Pembroke	Camb.	Bishop of Exeter
Mezies, William .....	B.A.	Queen's	Camb.	Chester
Phelps, Edward S. ....	B.A.	Wadham	Oxford	Bath and Wells
Pitman, W. P. ....	B.A.	Exeter	Oxford	Bishop of Exeter
Pugh, John William ...	M.A.	Balliol	Oxford	Lichfield and Coventry
Robertson, James .....	B.A.	Christ's	Camb.	{ Lich. & Cov. by let. dim. from the Abp. of York
Sandford, George B. ...		Brasenose	Oxford	Chester
Stubbs, Phineas .....			Durham	Chester
Tindal, N. ....	B.A.	Trinity	Camb.	Bishop of Exeter
Watts, Nicholas .....	B.A.	University	Oxford	Bath and Wells

### PRIESTS.

Clarke, J. ....	B.A.	Exeter	Oxford	Bishop of Exeter
Cottle, J. ....	B.A.	Catherine Hall	Camb.	Bishop of Exeter
Fletcher, William .....	B.A.	Brasenose	Oxford	Lichfield and Coventry
Strickland, N. C. ....	M.A.	Lincoln	Oxford	{ Lich. & Cov. by let. dim. from the Abp. of York
Wither, W. J. P. Bigg, (Literate)				{ Lich. & Cov. by let. dim. from the Bp. of Chester

The Lord Bishop of Ely's Ordination will be in London, on Sunday, the 7th day of June. Candidates for Holy Orders are desired to transmit the requisite papers to his Lordship, at Ely House, Dover Street, Piccadilly; on or before the 14th of May, after which they will receive notice of the time and place of examination.

The Bishop of Oxford intends to hold his next General Ordination at Christ Church, on Trinity Sunday, June 14th; and all Candidates are required to send their testimonials and certificates to his Lordship's secretary, J. Burder, 27, Parliament Street, on or before Saturday, May 2nd.

The Lord Bishop of Gloucester will hold an Ordination in London, on Trinity Sunday, the 14th of June.

The Lord Bishop of Winchester proposes to hold his next General Ordination on Sunday, the 5th day of July.

### CLERICAL APPOINTMENTS.

Ainger, Dr.....	One of the Wardens and Governors of the Free Grammar School at St. Bees.
Eyre, James .....	Chaplain to the Right Honourable the Earl of Nelson.
Forster, Charles, B. D....	One of the Six Preachers at Canterbury.
Jones, John, Vicar of Abergwilyl,	Rural Dean for the Deanery of Llandilo.
Lloyd, Martin J.....	Honorary Chaplain to the Royal Westminster Ophthalmic Hospital.
Maddy, John, D. D. ....	A Prebendary of Ely Cathedral.
Milman, Henry Hart ...	Prebendary of the Collegiate Church of St. Peter, Westminster.
Prothero, David.....	Commissary General of the Archdeaconry of Carmarthen.
Riddale, Robert .....	Prebendary of Fittleworth, in Chichester Cathedral.
Surridge, Dr. ....	Head Master of the Free Grammar School at Felsted, Essex.
Warburton, John .....	Head Master of the Free Grammar School, at Hipperholme.
Wray, George.....	Second Master of the Richmond Grammar School.

The Rev. Thomas Griffiths, M.A. of Jesus College, and of Gordon House, Camden Town, was, on the 15th ult., appointed Chaplain to the Society of Ancient Britons, London, in the room of the Rev. Mr. Alban, deceased, and not the Rev. J. Roberts, as stated in our last Number.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alecock, Charles ...	{ Gt. Witchingham V., and Little do. R. }	Norfolk	Norwich	New Coll., Oxon.
Allbut, Thomas ...	Dewsbury V.	W. York	York	Lord Chancellor
Arney, Edward ...	{ Shalfleet V., Isle of Wight, }	Hants	Winches.	Lord Chancellor
Bazely, F. L. ....	St. Dominick R.	Cornwall	Exon	Wm. Bazely, Esq.
Bigland, Edw. ...	Kirkhaugh R.	Northum.	Durham	Miss Wilkinson
Blunt, Henry ...	Streatham R.	Surrey	Winches.	Duke of Bedford
Clarkson, Christ...	Elworthy R.	Somerset	B. & W.	Wm. Locke, Esq.
Dufton John .....	Rillington V.	E. York	York	Lord Chancellor
Eades, J. Thomas	Abbott's Morton R.	Worcester	Worcester	T. B. Eades, Esq.
Flower, William...	Kirkbride R.	Cumber.	Carlisle	Mrs. Metcalfe
Forster, Thomas...	Alstone Moor V.	Cumber.	Durham	{ Greenw. Hos. 2 tu. & W. Jackson, 1 tu.
Goddard, W., D.D.	Wherwell preb. sin.	Hants	Winches.	W. Iremonger, Esq.
Graham, H. E. ...	Ludgvan R.	Cornwall	Exon	{ Countess of Sand- wich
Griffiths, John ...	Llangeler V.	Carm.	St. David's	Bp. of St. David's
Hacker, E. M. ...	Sandford V.	Oxon	Oxon	On his own petition
Holmes, W. ....	Fritcham P. C.	Norfolk	Norwich	T. W. Coke, Esq.
King, George ....	{ St. Laurence R., Norwich }	Norfolk	Norwich	Lord Chancellor
Marsh, W. ....	Ashburton V.	Devon	Exon	D. & C. of Exeter
Norton, W. A. ...	Alderton R.	Suffolk	Norwich	Rev. E. Frank

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Peroune, John ...	{ St. John Madder-mar- ket V., Norwich }	Norfolk	Norwich	New Coll., Oxon
Phillpotts, — .....	Gwennap V.	Cornwall	Exon	D. & C. of Exeter
Probert, Charles...	Bacton R.	Hereford	Hereford	F. Hamp, Esq.
Ridding, C. H. ...	Andover V.	Hants	Winches.	Winchester College
Rogers, Arthur ...	Hunston P. C.	Suffolk	Norwich	J.H. Heigham, Esq.
Stonhouse, Henry	Stanton St. John R.	Oxon	Oxon	New Coll., Oxon
Thomas, Thomas	Llanbelick V.	Carnarvon	Bangor	Bishop of Chester
Thompson, T. ....	Painshaw P. C.	Durham	Durham	{ R. of Houghton- le-Spring
Truman, — .....	Minterne R.	Dorset	Bristol	H. C. Sturt, Esq.
Turner, Charles...	Cringleford P. C.	Norfolk	Norwich	Corp. of Norwich
Villiers, — .....	Chapel of St. George,	Kidderminster		
Watkins, Henry...	Silkstone R.	W. York	York	Archbishop of York
Watson, John D.	Guildenburgh V.	Northam.	Peterboro'	{ Trustees under the late Mr. Sikes's will
Watson, George...	Rothwell R.	Lincoln	Lincoln	Lord Vis. Middleton
Williams, David...	Alton Barnes R.	Wilts	Salum	New Coll., Oxon
Willmot, R. D. ...	Kennington V.	Kent	Canterb.	Abb. of Canterbury
Wilson, John .....	Holwell R.	Dorset	Bristol	Queen's Coll., Ox.
Wilton, Edward...	Maddington P. C.	Wilts	Salum	James Maton, Esq.

## CLERGYMEN DECEASED.

Agutter, William, Upper Gower-street, London				
Beadon, J. W. ...	Christian Malford R.	Wilts	Salum	Bp. of Bath & W.
Buckworth, John	Dewsbury V.	Wilts	Salum	Lord Chancellor
Clinton, Henry, Fellow of Caius Coll., Cambridge				
Compton, J. C. ...	Gamlinghay R.	Camb.	Ely	Merton Col., Oxon.
	Farley V.,	Surrey	Winches.	Merton Col., Oxon.
	and Minestead R., w.			H. C. Compton,
	Lyndhurst P. C.	Hants		Esq.
Cory, R. T., Master of Emmanuel Coll., Cambridge				
Corsellis, J. G. ...	Wivenhoe R.	Essex	London	{ Executors of Rev. W. Corsellis
Flockton, J. ....	Sherneborne V.	Norfolk		
Foster, F. W., Fairfield, near Manchester				
Freer, T. Lane ...	Handsworth R.	Stafford	L. & Cov.	W. Birch, Esq.
Frank, E. B. ....	Alderton R.	Suffolk	Norwich	
Garnier, William	Preb. of Winchester,			
	and Droxford R.	Hants	Winches.	Bp. of Winchester
	Prebendary of St.			
Gibson, William...	Paul's Cathedral,			Bishop of London
	& Wickham St. Paul's R.	Essex	London	D. & C. of St. Paul's
Goodwin, Dr. S. Paris				
Hubbard, J., Hantingham				
Hudson, Richard	Cockerham V.	Lancas.	Chester	{ Lords of Cocker- ham Manor
	Lecturer of the Parish			
	Church, Halifax, &			
	Head Master of Hip- perholme School			
Jones, Robert.....	Souldern R.	Oxford	Oxon	St. John's, Camb.
Lightfoot, Joseph	Enham R., w. the			
	Chapel of Upton Grey	Hants	Winches.	Queen's Coll., Ox.
Luke, G. S. ....	St. Sidwell's, Exeter			
Ratson, B. ....	Hupton V.	Suffolk	Norwich	D. & C. of Norwich
Tickell, John A....	Castlemore R.,	Norfolk	Norwich	T. W. Coke, Esq.
	and Wighton V.	Norfolk	Norwich	D. & C. of Norwich
Torr, John .....	Catwick R.	E. York	York	Lord Chancellor



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Turner, Robert ...	Stoke, Plymouth			
Wade, C. G. ....	Gt. Hanwood R.	Salop	Hereford	H. D. Warters, Esq.
Way, Lewis, Spencer Farm, Essex				
Weybridge, John, Upper Phillimore Place, Kensington				
Williams, Thomas, Easterton, Wilts				

## SCOTLAND.

The King has been pleased to appoint Dr. Stevenson MacGill to be one of his Majesty's Chaplains in Ordinary in Scotland, in the room of Dr. John Inglis, deceased.

The King has been pleased to present the Rev. John M'Ewen to the Church and Parish of Kirkmichael, in the presbytery and county of Ayr, vacant by the death of the Rev. David Kennedy.

## IRELAND.

On Sunday, March 15th, an Ordination was held in the Chapel of Trinity College, Dublin, by the Lord Bishop of Leighlin and Ferns, when the following gentlemen were admitted to Holy Orders :—

PRIESTS.			
<i>Name.</i>	<i>Degree.</i>	<i>Diocese.</i>	
Rev. Robert Corbet Singleton .....	A.M.	Leighlin and Ferns.	
Rev. Ephraim Hinson .....	A.M.	Leighlin and Ferns.	
Rev. Andrew Robinson .....	A.M.	Leighlin and Ferns.	
Rev. William Smith King .....	A.M.	Leighlin and Ferns.	
Rev. John Samuel Monsell .....	A.B.	Derry.	
Rev. Francis Thornburgh .....	A.B.	Dublin.	
Rev. Frederick Thompson .....	A.B.	Leighlin and Ferns.	

DEACONS.			
Robert B. King .....	A.B.	Leighlin and Ferns.	
Hugh Robert Hill .....	A.B.	Leighlin and Ferns.	
John Wilkinson .....	A.B.	Tuam.	
Annesley Hughes .....	A.B.	Dromore.	

## PREFERMENTS.

The Rev. Mr. Anderson, to the living of Ballinrobe; and the Rev. Frederick le Poer Trench, son of the Venerable Archdeacon Trench, and nephew of Viscount Clancarty, has succeeded Mr. Anderson in the Rectory of Moore and Drum.

Rev. R. Mauleverer, Vicar of Cahircoulsh, to the Rectory of Tipperary, in the room of the late Hon. and Rev. James St. Leger; patron, the Archbishop of Cashel.

The Bishop of Derry has been pleased to collate the Rev. Robert Hume to the living of Urney, vacant by the death of the lamented Rev. James Jones; the Rev. George Smithwick to the living of Leckpatrick; and the Rev. James Smith, Chaplain to the Free Church of Derry, to the living of Strabane (Camus-juxta-Moone).

## UNIVERSITY NEWS.

## OXFORD.

Saturday, March 23.

On Monday last, E. L. Davies, Commoner of Jesus college, was elected a scholar of that society.

On Wednesday last, Mr. Slatter, of Lincoln, was elected a Lord Crew's Exhibitioner; and

Mr. Duke, of Merton, Mr. Hamilton, of U-minster school, Mr. Moyle, of Exeter, and Mr. Crawford, of Rugby school, were elected scholars of Lincoln. A rectorial donation also was assigned to Mr. Price, of Lincoln.

On Thursday last, Mr. J. Burdon, B.A., was elected Fellow, on the Michal Foundation, at Queen's.

Yesterday, Mr. C. Wilson, Commoner of

Exeter, was elected by the Examiners to the Lusby Scholarship at Magdalen Hall.

On Thursday last the following Degrees were conferred:—

*Bachelor in Civil Law*—Hon. and Rev. H. Legge, Fellow of All Souls'.

*Master of Arts*—Rev. J. W. S. Donnison, scholar of University.

*Bachelors of Arts*—W. H. Adamson, Worcester; E. S. Phelps, Wadham.

The first election for the Johnson Theological and Mathematical Scholarships will take place in the course of the Easter Term, when one scholar on the Theological, and one on the Mathematical Foundation, will be elected. The examination will commence on Monday, May 18th.—These scholarships are held for two years, and are open to Members of the University who have passed their examination for the Degree of B.A., and have not completed five years from their matriculation. The examiners are Professor Rigaud, Mr. Edwards, of Magdalen, and Mr. Newman, of Oriel. Names of candidates are to be left with Mr. Edwards.

#### April 4.

*Worcester College*—There will be an election in this college on the 8th day of May, of a Scholar on Dr. Clarke's Foundation. Candidates are required to deliver to the Senior Fellow in College, three days previous to the election, certificates that they are born of English parents, within the provinces of Canterbury and York. Candidates, if already entered at the University, must not exceed four years' standing. Preference is given "ceteris paribus" to the orphans of clergymen.

*Trinity College*—There will be an election of two Scholars on Monday, June 15. Candidates must be above sixteen and under twenty years of age, and will be required to present in person to the President certificates of baptism and testimonials of conduct, together with a Latin epistle to request permission to offer themselves, at nine o'clock on Wednesday morning, June 10.

The Examiners appointed to examine for the Mathematical Scholarship have announced to the Vice-Chancellor that they have elected R. R. Anstice, B. A. Student of Ch. Ch.

On Thursday last the following Degrees were conferred:—

*Bachelor in Civil Law*—N. H. Macdonald, Fellow of All Souls'.

*Masters of Arts*—Rev. I. U. Cooke, St. Edmund Hall; J. Anstice, late Student of Ch. Ch.

*Bachelors of Arts*—R. Burgess, New Inn Hall, grand comp.; G. Whitmore, Ch. Ch.

The Rev. J. Richardson, M.A. of Queen's, has been selected by the committee, and recommended to the free burgesses of Colchester, as a fit and proper person to be appointed to the Mastership of the Free Grammar School at Colchester, vice the Rev. E. Crosse, deceased.

#### April 11.

The successful candidate for the Ireland Scholarship for the present year, is Mr. O. Gordon, Student of Ch. Ch.

Mr. W. J. Upton, from Winchester School, has been admitted a Scholar of New College.

#### April 18.

*Brasenose College*—A Fellowship is vacant, the election to which will be holden on Thursday, May 21.

Natives of the old Diocese of Lichfield and Coventry, which, at the time of the Foundation of the College, comprehended, together with the districts still belonging to it, that portion likewise of the Diocese of Chester which is south of the Ribble, are admissible as candidates, provided they have graduated at this University, and do not exceed, on the day of election, eight years from their matriculation.

Candidates are required to present to the Principal certificates of their birth, together with testimonials from their respective colleges or halls, on or before Thursday, May 14.

Also an election to a Scholarship will be holden on Friday, May 15.

Candidates are admissible without any other limitation than that, if already members of the University, of not having entered upon their fifth term. They are required to present themselves to the Principal on or before Tuesday, May 12, and to produce at the same time testimonials from their respective schools, or colleges, or halls.

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days in the ensuing term, viz:—*April*, Wednesday, the 29th.—*May*, Thursday, the 14th; Thursday, the 21st; Wednesday, the 27th.—*June*, Saturday, the 6th.—No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

The Hertford University Scholarship for the greatest proficiency in the Latin language has been adjudged to Mr. J. E. Bode, Student of Ch. Ch.

On Saturday last the following Degrees were conferred:—

*Bachelor in Divinity*—Rev. H. J. B. Nicholson, Magdalen Hall.

*Bachelor in Medicine, with Licenses to Practise*—R. C. Alexander, Wadham.

*Master of Arts*—Rev. F. Wickham, Fellow of New College.

*Bachelors of Arts*—C. S. Clarke, Magdalen Hall; E. Hill, Fellow of New College.

#### April 25.

Yesterday, Mr. H. H. Vaughan, B.A. of Ch. Ch., was elected a Fellow of Oriel.

### CAMBRIDGE.

#### Friday, March 27.

On Saturday last, the Hon. C. E. Law, M.A. of St. John's, was elected Member of Parliament for this University, without opposition, in the room of the Rt. Hon. Sir C. M. Sutton, now Viscount Canterbury.

April 10.

*New University Library.*—The friends and well wishers of the university, in the provincial towns, are active in furthering this most important object; and we observe with great satisfaction that the following resolutions have been passed at a meeting at Wakefield, and circulated in that district:—

At a meeting of the members of the University of Cambridge, held in the West Riding Proprietary School, at Wakefield, on the 2nd of April, 1835, the Right Hon. the Earl of Mexborough in the chair, the following resolutions were unanimously agreed to:—

Whereas it appears that the present University Library at Cambridge is totally inadequate to the reception of the books which are daily accumulating, and that the funds of the University are wholly insufficient to meet the large expenditure necessary for the erection of a New Library—

It is resolved unanimously, that the members of the University of Cambridge now present do form themselves into an association to co-operate with the Library Syndicate, and to solicit subscriptions from such members and friends of the University as may be personally known to each individual.

An address to his Majesty with reference to the present critical state of affairs, deprecating in very strong terms the alienation of the funds of the Irish Church, was yesterday proposed in the Senate house, and was carried in the Black Hood house by a majority of 54 to 17, and in the White Hood house by a majority of 32 to 10. It is only right to add that several influential members of the Whig party voted in the majority, whilst others purposely absented themselves.

On Monday last, the Rev. T. Paley, and Messrs. H. R. Francis, G. Bullock, J. I. Weldon, G. J. Kennedy, H. Cotterill, and G. Beresford, all B.A., were elected Foundation Fellows of St. John's.

The following are the names of the Inceptors to the degree of Masters of Arts, at the congregation on Friday last:—

E. L. Lushington, Fellow of Trinity; W. H. Thompson, Fellow of Trinity; T. Webster, Trinity; S. J. Stowe, Trinity; S. S. Hurst, Trinity; R. Potts, Trinity; J. Hailstone, Trinity; M. J. Chapman, Trinity; S. Laing, Fellow of St. John's; Rev. A. Newby, St. John's, (comp.); Rev. C. Shorting, Fellow of St. Peter's; J. R. West, Fellow of Clare Hall; J. A. Power, Fellow of Clare Hall; Rev. C. Eyres, Fellow of Caius; Rev. R. H. Groom, Caius; W. C. Otley, Caius; Rev. R. N. Russell, Caius; Rev. J. Rowlands, Fellow of Queen's; G. Barber, Queen's; Rev. G. Maddison, Fellow of Catharine hall; F. Forster, Fellow of Catharine hall; R. Mandell, Catharine hall; Rev. T. L. Clarkson, Christ's; E. H. Browne, Emmanuel; J. Lloyd, Emmanuel; J. D. Simpson, Fellow of Sidney; G. Barlow, Sidney; F. Skinner, Sidney.

At the congregation held yesterday E. Lillingston, Esq., of Emmanuel, was admitted to

the degree of Bachelor of Arts.—At the same congregation the following graces passed the senate:—

To allow the Senate-House to be used for concerts, at the ensuing commencement.

To appoint the Vice-Chancellor, the Master of Downing college, Professor Smyth, Mr. Peacock, of Trinity, Mr. Power, of Trinity hall, Mr. Hopkins, of St. Peter's, and Mr. Thompson, of St. John's, a syndicate to superintend the fitting up of the Senate-House at the ensuing commencement.

To allow the Professor of Music, on account of ill-health, to appoint (with the approbation of the Vice-Chancellor) a Deputy or Deputies to act for him at the approaching commencement.

The Chancellor's gold medals for two best proficient in classical learning among the commencing Bachelors of Arts, were on Monday last adjudged to H. Goulburn and E. Howes, both of Trinity.

*Bell's Scholarships.*—On Friday last the following gentlemen were elected Bell's Scholars:—

G. Currey, St. John's, }  
G. A. C. May, Magdalene, } *Æq.*

The Vice-Chancellor has given notice that the examination for Tyrwhitt's Hebrew Scholarships will commence on the first Wednesday in May. Candidates are to send their names to the Vice-Chancellor on or before the 1st of May.

April 17.

There will be congregations on the following days of the Easter Term:—

Wednesday, May 6, at eleven.  
Wednesday, — 20, at eleven.  
Wednesday, June 3, at eleven.  
Thursday... — 11, (Stat.) B.D. Comm. at ten.  
Wednesday, — 24, at eleven.  
Saturday... July 4, at eleven.  
Monday... — 6, at eleven.  
Friday..... — 10, (end of term) at ten.

The following summary of the members of the University is extracted from the *Cambridge Calendar* of the present year:—

	Members of the Senate.	Members on the Board.
Trinity .....	782	1616
St. John's .....	523	1080
Queen's .....	112	374
Caius .....	120	284
Christ's .....	94	220
St. Peter's .....	88	198
Emmanuel .....	108	209
Catharine hall .....	60	179
Corpus Christi .....	86	206
Jesus .....	82	181
Clare hall .....	80	162
Magdalene .....	78	176
Trinity hall .....	39	128
Pembroke .....	51	130
King's .....	79	112
Sidney .....	47	84
Downing .....	29	55
Commorantes in Vilm .....	10	0
	<b>2439</b>	<b>5309</b>

## D U R H A M.

There will be an examination for a Scholarship on Tuesday, the 2nd of June. The Scholarship is of the annual value of 30*l.*, and is tenable for three years. It is open to all persons between the ages of sixteen and twenty-one, not already holding scholarships at Durham. Candidates are required to send in to the Warden certificates of their age, and testi-

monials of character, on or before Saturday, the 30th of May.

P. J. Selby, Esq., of Twissell House, has presented to the Museum thirty-eight specimens of British birds of thirty distinct species, nearly the whole of which were in the list of British birds wanting in the Museum. John Hutchinson, Esq., has also presented a collection of eggs and specimens of British quadrupeds and birds.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The Lady of the Rev. Sir J. H. Seymour, Bart., Northchurch, Berkhamstead, (still born); of Rev. Professor Henslow, Cambridge; of Rev. J. Bewsher, Richmond, Surrey; of Hon. and Rev. S. G. Osborne, Stokes Poges, Bucks; of Rev. C. Chichester, Hatley; of Rev. J. Bardeley, Keighley; of Rev. W. P. Austin, Bath; of Rev. F. Lear, Chilmark R.; of Rev. R. Stephens, Culver House; of Rev. R. Mitchell, Winsford V.; of Rev. G. T. Smith, Uffculme V.; of Rev. J. A. Wood, Beadnell; of Rev. J. Baker, Nuneham Courtenay R.

*Of Daughters*—The Lady of the Rev. J. J. Scott, Lynnmouth, near Lynton, North Devon; of the Hon. and Rev. Arthur Perceval, East Horsley; of Rev. W. Borradaile, Vicarage House, Wandsworth; of Rev. F. Fane, Oxford; of Rev. R. T. Powys, Goring Heath; of Rev. J. Bell, Oulton; of Rev. J. May, Holmpton; of Rev. F. Urquhart, Broad Mayne R.; of Rev. R. Shuckburgh, R. of Aldborough, Norfolk; of Rev. J. Law, V. of Bradworthy; of Rev. W. Rawes, Easington R.; of Rev. T. Gurney, of Rampton Vicarage.

## MARRIAGES.

Rev. J. Pratt, jun., M.A., to Sarah, d. of the late J. Weston, Esq., of Fenchurch-st.; Rev. R. L. Brown, B.A., Fellow of King's Coll., Camb., to Mary Christian, only d. of E. H. Blagdon, Esq.; Rev. J. Whiddon, of Lustleigh, Devon, to Louise, d. of the late T. Britten, Esq., of Forest-hill, Kent; Rev. E. C. Stretton, B.A., of Queen's Coll., Oxon, to Elizabeth, d. of the late J. W. Paget, Esq.; Rev. C. T. Plumptre, r. of Claypole, Lincoln-

shire, to Elizabeth, d. of J. Wright, Esq., of Lenton House, Nottinghamshire; Rev. J. F. Alleyne, M.A., of Balliol Coll., Oxford, to Helen Maria, only child of the late Brigadier-Gen., Arthur Gore, and niece of Vice-Admiral Sir John Gore, K.C.B.; Rev. J. Clay, of Stapenhill, Derby, to Agnes, eldest d. of Lieutenant-Gen. Bonham, of Great Warley-place, Essex; Rev. H. Mirehouse, of St. George's-hill, Somersetshire, Prebendary of Salisbury, to Milly, second d. of Philip John Miles, Esq., of Leigh-court, Somersetshire, M.P. for the city of Bristol; Rev. W. Quekett, M.A. of St. John's College, Cambridge, to Harriet, third d. of Mr. Foulger; Rev. S. I. Fell, M.A.; P. C. of Marple, near Stockport, to Maria, second d. of Joseph Lyon, Esq., of Neston; Rev. H. H. J. Westby, v. of Oldcastle, Meath, to Mary, d. of Lieut.-Col. Cash, of Belville, Dublin; Rev. J. D. Eade, M.A. of Wotton-le-Wear, to Jane, d. of the late Edmund Robinson, Esq., of Thorp-green, Yorkshire; Rev. W. F. Wilkinson, B.D., Fell and Tutor of Corpus Christi Coll., Cambridge, to Jane, only d. of the late Thomas Russell, Esq.; Rev. H. Moseley, Professor of Natural Philosophy in King's College, to Harriet, d. of William Nottage, Esq., of Wandsworth-common; Rev. W. B. Allen, D.C.L., r. of Winterbourne, Gloucestershire, to Anna Martha, youngest d. of the late J. Hill, Esq., of Kingsclere, Hants; Rev. R. Jenkyns, DD., Master of Balliol College, and Prebendary of Wells, to Troth, only child of the late G. J. Grove, Esq., of Pool Hall, Salop; Rev. F. Henson, B.D., r. of South Kilvington, Yorkshire, to Miss Parry, niece of the late Joseph Parry, Esq., of Chester, and cousin to Dr. Chafy, Master of Sidney Sussex College.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## BUCKINGHAMSHIRE.

**ETOW, MONDAY, APRIL 6.**—On Saturday last, the examination for the Newcastle scholarship terminated, when Mr. C. J. Bayley was declared the scholar, and Mr. R. Williams, King's scholar, the medallist. The following gentlemen also passed a very good examination: Messrs. Simmons, Thring, and Mills. The examiners were the Rev. J. Lonsdale, Prebendary of St. Paul's, and — Lewis, Esq. from Oxford. —*Oxford Paper*.

## CAMBRIDGESHIRE.

At a numerous meeting of the clergy of the archdeaconry of Ely, held on Tuesday, at St. Michael's church, in this town, the following address to his Majesty was agreed upon:—

To the King's most excellent Majesty.

Sire,—We, the archdeacon and clergy of the archdeaconry of Ely, approach your Majesty with sentiments of sincere attachment and unshaken loyalty to your Majesty's person and office.

We have learned with deep regret and alarm a determination of one branch of the legislature sanctioning the alienation of the property of the established church in Ireland, and its application to other than religious and protestant purposes. When the restrictions which for a time prevented Roman catholics from obtaining seats in parliament were removed, we were led to believe that the oath imposed upon those who were then admitted would have been a sufficient protection against their uniting in any measures tending directly to impair the efficiency, and ultimately to destroy the existence, of the established church in Ireland. We grieve that these hopes have been disappointed.

But, having the firmest reliance upon your Majesty as the temporal head of the united church of England and Ireland, having heard with gratitude your Majesty's declared determination of supporting the established church, with which we are convinced the interests of sound religion are intimately connected, we venture humbly, but most earnestly, to implore your Majesty, firmly to adhere to those principles which placed your Majesty's family upon the throne of these realms; and not to call to your councils any men

who would sanction measures which violate the rights of property, and, by restricting the energies of the established church, prevent the advancement of pure religion.

And your petitioners, as in duty bound, shall ever pray.—*Cambridge Chronicle*.

## CHESHIRE.

On Wednesday the 8th, the congregation assembled in the lecture room, or chapel, at the new salt works, at Anderton, near Northwich, and presented to their much revered minister, the Rev. Mr. Baker, curate of Great Budworth, a splendid tea-service of plate, consisting of a silver coffee pot, tea pot, and cream ewer, as a mark of the high esteem in which they hold his private character, and their love and veneration towards him as their spiritual guide. In addition to the above elegant articles, there is still to be presented to the Rev. gentleman a splendidly bound copy of "Gill's Exposition of the Bible," in nine quarto volumes, which had not arrived from London on the evening the plate was presented.—*Chester Courant*.

## DEVONSHIRE.

A most handsome token of respect to the Rev. Richard Luney, M. A. of Magdalen Hall, has (by the subscription of the congregation) been presented to that Rev. gentleman. It consists of a massive silver salver, of a bold and elegant pattern, and in its centre bears the following highly gratifying, though modest and most richly deserved inscription:—"Presented by the congregation of St. Andrew's chapel, Plymouth, to the Rev. Richard Luney, M. A. (the assistant minister), as a testimony of their regard, and a proof of their high estimation of his talent, learning, and piety."—*Oxford Paper*.

Sir John Buller Yarde Butler, Bart., M.P., has subscribed 100l. towards the erection of the new church at Honiton; and Col. Hugh Baillie, one of the members for the borough, 250l.—*Easter Gazette*.

## DORSETSHIRE.

The national school recently erected in Poole was opened on Monday, March 30th, for the reception of boys, of whom a large number were immediately admitted, to partake of that useful and scriptural system of education adopted in these establish-

ments. The girls' school will be opened very shortly, when it is intended to celebrate the circumstance in an appropriate manner.—*Salisbury Herald*.

#### DURHAM.

The Bishop of Durham has subscribed the munificent sum of 150*l.* towards building a glebe-house for the newly-created parochial chapelry of Netherwitton.—*Durham Advertiser*.

A new church is about to be erected at Tonge, near Middleton, which is expected to be completed during the present summer. Amongst the subscribers are—the rector of Prestwich, 100*l.*; the rector of Middleton, 50*l.*; Darcey Lever, Esq., 50 guineas; John Tetlow, Esq., 50 guineas; and numerous other gentlemen in the neighbourhood for smaller sums.—*Ibid*.

#### ESSEX.

A subscription has been opened at Brentwood, to purchase an organ for the new church now building in the hamlet.—*Chelmsford Chronicle*.

The Church Missionary Society have recently received the largest testamentary bequest ever made to its funds. It consists of one fourth part of the residuary personal estates of the late Horatio Cock, Esq., of Colchester. The following are the particulars of the society's proportion:—Three per cent console, 9,100*l.*; three per cent. reduced, 437*l.* 10*s.*; bank stock, 1,250*l.*; cash, 207*l.* 18*s.* 6*d.* These sums are however subject to the legacy duty, which reduces the actual amount 10 per cent. A similar benefaction has been received by the British and Foreign Bible Society. Mr. Cock also left handsome legacies to several Colchester and other charities.—*Ibid*.

#### HAMPSHIRE.

It will be gratifying to those who are interested in the character and success of Winchester School, and to the public in general, to know that, by the munificence of the warden and fellows of the college, additional rooms have lately been completed for the convenience of tuition, and for the reception of a school library. His Grace the Archbishop of Canterbury, who was educated as a scholar on the foundation, and successively fellow of both the St. Mary Winton Colleges, has transmitted to the Society a noble donation of 500*l.*, which will be applied principally to the purchase of books. In communicating his liberal purpose the archbishop was pleased to express his desire to mark his regard for the place of his education before the retirement of the present head master.

That event, it is now announced, will take place at Christmas; the Rev. Dr. Williams having signified his intention to resign his important office at that time.—*Hampshire Chronicle*.

The poor-rates of Fareham have last year been reduced 800*l.*; and in the parish of St. John, Devizes, a 6*d.* rate has been reduced to 3*d.*; in both cases without the intervention of the Poor Law Commissioners.—*Brighton Gazette*.

#### HUNTINGDONSHIRE.

On Wednesday the 25th, a church rate of 3*d.* in the pound was proposed at St. Neots; this was opposed by Mr. Islip, on the part of the Dissenters, who wished to substitute a 2*d.* rate. At the meeting, without going to a poll, there appeared for the rate 23, against it 7. The proposer of the amendment was greatly disappointed at the result, as he had previously made a calculation of the rate payers, and felt assured of a strong majority.—*Northampton Herald*.

#### KENT.

We have the satisfaction of recording a pleasing demonstration of kind feeling towards the Rev. John Hodgson, upon his removing from his pastoral charge at Sittingbourne. The attendance of Mr. Hodgson was requested on Tuesday, the 7th instant, at the National Schools, where the children, together with many of the poorer householders of the parish, were assembled. A handsome cream jug was presented to Mr. Hodgson upon the occasion, with the following inscription upon it:—"Presented to the Rev. J. Hodgson, by the Master and Mistresses, and Children of the National Schools, and the poor of the parish of Sittingbourne, in testimony of their gratitude." At the same time, an offering of a silver caddy spoon, and a neat bible was made to their vicar, by the aged widows of the Sittingbourne Almshouse, and a few friends, with a written memorandum:—"To the Rev. J. Hodgson, wishing him good success in the Lord, and good acceptance at St. Peter's."—*Kentish Observer*.

**BLACKHEATH CLERICAL MEETING.**—We understand that it is shortly intended to establish a clerical meeting in this neighbourhood, to which all clergymen resident within the deanery of Dartford, will be admissible as members. It is proposed that six meetings shall take place in the course of the year.—*Greenwich Guardian*.

On Wednesday, April 8th, a service of plate, which has been subscribed for by the inhabitants of Greenwich, was pre-

sented to the Rev. Dr. Waite, their exemplary clergyman, as a memorial of their deep respect and attachment. The testimonial consists of a very superb and richly chased tea service, complete, with spoons, sugar-tongs, and waiter. On the back of the waiter are inscribed the names of the 179 subscribers to the testimonial, and it is also recorded that 275 poor persons in the workhouse contributed their mites. The tray bears the following inscription:—"Presented with the accompanying service to the Rev. Thomas Waite, D.C.L. rector of High Halden, Kent, by the parishioners of Greenwich, in testimony of their profound respect and veneration for his learning and zeal as a minister, and his amiable character as a friend, in acknowledgment of their gratitude for his pious labours amongst them, during a period of twenty-five years, and as a parting token of affectionate remembrance, April, 1835."—*Greenwich Express*.

The radicals and enemies of the church made a determined attempt, on Thursday the 2nd instant, at a vestry meeting at St. Paul's, Deptford, to throw a proposition for a church rate for that parish overboard, for the ensuing year. The "voluntary system" was proposed, but its proposers took nothing by their motion, for after a long discussion, in which there was a fuller exhibition than usual of radical intemperance, they were beaten by a majority of three votes, the numbers being thirty-three against thirty.—*Ibid*.

The Inhabitants of Gravesend and Milton have forwarded, for presentation to the king, an address most numerous and respectfully signed, praying his majesty to withhold his concurrence from any measure having for its object the appropriation of any part of the revenue of the protestant church, to other than protestant ecclesiastical purposes.—*Gravesend Express*.

VICTORIA NATIONAL SCHOOL, TUNBRIDGE WELLS.—This work is now nearly completed. The funds for this undertaking were principally furnished through the kindness of a few ladies, who engaged in the trouble of a fancy sale, under the patronage of the Duchess of Kent and the Princess Victoria, who also, beside their munificent contribution, condescended to lay the foundation stone of the building in October last. On the 4th instant it was announced by the building committee that the school-room and master's house were quite finished; but that there was still work to be done amounting by the contract to 54l., for which the means are at present wanting. The further addition of 40l. was needed for furnishing the

school with desks, forms, &c. The committee therefore have thought it advisable to make a second appeal to the public, for the purpose of providing the 94l. still wanting, to enable them to open the school, which they are anxious to do on the 24th of May, the birth-day of Her Royal Highness the Princess Victoria.—*Brighton Gazette*.

#### LANCASHIRE.

A subscription has been commenced by a few of the spirited churchmen in Pendleton, for the purpose of taking down the old Sunday-school, and erecting a new one upon a more extended scale. About 500l. has been raised in a very short space of time. The new school is to be built near the church, in a style corresponding with that beautiful structure.—*Stockport Advertiser*.

On Sunday, the 4th instant, the new church recently erected at Spotland, in the parish of Rochdale, was opened for divine service, when sermons were preached by the Rev. W. R. Hay, vicar of Rochdale, and the Rev. F. Cotton, incumbent. After each service collections were made, which amounted to upwards of 107l. 15s. The church is calculated to seat about 1,600 persons, 900 of which are free.—*Manchester Courier*.

NEW CHURCH AT KIRKDALE.—The foundation stone of this edifice was laid on Tuesday, the 14th of April, by J. Aspinall, Esq., our worthy chief magistrate, in the presence of a large concourse of spectators. The Rev. T. Moss offered up a prayer for the blessing of God upon the undertaking, and concluded the ceremony by the apostolic benediction. It is intended to erect this building in shares of 20l. each; and it is calculated that, after paying the minister's stipend, and the necessary expenses of the church, and returning to each share-holder interest upon his investment, it will be in the power of the trustees to afford accommodation to a family of six persons for 4l. per annum.—*Liverpool Chron.*

#### LINCOLNSHIRE.

The Venerable Archdeacon Goodenough has very generously appropriated eleven acres of land, rent free and rate free, for the use of the labouring poor of the parish of Mareham-le-Fen, in the county of Lincoln.—*Oxford Paper*.

On Monday the 13th instant, Great Tom of Lincoln, having been lately resuscitated, started from the foundry of Mr. Mears, at Whitechapel, to his former residence, attended on the first stage by a vast concourse of persons. The weight of this

enormous bell is above five tons, and it has been re-cast from the metal of the old bell, which has long been out of repair. He was conveyed to his destination on a carriage drawn by eight horses.—*Morning Herald*.

**LOWE SUTTON.**—A large quantity of excellent sheeting, the gift of the Rev. T. L. Bennett, vicar of this parish, was given away to the necessitous poor at the vestry-room on Wednesday the 25th ult. In addition to which annual gift, the rev. gentleman has bestowed the liberal donation of 100*l.* towards the very extensive free school now erecting by public subscription in the parish.—*Notts. Journal*.

At a vestry meeting of the parishioners of St. Peter-at-Arches, Lincoln, held on Thursday, the 9th instant, a church-rate of 6*d.* in the pound was granted without opposition.—*Ibid*.

At a meeting of the Society for promoting Christian Knowledge, held in the vestry-room, Grantham, on Thursday the 2nd of April, the secretary reported that 3,235 bibles, 1,951 testaments, 5,283 common-prayer books, and 30,028 religious books and tracts have been delivered by this society since its establishment; of which 318 bibles, 241 testaments, 458 prayer-books, and 4,175 books and tracts have been distributed within the last year.—*Hull Observer*.

On Monday, April 18th, a man giving his name John Stephen Morley, applied to the venerable Archdeacon Wilkins, vicar of St. Mary's, Stamford, for a licence to marry a young woman named Harriet Wood. The licence was granted, after the usual oath had been administered, as to the residence of the parties within the parish, &c., and the party immediately adjourned to St. Mary's church to have the ceremony performed. Morley, who either was, or appeared to be, elated with drink, behaved in such an unusual and improper manner during the ceremony, that the Archdeacon refused to complete it, and the parties left the church. We understand that Morley afterwards applied to the Archdeacon, by way of saving expense, to have the name of Harriett Wood expunged from the licence, and that of Elizabeth Needham substituted in its place; a request which of course could not be complied with. He then went to the house of another surrogate, to procure a fresh licence, to marry Elizabeth Needham, and to have the marriage solemnized forthwith. By this time, however, it was half-past twelve o'clock. The next morning, soon after eight o'clock, he again made his appearance before the last mentioned

clergyman, with his wife elect, and having again-made oath of residence in St. Nicholas parish, and given satisfactory answers to other questions, the licence was granted, and he was afterwards in St. Nicholas church, by the name of John Morley, married to Eliza Needham. It is needless, perhaps, to add, that the surrogate who granted the last licence was totally ignorant of what had taken place previously, to the application to him.—*Lincolnshire Chronicle*.

#### MIDDLESEX.

His Majesty held a levee at St. James's Palace on Wednesday, the 8th inst. The address from the inhabitants of the city of Westminster, praying his Majesty not to consent to the appropriation of the revenue of the Protestant church to other than Protestant purposes, agreed upon at the meeting held at Willis's Rooms, April 6th, Joseph Carter Wood, Esq. in the chair, was presented to the King, by the chairman of the meeting, accompanied by the following gentlemen: Lord Francis Egerton, General Gascoyne, Sir Thomas Cochrane, and others. Although a day and a half was only allowed to receive signatures, nearly 2,500 names were attached.

His Majesty's government has decided that the Australian Colonies of New South Wales and Van Diemen's Land, now forming an archdeaconry subject to the see of Calcutta, shall be erected into a separate and independent bishoprick, the seat of which will be fixed at Sydney. The appointment has been offered to Archdeacon Broughton, now in this country; who, it is expected, will be consecrated to the episcopal office previously to his return to Australia.—*Standard*.

**LABOURERS' FRIEND SOCIETY.**—At the Levee on Wednesday, the 1st inst., and at the Drawing Room on Thursday, the 2nd, the Bishop of Bath and Wells presented to their Majesties copies of "*The Labourers' Friend*," being a selection from the monthly publications of this patriotic association, on the best and most efficient mode of raising and improving the condition of the working classes, especially *agricultural labourers*, through the medium of their own exertions, and which were most graciously received.

The annual meeting of the friends of the Labourers' Friend Society was held on the 8th inst. at Exeter Hall. The Right Rev. the Bishop of Bath and Wells, on taking the chair, addressed the meeting on the advantages arising from the allotment system, which he had adopted for a period of thirty years, and never found in one



instance a failure of its beneficial effects. He was happy to inform the meeting, that their Majesties took a deep interest in the progress of this Society. His Majesty said, that as the Society had been patronized by George the Third and George the Fourth, it should receive the same encouragement and support from him. Her Majesty had expressed a similar feeling.

Lord Kenyon, the Rev. Mr. Demainbray, the Hon. Mr. Moreton, Captain Scobell, Mr. Briscoe, Mr. Duppa, and other gentlemen also addressed the meeting.

**SONS OF THE CLERGY.**—The rehearsal of the music to be performed at this festival will take place on Tuesday, the 5th of May, in St. Paul's cathedral; and the anniversary will be held on Thursday, the 7th of May, when a sermon will be preached there, before his Royal Highness the Duke of Cumberland, the Archbishops of Canterbury and York, the Bishops, the Lord Mayor, Sheriffs, Aldermen, Clergy, and others, by the Hon. and very Rev. George Pellow, D.D., Dean of Norwich.

**BRITISH ORPHAN ASYLUM.**—Upwards of 120 gentlemen assembled at the Albion Tavern last week, to celebrate the anniversary of the foundation of this charity. Mr. Wood, the late candidate for the representation of the county of Middlesex, was in the chair. The subscriptions of the evening amounted to 647*l.* 17*s.* 6*d.* The children, both boys and girls, who were introduced after dinner, replied to the questions put to them in a manner highly satisfactory to the company. The house in which the children were originally placed at Kingsland having been found not sufficiently commodious, the institution was removed at the end of last year to Clapham Rise, and in consequence an expense has been incurred, which weighs heavily upon the funds of the society. To remove this weight, the exertions of the company were requested by several gentlemen, who in the course of the evening addressed them. It was further announced by the chairman that his Majesty had kindly consented to become the patron of the Asylum, and a letter was read, from which it appeared that an order had been given to the keeper of the privy purse to pay annually a donation of ten guineas to the charity.—*Record.*

At a meeting of the National Society for the Education of the Poor &c., holden at the Central School, Westminster, on Wednesday, the 1st, there were present—the Archbishops of Canterbury and York, the Lord Bishops of London, Winchester, Bangor, Lichfield and Coventry, St. Asaph, Chester, and Gloucester; the Rev. Archdeacon Cambridge, Joshua

Watson, Esq., Rev. Dr. Walmaley, Anthony Hammond, Esq., James Trimmer, Esq., Rev. F. H. Norris, Richard Twining, Esq., Wm. Cotton, Esq., and the Rev. J. G. Wigram.

The Rev. Lord Wriothesley Russell, a son of the Duke of Bedford, has resigned the valuable living of Streatham, in the county of Surrey. His lordship retains the living of Cheynies, though comparatively of small value. The Duke, who is patron, has presented the living of Streatham to the Rev. Mr. Blunt, of Chelsea.—*Cambridge Chron.*

The Bishop of London, as Dean of the Chapel Royal, held a confirmation on Thursday in the Chapel Royal. It was attended by a very numerous party of the juvenile nobility and Gentry. The Queen and Prince George of Cambridge were present at the performance of the ceremony.

His grace the Archbishop of Canterbury held a confirmation at Bow Church, Chesham, on Thursday last, April 16th.—*Morn. Herald.*

The anniversary meeting of the charity children at St. Paul's cathedral will take place on the 4th of June. The clergy orphan election will take place on the 28th of May, and the examination on the 29th of May.

The Conservatives in the parish of St. Martin-in-the-Fields, in St. Ann's, Soho, and Marylebone, are beginning to bestir themselves with success at the different vestries, not to suffer the Radicals to usurp all the authority of the parish, and domineer over the respectable parishioners, as they have done for some time past. The Conservatives in the parish of St. Paul's, Covent Garden, and other householders, have made also a successful stand against the destructives, who have aspired to rule the parish with despotism.—*Old England.*

**ST. BOROLPH, BISHOPSGATE.**—A vestry meeting was held in this parish on Tuesday the 22nd instant, for the election of parish officers, when the anti-church party moved that neither organist nor pew openers should be appointed. Upon a show of hands there appeared a majority of 10 for the motion, but a ballot was demanded to afford an opportunity to the whole of the inhabitants to record their opinions. The ballot took place on the following Thursday and Friday, and at the close the numbers were declared to be—

For the appointment of organist and pew openers.....	214
Against it .....	141

Majority ..... 73

**Stargis Bourne's Act** does not extend to this parish.—*Times*.

**KENSINGTON.**—Monday, the 20th, being the day appointed for the election of the churchwardens of this parish, the vestry-room was crowded at an early hour, when an adjournment to the parochial school-room took place. The Archdeacon Pott, vicar of the parish, in the chair, who named Mr. Chesterton as his churchwarden. Mr. Stark then rose, and proposed Mr. Moss as the other churchwarden. Mr. Farlar seconded the proposal. Mr. Holt, the barrister, proposed Mr. Judson. At five o'clock the poll closed, when the numbers were, for Mr. Judson 540 votes, 285 persons; for Mr. Moss 353 votes, 253 persons; majority in favour of Mr. Judson, 187 votes, 12 persons. The conservatives have therefore obtained a most decided victory, the liberals being beaten in persons and votes, who had anticipated a victory, and had ordered a dinner to celebrate their triumph.—*Morning Herald*.

Mr. Peter Cator, the registrar of the supreme court of Madras, has subscribed the magnificent donation of 10,000 rupees to the Society for Promoting Christian Knowledge in Foreign Parts.—*Asiatic Journal*.

#### NORTHUMBERLAND.

The inhabitants of Stanhope and its vicinity having resolved to give the master of the National School at that place, who has been lately appointed to another situation, some memorial of their regard, a subscription has been entered into, and a very handsome silver tea-pot purchased; this has been presented to him at a public meeting, by the Rev. W. N. Darnell, the rector, with an excellent and appropriate address.—*Newcastle Journal*.

#### SHROPSHIRE.

Addresses to the King, from the magistrates, clergy, gentry, and other inhabitants of the parishes of Whitechurch, Malpas, and Hanmer, deprecating the spoliation of the Irish Church, have been forwarded to Lord Kenyon, for presentation to his Majesty.—*Salopian Journal*.

#### SOMERSETSHIRE.

The Venerable the Archdeacon of Bath intends to hold his visitation at Bath, for the deanery of Bath, on Wednesday, the 6th of May next; and at Bedminster, for the deanery of Bedminster, on the 7th of May.

A fancy fair, which was held at Bath, in aid of the fund for re-building St. Michael's Church, produced the extraordinary sum of eight hundred and fifty pounds, of which one hundred and five pounds

were taken in sixpences at the doors.—*Bath Herald*.

**CHURCH MISSIONARY SOCIETY.**—On Monday, the 21st inst., the anniversary meeting of the Bath auxiliary to this society took place at the assembly rooms. The meeting was attended by a large portion of the clergy and gentry of this city and its vicinity. R. Heywood, Esq. presided, and several resolutions were moved and seconded by Arthur Stanley, Esq., and by the Rev. Messrs. Yate, H. Hayes, Dr. Doran, W. Nichols, Hon. B. Noel, E. Tottenham, and James Hammett, Esqrs. The statements made by the Rev. W. Yates, one of the deputation from the parent board, were highly interesting, and were received with great attention. The income of the society, for the past year, amounted to 58,000*l.*, which is more by 3000*l.* than that of any other year. This amount, however, includes a bequest of 10,000*l.* which has lately been received by the society. The collection at the door amounted to 58*l.*—*Bath Journal*.

The Lord Bishop of Bath and Wells, accompanied by the mayor and corporation, the clergy, and parochial officers of Bath, laid the foundation stone of the new church of St. Michael's, Bath, on Tuesday the 21st inst.—*Bath and Cheltenham Gazette*.

At the annual vestry meeting, at Charterhouse, Hinton, on the 25th of March, the following resolution was passed unanimously:—"It is resolved, that the thanks of this vestry be given to the Rev. Thos. Spence, our minister, for his indefatigable and judicious attentions to the affairs of the parish, and more particularly for his exemplary and persevering attendance to his duties as chairman of the select vestry, whereby the new Poor Law, by his excellent and humane advice, is the means of reviving the industry of the paupers, and thereby effecting a very considerable reduction of the parish expenditure, without an abridgment of the comforts or parochial allowance of the deserving infirm, and sick, and infant poor."—*Salisbury Herald*.

#### STAFFORDSHIRE.

It gives us pleasure to have to record the following mark of attachment by a congregation to their minister, in the case of the Rev. J. B. Owen, of Walsall Wood, on his retirement from the duties of the ministry at that place. The first presentation was by the children of Walsall Wood School, of a very handsome Bible; the villagers of Walsall Wood subscribed together, and purchased a pocket communion service of plate; and the inhabitants of Walsall a silver salver. Each gift bore thereon a suitable inscription.—*Northampton Herald*.

## SUFFOLK.

**BURY LADIES' BIBLE SOCIETY.**—The anniversary meeting was held in the evening, at the Guildhall, when it appeared that between 400 and 500 copies of Bibles and Testaments had been distributed during the year; that 930 families had been visited; and that 304 had been sent to the parent society.—*Suffolk Chron.*

## SURREY.

The shopkeepers of Woking have entered into a mutual agreement to discontinue the practice of Sunday trading, and to keep their shops closed throughout the whole of the Sabbath-day; and have further subjected themselves to a fine, in case their regulations should be unnecessarily and wilfully broken through by any of them. This laudable and praiseworthy action was effected by the indefatigable exertions of their clergyman, the Rev. Geo. Farley.—*Surrey Standard.*

## SUSSEX.

**CHICHESTER.**—On Friday, the 3rd inst. the first stone of the new church, at North Gate, in the parish of Studeanery, was laid by the Very Rev. the Dean of Chichester, attended by the clergy and corporation. Appropriate prayers were read by the Rev. J. P. Roberts, subdean, and the old 100th psalm was very beautifully sung by the lay vicars and choristers of this cathedral. The day was fine, and an immense number of persons assembled to witness the ceremony.—*Salisbury Herald.*

The works of the new church at Howe are rapidly advancing.—*Sussex Advertiser.*

**LEWES.**—The congregation of Jireh chapel have set a most praiseworthy example to the other dissenters of this town, and to those of their brethren throughout the kingdom who venerate our sacred institutions; we trust that it will be followed by other congregations. It must be remembered that this is the largest congregation by some hundreds in Lewes; a great number of the members possess the elective franchise; and do the radicals suppose, for one moment, that they will not, after this noble and patriotic example, exert themselves against the enemies of all true religion? We have great pleasure in subjoining a copy of the address, which was forwarded to town on Sunday evening for presentation:—

To the King's most excellent majesty.

Most gracious Sovereign,

With feelings of devoted attachment to your Majesty's person, and of veneration for the principles which placed the illustrious House of Brunswick on the throne of these realms, we the undersigned pro-

testant dissenters, attending divine worship at Jireh Chapel, Lewes, in the county of Sussex, venture to approach your Majesty at this eventful crisis, not only to express our perfect satisfaction with the privileges we now enjoy, but our gratitude for the same, and earnestly pray your Majesty not to concede to the arrogant claims of the enemies of real religion.

We cannot, Sire, be silent spectators of the haughty and ambitious proceedings of the Dissenters generally, seeing as we do, the Papists, the Deists, the Unitarians, and we regret to add, many who call themselves Protestant Dissenters, all join in one common league against what they call the common enemy, and which by their conduct we judge they mean the Established Church. We can but express the alarm we feel, and, as Christians, enter our solemn protest against their presumptuous proceedings.

We beg to assure your Majesty we dare not join with infidels, and those who deny the Divinity of Christ, nor with those who acknowledge a foreign supremacy, no, nor with those who treat with contumely the doctrines of the Church of England, the leading articles of which we view to be in accordance with the Scriptures, which are the foundation of the Protestant faith.

Feeling thus, we are at a loss to convey to your Majesty the expression of our feelings of regret on hearing your ministers have tendered to your Majesty their resignation, but we most humbly, yet fervently, pray your Majesty not to place in the high offices of the state, any that are for the spoliation of the English church, nor any who wish to appropriate its revenues for the advancement of Popery, but such men who will as fearlessly protect the Protestant Church as endeavour to apply a remedy to acknowledged abuses.

And as we believe it is by God "Kings reign and Princes decree justice," our prayer to the Almighty is, that your Majesty may be led to act for the peace and well being of the nation, and that He would be pleased to direct, preserve, and bless your Majesty, and prosper your reign.—*Brighton Gazette.*

**HASTINGS.**—The Roman Catholics are inclosing with a stone wall the large piece of land which they have purchased near St. Leonards. It has an imposing appearance. The report is that they are going to build a college; but it is not positively known. There can be no doubt, however, that it is intended for a very large establishment.—*Ibid.*

On Tuesday the Duchess of Kent and the Princess Victoria were present at the

ceremony of laying the first stone of a new church at Hadlow Down, in the parish of Mayfield. The ceremony was performed by Lady Milton, the daughter of the Earl of Liverpool, in the presence of a distinguished party of nobility and gentry.—*Ibid.*

#### WARWICKSHIRE.

The Rev. Thomas Moseley, having previously resigned the rectory of St. Martin's, in order that the districts annexed to St. Thomas's and All-Saints' might be formed into "distinct and separate parishes," has been again presented to the said rectory, and duly instituted by the Bishop of the diocese. In consequence of his resignation, St. Thomas's and All-Saints' are now separate parishes.—*Birmingham Advertiser.*

#### WILTSHIRE.

The report in the London papers that the Rev. Jasper Peck, of Chippenham, has seceded from the church, has been contradicted.—*Oxford Paper.*

At the annual meeting of the society for the suppression of mendicity, in this city, recently held, it was reported that 2903 persons had been relieved by the society during the past year, of which number 459 were seamen, 32 distressed soldiers, 359 women, and 440 children. The relief afforded consisted of two wholesome meals, and lodging for one night. There has been a decrease of 427 persons applying, as compared with the previous year.—The number of Irish cases were 536.—*Salisbury Herald.*

#### WORCESTERSHIRE.

A quarterly meeting of the Worcester Deanery District Committee of the Society for promoting Christian Knowledge, was held at the Episcopal Palace, on Wednesday the 8th inst., at which the Lord Bishop of the diocese presided. It appeared from the statement made by the secretary, the Rev. A. Wheeler, that the number of books and tracts issued from the depository during the quarter ending the 31st of March, was 3,044, in which are included, bibles 122, testaments 243, prayer books, 429, other bound books 198, psalters 32, tracts 2,020.—*Worcester Journal.*

G. R. Phillips, Esq., M. P. for Kidderminster, pledged himself at the dinner given to him by his constituents, to protect the property of the Established Church, and defend it from spoliation.—(See *Worcester Journal*, Feb. 19, 1835.) The Hon. Member having voted for Lord John Russell's resolution in all its stages, yesterday received three groans from one of the largest and most respectable public

meetings ever held in the town of Kidderminster.—*Worcester Guardian.* A correspondent who sends us this paragraph, adds that three cheers were given for Mr. Godson, the late member.

It is peculiarly gratifying to us to have it in our power to record an instance of public spirit on behalf of the church, in the improvements and alterations recently made in the parish church of Doverdale, Worcestershire. The whole of the interior has been repewed and painted, a gallery has been erected for the accommodation of the neighbouring poor, with a new pulpit, reading-desk, floor, altar-rail, table, &c. All this has been done at the sole charge of the patroness, rector, and non-resident landlords, the parish not having been called upon to bear any part whatever in the expense. A tablet placed in the church, records the following donations towards the work:—Mrs. T. Oldham (patroness), 50l.; Mrs. O. Oldham, 20l.; Right Hon. W. S. Bourne, 25l.; Rev. G. Larden (rector), 29l.; Mrs. Larden (for carpets), 8l.; George Marsden, Esq. 10l.; J. S. Pakington, Esq., 20l.; S. Pratt, Esq., 20l.; Dr. Prattenton, 7l. 10s.

A handsome silver inkstand has lately been presented to the Rev. J. R. Oldham, M.A., by the parishioners of Dodderhill, in the county of Worcester, as a mark of their esteem for the zealous and very efficient discharge of his pastoral duties during the period he was curate of that parish.—*Worcester Journal.*

#### YORKSHIRE.

HULL SUNDAY SCHOOL UNION.—The sixteenth anniversary of this institution was celebrated on the 20th instant. The children and teachers of 15 schools belonging to various places of worship in the town, and 10 in the country, attended. The number of children was calculated at upwards of 3,300.—*Hull Observer.*

A beautiful and richly embossed silver tea-pot has been given to the Rev. W. Kirkbank, Bellerley, near Richmond, by his late parishioners, on his retirement from the duties of his ministry. It was presented to the reverend gentleman in the presence of the principal parishioners by the Rev. W. Heslop, B.A., the present curate, and bears the following inscription: Presented to the Rev. W. Kirkbank, by his friends and parishioners, as a token of their esteem and approbation of his services during a ministry of 59 years.—*Durham Advertiser.*

#### WALES.

ADDRESS TO THE KING.—The following address, signed by twenty-seven

magistrates, besides freeholders and other electors of the county of Brecon, has been presented to the King.—“We, the undersigned freeholders, and other electors of the county of Brecon, beg leave to approach your Majesty with the renewed assurance of our allegiance and unabated attachment to your Majesty's royal person and government. As faithful subjects of your Majesty, attached to our glorious constitution, in Church and State, we deem it incumbent on us, at a crisis like the present, to express our confidence that your Majesty will not approve of or sanction any measure that may in its present or future operations have a tendency to endanger the stability, or promote the destruction, of the united Protestant church of England and Ireland.”—*Carmarthen Journal*.

(The following was deferred by mistake.)

LAMPETER DISTRICT COMMITTEE, IN AID OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—It appeared by the report of the Secretary, that the Committee have sold during the year 1834, 168 bibles, 310 testaments, 155 prayer-books, and 642 tracts. Also, that the Parent Society has placed £40. at the disposal of the Lampeter Committee, for the purpose of printing a Welsh tract on

the National System of Education, written by the Rev. J. Hughes, vicar of Llindarn Fawr; that the work is now in the press, and that it is the intention of the Society gratuitously to distribute the copies, when printed, among the District Committees in North and South Wales.

During the seven years of the existence of the Lampeter Committee, it has sold 976 bibles, 2307 testaments, 631 common prayers, and 3762 other books and tracts. It has also remitted £312 to the Parent Society, and £5 to the Committee of General Literature and Education.

On Thursday, March 26th, a meeting was held at the Town Hall, in Brecon, by the friends of the Church Missionary Society. It was truly gratifying to see so goodly and promising a beginning evinced in this first public effort for the furtherance of its objects, by the establishment of an association in this place.—*Carmarthen Jour.*

#### IRELAND.

The Archbishop of Cashel, at his approaching triennial visitation, means to remit the usual fees to his clergy, in consequence of their distressed circumstances for the last two or three years, and the non-payment of their ordinary income. The late Bishop of Limerick set this benevolent example.—*Dublin Mail*.

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Worcester & Birmingham do...	87.10	4	Chartered Gas.....	46	3
Wey and Arun do.....	22	1	West Middlesex do.....	79	3

## NOTICES TO CORRESPONDENTS.

"S. C.'s" Errata may with propriety be sent as he suggests.

Dr. Ainger, in a very kind and obliging letter; states, that in the account of St. Bees it was incorrectly stated that graduates at the Universities go to read there previous to ordination; and he is anxious to state, that Bishop Tomline's 'Elements' is considered only as a text-book, care being taken to enlarge and, if necessary, correct what it contains, and to refer the student to other works which may be within his reach. Dr. Ainger's long labours in this useful institution entitle him to the warm thanks of the church.

"A Churchman" from Morley, near Leeds, has sent up a copy of a 'Pastoral Letter' by the clergyman there, which is very sensible and judicious, and likely to do good. It contains plain remarks on the great topics of pastoral exhortation, and supplies something to refer to when the clergyman himself is gone.

"A Country Vicar" inquires if he can conscientiously register the marriages of persons who, having been only married by a *civil authority*, are not, in his view, married according to God's word. Surely he merely does a ministerial act in copying a paper sent to him, and does not in any way pronounce on, or aid in, the transaction.

"Juvenis" is referred to the paper on the Moravians.

"M. Laicus" recommends *mats* before the free sittings, in order to enable the poor to kneel.

"Δ's" most valuable letter on Archbishop Bramhall shall be used, with many thanks for it.

"Fideiſ" on Mr. Knox, "G. S. F.," "Miles's" very valuable notes, "R. V.," "A Scottish Catholic Priest," "S. C.," "Clericus," "Mr. Bedford," "Paulus Seneschallus," "Excerpta Eccl.," "R. W. B." are received, and shall be used forthwith.

The Editor trusts that his friend, Bishop Doane, will receive safely a long letter in answer to his late kind presents of books.

In Mr. Worleworth's new and exquisite volume of poems, that great philosopher as well as poet has added an Appendix on 'Church Reform,' from which long extracts shall be given in the next Number.

Mr. M'Ghee has published a large pamphlet against Bishop Mant, who has prohibited the Home Mission in Ireland from preaching in his diocese. There is no time to examine it now; but if Mr. M'Ghee's views are correct, not bishops only, but all church authorities, may as well resign. His argument is, that though a preacher may have no authority from a bishop to preach in his diocese, he requires none, because it is not illegal. If we may do every thing in church or state which there is no particular law to prevent us from doing, things will be in a singular state. Surely such an argument cannot be serious. Some things are so absurd and outrageous that no lawyer would think of making a law against them. In England, at all events, no preacher happily can preach in any diocese except he is licensed by the bishop or one of the Universities.

There is a pamphlet just published (by Fraser), and written by a churchman, which recommends two things. One is, that pluralities shall be abolished; and the other, that no man shall be admitted to a benefice who has not been a stipendiary curate for three years. No doubt the highly-respectable author has considered the question so as to know that these two proposals are quite consistent. But as it is a perfect enigma to the Editor, he would be deeply indebted to the "Churchman" to exhibit his calculations.

Attention has been already called in the Magazine to an admirable pamphlet against the proposed innovation as to subscription at Oxford, entitled, "1835 and 1772." But it may be well to add here, that as soon as it was known that this question was to be submitted to Convocation, (and the opinion seems to be that the majority of the heads, though against the measure, consented to the appeal, that the question might be set to rest,) no less than eighty members of Convocation, then in Oxford, signed a declaration deprecating all such alteration as pernicious in itself, and dangerous in precedent. To this declaration are attached, among others, the names of Professors Faussett, Keble, and Pusey; Messrs. Newman, Ogilvie, W. Palmer, E. Groswell, R. Groswell, Sewell, Moberley. After these names, surely little more need be said than that it is thought most desirable to shew the sense of the University on the question by a *decisive* majority, and that they who agree with the declaration ought, therefore, to feel it a matter of duty to defend. If they feel any doubt, let them remember that Dr. Hampden, the chief adviser of the change, recommends the *entire abolition of subscription*, on the ground that, in religion, properly so called, *few Christians, if any, of pious minds, differ, and that the Unitarian ought to be put precisely on the same footing of religious zeal and love for the Lord Jesus Christ as any other Christian*. Where will innovations in the church, founded on such opinions, stop?

THE  
BRITISH MAGAZINE.

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JUNE 1, 1835.

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ORIGINAL PAPERS.

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MEMORIALS OF THE INQUISITION.

CHAP. I.

*Causes which led to the Institution—Crusade against the Albigenses.*

FOR some time after the division of the Roman empire, the church in the west enjoyed profound repose. The learning of the age, such as it was, being almost exclusively confined to the monastic orders, a spirit of inquiry could not be roused among the people; and heresy, as it came afterwards to be called, that is, a disposition to resist the authority of papal bulls and the decisions of councils, was rarely evinced or immediately put down. For Rome, as if to compensate for the decay of her political influence, had gradually established over the religious world the most despotic tyranny. Princes and prelates were alike forward to obey the mandates of the supreme pontiff, and the emperor himself, under whose protection the true faith was assumed to flourish, became but a minister of the pope's decrees.

The first serious interruption to this state of things occurred about the middle of the eleventh century, when those feuds began between the emperor and the pope, which, during more than five hundred years, kept Europe in a state of continual agitation. Encouraged by the assurance of protection which they received from this state of things, there arose in various quarters bold men who denounced the errors of the church of Rome, without, in all cases, taking care to avoid errors to the full as mischievous. Conspicuous among the sects which thus early protested against papal usurpation were the Vaudois or Waldenses, and the Albigenses. As the origin of that terrible tribunal of which I propose to give some account is intimately connected with the fate



of these brave heretics, it will be necessary to describe, in few words, the measures adopted by the church for the purpose of reclaiming them from their errors.

Among the valleys on either side of the Cottian Alps there flourished two tribes, if the expression may be used, whose habits differed in many respects from those of the inhabitants of the plains, but who were chiefly distinguished from them by the steadiness with which they resisted the encroachments and tyranny of the church of Rome. Concerning the origin of these tribes, considered as a religious community, a good deal of doubt is entertained, as well as in reference to the opinions and practices which held good among them. But wherever the weight of testimony may lean—and I suspect that it is against, rather than in favour of, their claims to be accounted apostolical—of their determined opposition to papal usurpation, the most convincing proofs are before us. For the efforts of the popes, especially in the beginning of the twelfth century, to bring them within the pale of the church, had been unremitting. Preachers were sent out, inquisitors (of whom a description shall be given by-and-by) employed, and all the influence of hope and of fear used to work their conversion. But neither argument, nor entreaty, nor threat had the smallest effect upon them. They persisted in following their own religious usages; and in a tumult, occasioned by a disgraceful want of temper on the part of one of the popish emissaries, put him to death.

Inflamed by the opposition of these hardy peasants, and glad of the opportunity which offered of striking terror into all crowned heads, Pope Innocent III. determined to push matters to an extremity. The Albigenses and Waldenses were denounced as enemies to the faith. A crusade was published against them, in which were included the Counts of Toulouse, Foix, and Cominges, their supporters; while a stock of plenary indulgences being committed to the management of St. Dominic and his disciples, orders were issued that they should be put up to sale in all the towns and cities of Christendom. Never did men use more strenuous exertions than the Dominicans. They offered their parchments in exchange for personal service in the field, for money, and even for goods; and they succeeded in raising a prodigious army, well supplied with every thing necessary for a campaign. Count Raymond of Toulouse, though a brave man, did not venture to resist a force so overwhelming. He hastened to make terms with the pope, withdrew his countenance from the Albigenses, and, giving up some of the principal cities in Provence and Languedoc as a security for his good faith, flattered himself that he was safe.

The first point towards which the crusaders marched was Beziers, in Languedoc. Thither the Albigenses, after the defection

of Count Raymond, had retreated ; and, having surrounded the place with such fortifications as time would allow, there they made a stand. They fought with the most determined courage ; but the odds against them were irresistible. The town fell, and the utmost fury of the victors was let loose upon it. Men, women, and children were indiscriminately put to the sword, including a large number of papists, who, either because they had been surprised by the siege, or knew not where to betake themselves, had continued within the walls. Neither were the buildings saved. Churches, dwelling-houses, public edifices, all were committed to the flames, and reduced to a heap of ruins.

The Count of Beziers had neither renounced his allegiance to the see of Rome nor given any public countenance to the heretics ; but, being greatly attached to his subjects, and animated by a noble spirit, he protested against the cruelties of which the crusaders were guilty. Perceiving, moreover, that his remonstrances were not likely to be attended to, he drew together an army, shut himself up in Carcassonne, and avowed his determination of keeping it to the last extremity. Nor did any great while elapse ere his resolution was put to the test. The crusaders, reinforced to the amount of nearly three hundred thousand men, by far the larger proportion of whom cared not against what power they were led, provided the hope of plunder was held out to them, marched to attack him. The Count made every disposition to sustain the assault which circumstances would allow. He published a fresh manifesto, in which he declared his determination to uphold the catholic faith. He vindicated his right to protect his own subjects, whatever their creed might be ; and denounced the invasion of his territories as a movement originating in no motives of religion, but in a desire to spoil of their goods himself and the Counts of Toulouse, Foix, and Cominges. These latter, therefore, he entreated to consider well what steps a regard to their interests, which were intimately connected with his own, urged them to take. "But," continued this chivalrous document, "whatever their determination may be, my mind is made up : I will maintain the war single-handed. I see that my ruin is resolved upon, whatever part I may play ; and if I must perish, it is better to perish like a man, with the sword in my hand, than to live disgraced after my country has been spoiled, my palaces burned down, and my people massacred. And I take Heaven and earth to witness that I am guiltless of the misery which must ensue upon a war in which I do not engage except under the pressure of an irresistible necessity."

Of this spirited manifesto the crusaders took no other notice than to hasten their preparations for the attack. They invested Carcassonne, of which one portion, called the city, occupied a hill, which had been carefully fortified ; while the other, called the

Bourg, or Borough, stood upon a plain, at some distance from the city, and slenderly protected. The latter was speedily carried; and both on the place and on its inhabitants were the same atrocities perpetrated which had left nothing of Beziers remaining except its smoking ashes. Nevertheless, the garrison of the city, of which the Count himself was at the head, suffered no diminution of courage. On the contrary, the desire of revenge being added to the passions which had previously swayed them, rendered their valour more indomitable than ever, and they fought with a degree of fury which set all calculation of numbers at nought, so that the siege made no progress. It was at this juncture that the king of Aragon, who had recently joined the crusade, endeavoured to soften the rancour of the legate's zeal, and to obtain favourable terms for the defenders. But he succeeded in wringing from him no concession whatever, except that the Count himself would be permitted to retire from the place unmolested; while with the people no communication could be held: they must surrender at discretion; and, coming forth unarmed, submit themselves unconditionally to his Highness's mercy. Such a proposal was, of course, treated by the gallant Count as adding insult to injury. He continued to share the fortunes of his people; but that which courage had failed to accomplish, deceit at length effected. A herald being sent into the town, the Count was persuaded, on the faith of the legate's guarantee for his safety, to intrust himself to the honour of the besiegers, and to come forth, in order to settle, by conference, terms of accommodation. He was instantly seized, and loaded with irons, after which the Carcassians lost all heart, and, evacuating the place in the night, escaped the destruction which would have otherwise overtaken them.

Of this important victory, the legate did not fail to make good use. He established in Carcassonne a place of arms for the crusaders, and persuaded Simon de Montfort, the most illustrious soldier of his day, to assume the chief command, by promising to him the sovereignty, not only of the country of Beziers, but of the larger portion of whatever territories might be wrested from the heretics. That year, however, no farther progress was made. The term of service,—forty days,—in which alone the feudal array was liable, having expired, the chiefs returned home, and the Albigenses had, in consequence, some months of repose in which to recover from the disasters already inflicted on them, and to prepare for a renewal of the storm.

Early next summer hostilities were resumed; and Simon's successes were, for a while, worthy of his reputation. Town after town, and castle after castle, submitted or was taken. Indeed, the Albigenses had well nigh given up all as lost, when Raymond of Toulouse, returning from Rome, whither he had

gone to effect a reconciliation with the pontiff, suddenly declared in their favour. He had promised, while at St. Peter's, to drive the heretics beyond his frontier; but discovered, when out of the reach of immediate danger, that in fulfilling that promise, he must entirely depopulate his country. He published a manifesto, therefore, in which he assigned his reasons for retracting the pledge; and followed it up by enrolling an army. War was in consequence declared against him as well as against the Count of Foix, who joined him, while the Albigenses, happy in the presence of such a leader, hastened to gather round his standard in crowds. At the head of one hundred thousand men, he marched in search of Simon de Montfort, carrying with him, among other allies, the king of Aragon, who had joined him, perhaps out of regard to their consanguinity, or, as is most probable, from motives of pique, because to him a portion of the spoils of the defeated princes had not been offered. But Simon's star was still in the ascendant. In the fierce battle that ensued, the king of Aragon died; and the Albigenses, disheartened by the fall of one of their principal leaders, fled the field.

Simon was not the man to leave a victory unimproved. He hastened to Toulouse, and reduced it. Of Narbonne likewise he obtained possession; and, for four years, Raymond was reduced to the necessity of maintaining himself as he best could among the woods and fortresses with which his principality abounded. At the end of that period, however, he gathered so much strength as to venture an attack upon Toulouse, which succeeded; and, when Simon hastened to wipe away the stain of the defeat, the leader of the Albigenses withstood him. In leading the assault, Simon de Montfort perished. He had gained the rampart, and was in the act of cheering on his followers, when a sword thrust, from some unknown hand, pierced his harness, and, falling back into the ditch, he was there trodden to death. A panic immediately seized the crusaders, and they fled; nor during five years did they recover their superiority. But the death of Raymond, in 1420, proved as serious a disaster to the Albigenses as that of Simon had been to their enemies. It is true that his son bore himself firmly, and that many gallant actions were fought; nevertheless, the tide set in strongly against them, and when, in 1423, young Raymond was taken prisoner, all confidence forsook them. Nor was their despondency groundless. The young Count, as the price of personal liberty, signed an engagement to desert the heretics; and they were soon afterwards betrayed, in like manner, by the Counts de Foix and Cominges. Of their sufferings it is not necessary to take particular notice. They stand on record as a memorial of the guilt of those who, under the name of religion, authorized them; and of the constancy and patience with which men borne up by a persuasion

that they suffer wrongfully, have, in every case, been carried through the fiery ordeal of persecution.

Gratified, as he was, by the absolute success of his arms, Innocent had penetrated too deeply into the secrets of human nature to be ignorant that it is impossible, by open force, to achieve a lasting triumph over opinion, or to convert men from error to truth by the power of the sword. If it was desirable, and he believed that it was, to keep the minds as well as the bodies of the people in subjection, some instrument more subtle as well as more continually operative than war must be devised. He felt that a court was needed in which the opinions, not less than the overt acts, of men might be judged, and a stop put to the first movement of heresy ere converts should be made. This, however, could not be accomplished without the aid of a distinct order of persons, who should make it their exclusive business to search out for heretics, and destroy them; who should be above the common weaknesses of pity, and affection, and the claims of relationship; and own no tie upon earth except allegiance to the court of Rome. Innocent looked round him carefully, and found that such instruments were at his disposal. Not among the bishops and their officials, however, could his eye discover what his heart desired; for the bishops had become exceedingly remiss in their zeal against heresy. But the two religious orders of St. Dominic and St. Francis, both of which were of recent growth, appeared to him to contain precisely the sort of adherents of which the church stood in need; and of them he determined to make use. His reasons for coming to this conclusion were these:—

In the first place, the monks of the order of St. Dominic and St. Francis far surpassed all other classes of religious persons in attachment to the papacy. Devoted, by their monastic vow, to absolute retirement, holding no verbal intercourse even with one another, the inmates of each house were already beginning to exhibit symptoms of uneasiness, under a state of existence so unnatural that nothing short of the wildest fanaticism could have induced men to enter upon it at all. It was an act of policy to mark out for them such employment as should more and more confirm them in their allegiance to Rome. Again, their abject poverty, with its accompanying habits of humiliation and mendicancy, could not fail of giving to the proposed office peculiar claims in their eyes, inasmuch as the execution of its duties would gratify both their ambition and their malice, by rendering the despised beggar an object of dread to the haughtiest noble. Thirdly, the complete abandonment of all social ties to which their order compelled them, including the renunciation of their very names, went far to destroy whatever lingerings of humanity might remain even after the cowl had been assumed. For the Dominican no sooner pro-

pronounced his oath, than he felt himself to be, in the strictest sense of the term, a solitary being. He was without parent, child, brother, sister, kindred, acquaintance; and he became, of course, sour, morose, stern, and inflexible. Now such was precisely the sort of being of whom the pope stood in need; and the pope was not slow in using him.

From a very early period in the dark ages, the church had had its inquisitors. Not that any such tribunal as the inquisition existed till its foundations were laid by Innocent, but long before the date of the first crusade, religious persons were employed to seek out and labour for the conversion of heretics. At first, the authority of these missionaries extended no farther than that which the emissaries of the Wesleyans exercise among ourselves at this day; that is to say, they were commissioned only to search out all who might err in the faith, and to try, by argument and appeals to their hopes and fears, to convert them. By-and-by, however, their powers were increased, and it became a part of their duty to report to princes and magistrates the results of their inquiries, in order that princes and magistrates might punish, even with death, all who persisted in their errors. Then followed a still greater enlargement of responsibility. The missionaries were expected to communicate to the pope all that befel them during their travels,—making his holiness aware, not only of the numbers and classes of heretics that might exist within the bounds of Christendom, but of the comparative zeal of bishops and kings in suppressing them. Hence the title of inquisitor, which was in common use long before the terrible institution arose within whose cells so much misery has been inflicted; and hence, too, another circumstance favourable to his views, of which no man knew better how to avail himself than Innocent. What though he did increase the amount of duty required from the inquisitors, and somewhat remodelled their organization? The effect, always invidious, of establishing a new order was avoided; for the inquisitors were of ancient standing, and had been repeatedly dealt with for their improvement already.

It is not worth while to describe in detail the process by which the primitive inquisitors became gradually changed into spies upon all classes of men. Enough is done, when I state that the permission afforded exclusively to them of selling indulgences for the recovery of the Holy Land first gave them consequence in public estimation; and that the Emperor Frederic II. still further increased their consequence by the zeal with which he favoured them. Be it remembered, that Frederic no sooner broke with the holy see than the pope denounced him as a Mahomedan, and did his best, by misrepresentations at other courts, to excite a crusade against him. It was to screen himself effectually from this monstrous charge, that the emperor, not only took the inquisitors under his especial protection, but gave to all

ecclesiastical persons within the empire an authority, which they had not previously possessed, of handing over to the secular power those whom they had condemned of heresy, for the purpose of being burned. The attainment of this right by the clergy, however, removed at once every obstacle which, amid the universal ignorance of princes and people, might have withstood the further encroachments of papal ambition. To the bishops was granted, by the emperor himself, the exclusive privilege of determining what was and what was not heresy. The civil power had but to accept their sentence, and act upon it. Of course it was an easy matter to find him guilty who should, in any way, oppose himself to the will and pleasure of the supreme pontiff. Hence, in 1322, when John XXII. had learned from his inquisitors that Matthew Visconti Lord of Milan had, as a vassal of the empire, taken part with his liege lord Louis of Bavaria, he proclaimed him a heretic, and prohibited all the rest of the Italian princes from holding with him any friendly intercourse. In like manner, the same pontiff, three years afterwards, published a crusade against Francis Ordelofo and William Manfredi as heretics, because they had presumed to resist his claim to the superiority of Romini and Fuenza, of which they had never before heard. Nor were these pointless weapons in the hands of men who never went back from a demand once made,—the two princes were compelled to acknowledge themselves vassals of the holy see, on which they immediately ceased to be heretics.

Thus, from age to age, the power of the pope went on augmenting itself, not so much through the influence of the bishops as of the inquisitors. It might, indeed, happen — it did occasionally happen—that the interests of the pope and the bishops leant to different sides. But the inquisitors were, under all circumstances, mere tools in the hands of the pontiff, which he did not scruple to use with as little regard to justice as to delicacy. Still the machinery was, in many respects, indifferently put together. It might work well enough so long as the contest was with crowned heads only, and these so besotted as to believe that a sentence of excommunication pronounced against one of their own order laid his brother kings under the necessity of taking up arms against him. But when the public mind began to move—when, among all ranks, there sprang up an inclination to inquire into the ground of pretensions heretofore admitted, the absence of power to act on the spot and at the instant was felt as a serious evil, which must needs be remedied. This it was which induced Innocent to devise his plan of a distinct tribunal, which, being dependant on Rome alone, should everywhere supersede the authority heretofore committed to the bishops; and which, acting promptly, vigorously, and with all the power which secrecy gives, might crush the first spark of disaffection as soon as it should appear. Whatever we may say

of the moral or religious feelings of the politician who could work out such a scheme for the oppression of his fellow-creatures, it is impossible to deny to him the praise of extraordinary skill; for never has the wit of man fallen upon a device so perfect for the purposes which it was intended to serve.

(*To be continued.*)

#### THE DARK AGES.—No. IV.

*Bibliothekar.* Haben sie des *Muratorius* seine Werke nicht gelesen?

*P. Priszilian.* In meinem Leben nicht; ich kenne sie gar nicht.—*DIE HEILIGEN.*

I HAVE already observed that there is often great difficulty in meeting broad general assertions, even when one is sure that they are untrue; and I may add that it is as difficult—perhaps it is impossible—to prevent, or remove, the erroneous impressions likely to arise from statements which are in fact verbally true. My meaning will be illustrated by considering the statement with which Robertson follows those already discussed.

"Many circumstances prove the scarcity of books during these ages. Private persons seldom possessed any books whatever. Even monasteries of considerable note had only one missal. Murat. Antiq. v. ix. p. 789."

Certainly there needs no proof that books were scarce during the middle ages. No doubt the scarcity, as compared with the plenty, and even surfeit, of the present day, was great indeed. Yet, great as it was, I cannot help suspecting that it has been exaggerated; and I think we shall find ground to doubt the truth of the assertion that "private persons seldom possessed any books whatever"—or if, by assigning a lax, and comparative, meaning to "seldom," the statement should be turned into a notorious truth not worth mentioning, we shall see reason for believing that the impression which it was calculated to convey, and probably has conveyed to most readers, is erroneous. To come, however, to the specific statement, backed by the authority of Muratori—for my present business is chiefly with it—"even monasteries of considerable note had only one missal." In the first place, will anybody tell me what they wanted with more? "Monasteries of considerable note" had but one church, or chapel, and not more inmates than that one building would contain; and might not mass be said every hour of every day all the year round, out of *one* missal, as well as if there had been fifty? "Yes," it may be said, "but one is accustomed to look on monasteries as having been, in some small and comparative degree, places where there was *some* learning, and some appearance at least of religion; and one is surprised to hear of *their* being so ill provided with books." I know it—I know that no man who has any tolerable acquaintance with history, sacred or secular, can help



having some idea—perhaps a very vague and discouraged idea—that, in those ages, the monastery was the refuge of want and weakness, the nursery of art, the depository of learning, and the sanctuary of religion. This, I say, every man who is moderately acquainted with history must know; even though he should not be aware of the less obvious, but not less certain influence of monastic institutions on agriculture, commerce, and those comforts and pleasures of social life from which their inmates were themselves excluded. Something like this, I repeat, every tolerably educated man does feel; but a strange sort of vague contradiction is thrown over it by such foolish statements as that which I have quoted from Robertson. Half the readers of his *History of Charles V.* do not know what a missal is, or why the monks wanted any, or what they did with that single one which they are admitted to have had; but yet, from the way in which it is stated, they take it for granted that it was a horrible delinquency in “monasteries of considerable note,” to have only one missal—and if *they* were so wretchedly off, in what state were the thousands of monasteries which were of inconsiderable note, or of no note at all? But, to say the truth, all this, though not I hope untrue or entirely useless, is not to our present purpose; as the reader will find if he refers to Muratori, or favours me with his attention to a brief statement of the grounds on which Robertson ventured to make his assertion.

The Abbot Bonus appears to have been born about the year 990; and, though the place of his birth is not certainly known, it seems probable that he was a native of Pisa. At all events we are informed that he became a monk at Nonantula, and that he, and his uncle Peter, came from thence in the year 1018, to Pisa, where they laid the foundation of the monastery of St. Michael, which certainly was afterwards “of considerable note.” Bonus presided over it for thirty years; after which period some dispute or dissension (it does not clearly appear of what nature, but it seems not to have been a quarrel with his monks) caused him to quit his monastery, and set off for Corsica, where some property had been bequeathed to him, and where he proposed to live as a private person. Stopping, however, on his voyage at the island of Gorgona, where there was a monastery, he found the monks greatly distressed by the recent loss of their abbot. They unanimously called on Bonus to take his place. He resisted for some time; but overcome by their importunity, he consented; requesting only leave to return to Pisa, in order to bid farewell to his old associates, and to exhort them with respect to the choice of a successor. Having obtained permission, and executed his purpose, he returned to Gorgona, and undertook the office of abbot there, which he held until his death, in the year 1070. On quitting the monastery at Pisa, however, he wrote a statement of what he had done in the matter of founding and maintaining

it; and it is to this "Breve Recordationis," printed by Muratori, in the fourth volume (not the ninth, for there are but six) of his *Antiquitates Italicae medii ævi* that Robertson refers.\*

I by no means suppose that the Abbot did, or could foresee what inferences would be drawn from a fact which he relates; but really, if he had, he could hardly have told his story in terms more adapted to preclude the possibility of such perversion. The monastery "of considerable note" (that is, as the Abbot says, "*que nunc est cœnobium*") was *then* no monastery at all, but a chapel near Pisa, (*capella, que tunc temporis detinebatur a presbyteris*), which was in a most deplorable and destitute condition, when "Senior Stephanus," I presume the principal authority in Pisa, procured this poor monk to come and perform divine service. Not only does Bonus call it a chapel, but he tells us that when he came there he found *neither monk nor abbot*, nor any decent dwelling place, and in fact nothing but a hut. (*Neque monachum, neque abbatem ibidem inveni; et non casam neque mansionem sed tantummodo unum tugurium, ubi cepi habitare cum avunculo meo.*) He then proceeds to detail the destitute state of the church as to service books, vestments, bells, and all the requisites for the performance of divine service; and, having given a lamentable picture, he breaks out with honest pride—may I not hope with real and pious gratitude?—"Now hear, and understand, how that place is improved by the help of Almighty God, and by mine, and by that of my monks, and that of the good christians of our city." After five years he set to work on the church, and went to Rome, where he bought columns for it; and then made a belfry, which he furnished with two bells, but which, fifteen years afterwards, gave place to one much handsomer, containing seven bells, the largest of which weighed twelve hundred pounds. The vestments, by the time when the Abbot wrote, had not only increased in number, but some of them were so costly that, as the abbot tells us, the bishop of the diocese might have said mass in them on Easter Sunday, "*cum honore*"—the single tin cup had been exchanged for four chalices, one of gold and three of silver—the single hut had expanded into a monastery, with all suitable offices and appendages, and a considerable estate in land; and, what is more to our purpose, instead of the single missal, the monks of the monastery of St. Michael rejoiced in a library consisting of thirty-four volumes. But this requires more specific notice, for it is the ground of Robertson's statement.

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\* It was, I believe, first printed by Mabillon, then by Grandius, (an abbot of St. Michael's, who, after seven centuries, erected a statue in honour of his predecessor, Bonus); by Muratori, to whom Robertson refers; and, fourthly, by Mitarelli and Costadoni, in their "*Annales Camaldulenses*." This latter work contains, I believe, the fullest account of the abbot, and to it I am indebted for the facts and extracts which I here give.

In describing the destitute state of the chapel as he originally found it, the abbot tells us, "in ipsa ecclesia non inveni aliud nisi unum missale;" and afterwards he repeats, "quando veni in ipsum locum non legebatur in ipsa ecclesia, per totum fere annum, nisi epistole et evangelia quia non habebatur nisi unum missale." Now, the first thing to observe is, that which indeed I have already stated, that there is no pretence for calling the place a monastery at all at the time when it had only one missal. Secondly, that in speaking of "one missal," Robertson obviously misunderstands the drift of the abbot's complaint, which was not that the chapel had only a single missal, but that it had no service-book but a missal; and that, therefore, only that service could be performed which was contained in the missal. *Unus*, in writers of that period, whether Italian, French, or German, no more implies definite singularity than the corresponding word in either of those languages now does. We alone, I believe, have discarded it, or turned it into "a," and are apt to smile when our foreign friends very naturally say, "Here is one book," &c. Thirdly, let it be observed, that as soon as this place did become a monastery it began to have books. And this seems to me the more creditable, because, during a great part of the time the monks were in want of the comforts, and even perhaps of the necessaries of life, and what they got was principally obtained by begging. The great and ruling passion of the poor abbot seems to have been to form a monastery, and provide it with every thing needful; and, as to himself, he tells us, that for the first two years he had only a single shirt, and used to lie in bed while it was washed; and that during the whole thirty years he was never possessed of two suits of clothes, or a horse. As to the books, however, I must give the list in his own words, grammar, and spelling:—

Sermonum liber unus quem ego scripsi  
solus cum Priore meo, sicut habetur  
domui Sancte Marie, valde optimus.  
Liber Historiarum unus, ubi continetur  
quidquid in sancta ecclesia  
pertinet ad legendum per totum  
annum.  
Textum Evangeliorum unum, valde  
optime scriptum, cum tabule de  
argento valde bone.  
Passionarium unum novum, ubi sunt  
omnes passionis ecclesiasticæ.  
Tractatum super Genesis, Sancti Augustini liber unus.

Dialogorum, liber unus.  
Moralium Job, liber unus.  
Summum bonum, liber unus.  
Diadema, liber unus.  
Paradisi, liber unus.  
Glossarum, liber unus.  
Canones, liber unus.  
Sancti Benedicti Regula, liber unus.  
Pastorale, liber unus.  
Antiphonarii VIII.  
Quinque Diurnales.  
Tres Nocturnales.  
Liber Bibliothecæ\* novum quod est  
comparatum libras decem.

\* I hope to give some catalogues relating to the period with which we are engaged, which will offer a fitter opportunity for saying something of these and other books; but I am apprehensive that some readers may not know that *Bibliotheca* was, in those days, the Latin, or at least the name, for a Bible. Will the protestant reader give the

Missales, quinque; unum missale valde optimum, quod semper in arca manebit, valentem solidos C.	Super Ezechiel, liber unus. Libri Psalmorum valde optimi V.
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Now I am quite aware that this catalogue may draw a smile from those who are conversant with modern collections, but I am not ashamed to say that I honour the man who, under such circumstances, had the spirit, and found the means, to rebuild or enlarge his church, to provide all things necessary for the honourable performance of divine service, to annex a monastery, and make a beginning for a school of learning. Let me also (partly to illustrate what I have said in the preceding number, and partly to prepare the way for what I hope more fully to shew,) request the reader to observe the nature of the books in this little list,—are they legendary tales of saints? mere lies and rubbish? But more of this, I hope, hereafter.

Having said so much of the Abbot Bonus, I am anxious to proceed to the account which Robertson gives of the Abbot Lupus; but I wish first to add a few words respecting the canons and the Abbot Regino. In the second number I stated that I had not got the original work of the Abbot, but since that number was printed, the kindness of a learned friend has furnished me with the book, and I am desirous to give the passage as it really stands. Besides, I am induced to recur to the subject because, after I had written the preceding part of this paper, I happened to take up a "History of Switzerland, designed for young persons," published by Harvey and Darton in 1825; which tells the rising generation that, "so small were the qualifications thought requisite for the priesthood before the Reformation, that candidates were admitted to holy orders if they could only read and tolerably understand what they read," p. 237. This, I presume, is taken from Robertson's statement, that "one of the questions appointed to be put to candidates for orders, was this, 'Whether they could read the Gospels and Epistles, and explain the sense of them, at least, literally.'" It may be said, (and is very likely to be said by anybody who may take the trouble to read such a paper as this,) that though this History of Switzerland costs six shillings, it is only a child's book, that they never heard of it, and that it is not worth notice. To this I answer, first, that children's books are not read by children only, and it was not in the hands of a child that I found this book; and that, in my opinion, even children should not be set to read lies; secondly, I confess that I never saw the book until this very day, but I do hold it to be very well worth notice as an instance of the way in which the errors of popular writers are copied and dis-

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abbot and his monks any credit for buying it, at so early a period of their monastery for so great a price? and, honestly, (but quite between ourselves,) would he have expected to find that book in the list?

seminated, and dribbled down in minor publications. To come, however, to the point, the inquiry does not at all respect candidates for orders, but is one which a bishop is directed to make in all the cures in his diocese. I may, probably, have occasion to recur to it again, but for the present it may be enough to say that it is entitled, "*Inquisitio de his quæ Episcopus vel ejus ministri in suo districtu vel territorio inquirere debeant per vicos, pagos, atque parrocneas suæ dioceseos.*" It suggests ninety-five points of inquiry; of which the first fifteen relate to the church, its state of repair, and the requisites for the performance of divine service. No. 16—73, concern the life and conversation of the priest. No. 74—80, respect points on which the priest was to be personally questioned; that is, as to his parentage, place of birth, by what bishop he was ordained, &c. No. 81—95, relate to his ministry (*Posthæc de ministerio sibi commissio inquirendum est*) and it is that part of the 83rd and 85th which I mark by italics that is quoted by Brucker,\* but I must extract the two which precede:—"Si expositionem symboli atque orationis dominicæ juxta traditionem orthodoxorum patrem penes se scriptam habeat, et eam pleniter intellegat, et inde prædicando populum sibi commissum sedulo instruat. 82. Si orationes Missarum, præfationem quoque canonis, et eundem canonem bene intellegat, et memoriter ac distincte proferre valeat. 83. *Si epistolam et evangelium bene legere possit atque saltem ad litteram ejus sensum manifestare.* 84. Si psalmodum verba et distinctiones regulariter ex corde cum canticis consuetudinariis pronuntiare sciat. 85. *Si sermonem Athanasii Episcopi de fide Sanctæ Trinitatis cujus initium est 'Quicumque vult salvus esse' memoriter teneat, et sensum illius intellegat, et verbis communibus enuntiare sciat.*" The remaining ten questions inquire minutely as to his capability to perform different parts of the service, and the 94th inquires, "Si habeat quadraginta homilias Gregorii et eos studiose legat atque intellegat." To say nothing of the erroneous application of this document to the examination of candidates for orders, is it not most extraordinary that it should have been brought forward to prove that the clergy could not read?

Let us, however, proceed to another case. Robertson goes on to say—

"Lupus, Abbot of Ferrieres, in a letter to the Pope, A. D. 855, beseeches him to lend him a copy of Cicero de Oratore, and Quintilian's Institutions. 'For,' says he, 'although we have parts of those books, there is no complete copy of them in all France.' Murat. Antiq. v. iii. p. 835."

The plain matter of fact is, that two monks, named Adulphus and Acarius, having resolved on a pilgrimage, the abbot took

\* Of this, indeed, Robertson ought to have been aware, for Brucker introduces it as "formula inquisitionis ..... secundam quam inquirere debebat Episcopus per vicos, &c. ... In ea enim inter alia circa præbyterum jubetur inquire, 'Si' &c."

the opportunity of sending to Rome what was in fact a letter of introduction as it respected them, a tender of his own humble service to the pope, and a request that his Holiness would lend him some books, in order that he might have them copied for the library of his monastery. From the part of the letter which relates to this latter point,<sup>†</sup> it appears, in the first place, that Lupus says nothing about "all France;" though here, I confess, that Robertson seems to have been misled by Muratori, who, after quoting a part of the letter, says, "*Hæc Lupus, in cujus verbis non solum animadvertere possumus codicum raritatem, quum supra memoratos universa Gallia suppeditare Lupo non posset, iique in tam remota regione quærendi essent, sed, &c.*" Lupus, however, only says, of certain works of Cicero and Quintilian, "*we have parts, but desire through you to obtain the whole;*" and by "*we,*" he obviously meant his own monastery. Why Robertson did not mention that the request included Donatus on Terence, I do not know; but what he says of "all France"—though obviously a very exaggerated translation of *nostris regionibus*, considering the state of things in those days—applies *not* to the books which Robertson mentions, but to the Commentaries of Jerome on Jeremiah, from the sixth book to the end.

Now as to the abbot's not having a complete copy of these books of Cicero and Quintilian, and his preferring, as he had so good an opportunity, to borrow a volume of no great bulk which he knew to contain all that he wanted *from Rome*, to sending about in his own country, even if that had been equally easy, or even practicable; and indeed, generally, as to the sort of half-contraband trade which was carried on about the classics by the more learned ecclesiastics of those days—as to this point, which is not uninteresting when viewed in connexion with our subject, I hope to speak more fully elsewhere; here it is only worth while to notice that, according to the Abbot Lupus, the commentaries of Jerome on Jeremiah, from the sixth book to the end, were not to be found "*in regionibus nostris;*" and whether we interpret this to mean what a modern reader would understand by "*all France,*" or restrict it to more reasonable limits, it was still a very

\* "*Cæterum quia parentes thesaurizare debent filii, ut doctor gentium manifestas, nosque vobis obsequentissimi filii esse cupimus, commentarios beati Hieronymi in Hieremiam, post sextum librum usque in finem prædicti prophætæ per eosdem fratres nobis mittere deprecemur in codice reverendæ veritatis, vestræ sanctitati, si id obtinuerimus, postquam celeriter excerptus fuerit sine dubio remittendos. Nam in nostris regionibus nusquam ullus post sextum commentarium potuit inveniri; et optamus in vobis recuperare quicquid parvitati nostræ deesse sentimus. Petimus etiam Tullium de Oratore et XII libros Institutionum Oratoriarum Quintilian, qui uno, nec ingenti, volumine continentur: quorum utriusque auctorum partes habemus, verum plenitudinem per vos desideramus obtinere. Pari intentione Donati Commentum in Terentium flagitamus. Quæ auctorum opera si vestra liberalitas nobis largita fuerit, Deo annuente, cum memorato Sancti Hieronymi codice, fideliter omnino restituenda curabimus.*"—*Ep.* 103, *edit. Baluz.*, p. 155.

broad assertion. Might not the abbot be mistaken as to the fact? With all due respect for the Abbot of Ferrieres, and on some grounds he deserved not a little, are we bound to believe that he knew of *all* the books "in regionibus nostris," whatever we may suppose that phrase to mean? Robertson elsewhere \* says, "Many proofs occur in history of the little intercourse between nations during the middle ages;" and it is rather a singular coincidence that he states in proof of this, "Even so late as the beginning of the twelfth century, the monks of *Ferrieres*, in the diocese of Sens, did not know that there was such a city as Tournay in Flanders; and the monks of St. Martin, of Tournay, were equally unacquainted with the situation of *Ferrieres*. A transaction in which they were both concerned made it necessary for them to have some intercourse. The mutual interest of both monasteries prompted each to find out the situation of the other. After a long search, which is particularly described, the discovery was made by accident. Herimannus Abbas de Restauratione St. Martini Tornacensis ap. Dach. Spicel. vol. xii., p. 400." I am induced to make this extract, not only because it states what is, under proper and reasonable limitations, an acknowledged truth, and one which it is very necessary to bear in mind, but because it incidentally furnishes another instance of what I hope it is true, as well as charitable, to call the extreme carelessness with which Robertson quoted. No doubt monks situated at places as far distant, and as little connected, as *Ferrieres* and Tournay were not likely to know much about each other; but the view which Robertson gives of the matter is quite erroneous. It would occupy too much space to shew this in detail; but I must just observe, that so far from its appearing that the monks of *Ferrieres* did not know that there was such a city as Tournay, (which is indeed a supposition altogether absurd, especially as the conversation between the two monks which brought about an understanding and intercourse between the monasteries took place at Courtray, and he of *Ferrieres* must have passed comparatively near to Tournay to get there, as anybody may see by the map), it is perfectly clear, from Heriman's account, that they did know of the existence of Tournay; and that the place which they did not know, and could not find, was a certain monastery of St. Martin, at Tournay. They had in their possession old documents relating to it, but of the place itself they could learn nothing—and why? simply because there was no such place; it had ceased to exist for some centuries, insomuch that some, perhaps most people, disputed whether it had ever existed at all. The monks of *Ferrieres* had no interest (but rather the contrary) in

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\* In a note, [FF.] No. XIX., p. 235.

finding out the place, but they had some curiosity on the subject; and when one of them accidentally met with a monk, who told him that he belonged to the monastery of St. Martin, at Tournay, he was surprised, and asked him where in the world it was, for they had never been able to find it. It did not appear strange to the monk of Tournay (and it will not seem strange to any reflecting person) that the monks of Ferrieres should not have heard how Master Odo and his clerks had settled down on the old foundation, (like Bonus and his uncle at Pisa,) and dragged on about twenty years of miserable poverty and obscurity, in founding what afterwards became most eminently a "monastery of considerable note," and therefore he answered that it was quite a recent foundation; and he seems not to have known, or not to have cared, about its claim to antiquity, or to have made any farther inquiries when the monk of Ferrieres told him that they had documents relating to its former existence. When, however, he returned, and related to his brethren what he had heard, they lost no time in sending to Courtray for farther information; but the monk of Ferrieres was gone, and certainly they did not know how to follow him. How Heriman hunted for the abbot, and found him at the council of Rheims, and how he followed him, by his direction, to Ferrieres, and then found that he had changed his mind as to parting with the documents, or giving information on the subject, from fear, as it seemed, of giving offence to one or more of his neighbours, by setting on foot a claim to property which was supposed to belong to St. Martin's, at Tournay, but which had got into other hands; these, and many curious and interesting particulars, the reader may find in Heriman's own account of the matter to which Robertson refers, but they would be out of place here. I quote the statement, as I have already said, not to question so notorious a fact as that intercourse between distant places was comparatively small at that period, and attended with difficulties unknown in these days, but to shew the carelessness with which Robertson quoted, and the inconsistency with which he argued. If the monks of Ferrieres in the twelfth century did not know that there was such a city as Tournay, are we to suppose that an abbot of Ferrieres, more than two centuries and a half before, was competent to say that any given book was not to be found in all France? Might not a copy of "*Jerome's Commentaries on Jeremiah*" lurk somewhere in *regionibus nostris* unknown to Abbot Lupus? I am not playing the sceptic or the advocate. I feel authorized to throw out this doubt, because I hope to shew, in its proper place, that there actually was, during the life of Abbot Lupus, a copy of that work in the library of the monastery of St. Riquier, near Abbeville; and, though I do not at present recollect another, yet I should be much surprised to find that it was the only one in France.



My own feelings with regard to this letter of Lupus are much like those expressed by Fleury respecting another of his epistles. After having said, that "Dans un autre lettre il prie un ami de lui apporter les guerres de Catilina et le Jugurtha de Salluste, et les Verrines de Cicéron," he adds, "C'est la curiosité de ces sàvans abbez, et le travail de leur moines, qui nous ont conservé les livres de la bonne antiquité ecclesiastique et prophane."\* Indeed, when Robertson had Muratori before him, and adopted that part of his remarks on Lupus which I have already extracted, I wish he had also attended to what Muratori proceeded to say. After remarking on the scarcity of books, in the terms which I have quoted, and on the assurance of the abbot in asking that such treasures should be exposed to the perils of such a journey, Muratori says, "*Potius tamen hinc descendum nobis, quamplurimas iis ipsis monachis habendas esse gratias, quum ferme eorum tantummodo cura, quidquid librorum veterum superest, nos habeamus; et majores quidem nostros excusatione dignos, si plura in literis excolendis non præstitere; nos vero indignos, qui in tanta librorum copia adhuc desides et indocti esse pergimus.*"†

\* Tom. x. p. 609.

† [The following passages from the letters of Gerbert, afterwards created pope in A. D. 998, by the name of Silvester II., may afford some confirmation and illustration to the very interesting and valuable paper in the text. He was Abbot of Bobbio during part of the time when they were written. In his 180th letter, to Rainald, a monk, written long before his elevation, he says, "I entreat you to render me one service, which you can do without danger or injury to yourself, and which will bind me most closely to you. You know with what zeal I seek for copies of books from all quarters; and you know how many writers there are everywhere, both in the cities and the country parts of Italy. I entreat you then, that, without any other persons knowing it, and at your own cost, transcripts be made for me of M. Manilius de Astrologia, Victorinus de Rhetorica, Demosthenes Ophthalmicus." (This is explained by another letter.) "I promise you most faithfully that this kind service shall be kept in sacred secrecy, and that whatever you lay out I will pay you to the full, according to your accounts, and whenever you require it." In letter 123 he writes to Thietmar of Mayence, for a part of one of the works of Boetius, which was wanting in his copy. In letter 9, to the Abbot Giselbert, he writes respecting deficiencies at the end of his MS. of the oration of Cicero, "Pro Rege Dejotaro," and at the beginning of a treatise of Demosthenes the philosopher, called "*Ophthalmicus*." In letter 8, to the Archbishop of Rheims, he requests that prelate to borrow for him, from Azo, an Abbot, a copy of Caesar. In return, he promises to communicate whatever literary treasures he had, especially eight volumes of Boetius on astrology, some very beautiful geometrical figures, and other things not less to be admired. In letter 7, he requests a friend (Airard) to attend to other business of the same kind,—the correction, as it would seem, of a MS. of Pliny, (*Plinius emendatur*), and the transcribing MSS. (not named) which were kept at two different places. Again, in letter 44, to Egbert, the Abbot of Tours, he mentions his own diligent study of philosophy, and of the arts of eloquence, and states, that with a view to them, he had been very busy in collecting a library; that he had been paying, for a long time, transcribers at Rome, and other parts of Italy, in Germany and Belgium, and buying copies of authors at great expense, by the aid of friends in his own country. He then goes on to beg the abbot to assist him in the same pursuit in his country; adding, that he gives a list, at the end of his letter, of the works which he wishes transcribed, (unfortunately lost, or not printed,) and will supply parchment, and other necessary costs, at the abbot's demand. In many other letters he mentions his own works on

## ON THE EPISCOPACY OF THE HERRNHUTERS,

COMMONLY CALLED MORAVIANS.

*(Continued from p. 510.)*

5. Let us next inquire into the account of this application for orders which is stated to have been made to this person. We are informed by Holmes, that after the Taborites had finally resolved to set up an independent church for themselves, by the style of *Unitas Fratrum*, "much of their time was occupied in deliberating on the best means for preserving and extending purity of doctrine and scriptural discipline in their church. By the advice of their elders, the most respectable members of their union, who lived dispersed through the country, were occasionally convened to a synod. In these assemblies they endeavoured to perfect the constitution of their church, taking for their guide, next to the Bible, the order of the primitive church."

A most important subject of deliberation, both at their synods and at other times, was how to maintain a regular succession of ministers, when those who now exercised the ministry among them, and who had previously been ordained among the Calixtines, were dead. For the purpose of coming to a final decision on this point, a synod was convened in 1467, and met in the village of Lhota. . . . The synod was opened with fasting, prayer, and reading the scriptures. After much deliberation they came to a unanimous resolution . . . . to elect their ministers from their own body. With the example of the election of Matthias before them . . . . they first nominated *twenty* men, from among whom *nine* were chosen. . . . Of this number they determined that *three* should be appointed by lot for the ministerial office. Being thus agreed upon preliminaries, they prepared twelve slips of paper, on *three* of which they wrote the word *EST* (this is the man) and left the other nine blank. All the twelve slips of paper were then rolled up, put into a small vase and mixed together. Hereupon Gregory addressed the assembly. . . . After this they repeated their supplications to the Lord. . . . Prayer being ended, they called in a little boy, directing him to hand one of the slips of paper to each of the nine men, who gave them *unopened* to other members of the synod. On opening the papers it was found that the three inscribed with *EST* had been received by Matthias of Kunewalde,

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rhetoric, arithmetic, and his completion of a sphere. But if in the tenth century we find the work of transcribing so common, that there were writers everywhere, in the cities and country places in Italy, and, as it would seem from other letters, no difficulty in finding them elsewhere, if the collection of a library was so great a matter, that many were ready to assist, surely matters were far different from our common notions.—Eo.]

Thomas of Preschelang, and Elias of Kreschenow. . . . The transaction was closed with the celebration of the Lord's Supper.

The brethren, however, soon found that the work was not yet complete. *In their own estimation the appointment of these men for the ministry of the gospel, in the manner described, was sufficiently valid; but they knew it required something more to give it equal sanction with the religious public. They required regular ecclesiastical ordination. In order to discuss this important subject, another synod was convened before the end of the year. In this assembly two questions were principally agitated:—The first was, whether ordination, by a number of presbyters, was equally valid with that performed by a bishop? The decision of the synod was to this effect:—That presbyterian ordination was consonant to apostolic practice, (1 Tim. iv. 14,)\* and the usage of the primitive church,† which might be proved from the writings of the primitive fathers; consequently the newly elected ministers might be ordained by those now exercising the sacred functions of the gospel among them, and who had previously been Calixtine clergymen in priests' orders. But as for many ages no ordination had been deemed valid in the reigning church, unless performed by a bishop, they resolved to use every possible means for obtaining episcopal ordination, that their enemies might thus be deprived of every pretext for discrediting the ministry among them.*

This decision involved the second question, which was, to what regularly organized community of Christians the synod might look for episcopal ordination. There could, in reality, exist but one opinion on this subject; for it was highly improbable that any bishops connected with the Romish church would transfer this privilege to the brethren; and, besides that church, they knew *only one other* Christian community to which they

\* How gross a perversion of scripture reference this is, any one may see by comparing the text here quoted with 2 Tim. i. 6. For so it will appear that, even if we admit (which is mere assumption) that St. Paul, in the text here cited, meant by "the presbytery" the second order of clergy, and not (which cannot be disproved) the college of the apostles, yet that no warrant for presbyterian ordination can be drawn from hence, as he himself took part in it, so that the presbyters merely assisted him, as the custom is to this day in the English church.

† A hardy assertion, seeing it is in direct opposition to the rules of the primitive church, which prescribe ordination of a bishop by three or at the least two bishops; and of a presbyter or deacon by one bishop. (See Codex Eccles. Prim., Can. 1 & 2.) And seeing also that the few attempts to usurp ordination on the part of the presbyters, of which we find mention in Ecclesiastical History, were immediately and summarily condemned. Thus, when one Ischyra pretended to be a presbyter by the ordination of a certain Colluthus who was himself only a presbyter, the synod of Alexandria determined that every pretended ordination of Colluthus was invalid, and those mere laymen whom he had pretended to ordain. It was one of the distinct charges of heresy against Aërius that he had maintained the validity of presbyterian ordination. And even Jerome himself, whom Regenvolscius cites against the apostolic origin of episcopacy, and who was endeavouring to set forth the dignity of the second order to its fullest extent, expressly excepts the power of ordination, which he confines to the first order.

might apply, with any hope of success. This was the Waldensian church. Several circumstances encouraged the brethren to apply in this quarter. The Waldenses had existed for a long period as a distinct body of Christians; they constituted a regularly organized society, tracing the succession of their bishops from the times of the apostles; they had, on a former occasion, come to the assistance of the brethren, and now had several congregations in Austria, served by their own bishops and ministers.

Conformably to these resolutions of the synod, they elected three of their ministers, who were already in priests' orders, and sent them to the Waldensian bishop, Stephen . . . . he ordained these three presbyters bishops of the brethren's church, with imposition of hands, being assisted by another bishop, and in presence of the elders. Of these three first bishops of the brethren's church, Melchior Bredasius is the only one whose name has been handed down to posterity. . . . Scarce had these bishops returned to their brethren, when it was resolved to convoke another synod. . . . Their first public act was the ordination of the three men, lately appointed by lot for the ministerial office, presbyters of the brethren's church. One of them, Matthias of Kunewalde, was, before the close of the synod, consecrated bishop. They then proceeded to the appointment of ten co-bishops, or conseniors, elected from the body of presbyters."

. . . . Very soon, in the same year, we are informed, "a bloody persecution was set on foot against the Waldenses, during which many were burnt alive, among which was their last surviving bishop, Stephen."—(Holmes, vol. i. p. 50—54.) This is their account; and a most extraordinary one it will appear, when carefully considered. In the first place, we are presented with the spectacle of a body of Christians who considered presbyterian ordination to be scriptural, apostolic, and primitive, (and who must therefore have considered the dignity of bishops to be, as we find the present Moravians styling it, "a corrupt departure from primitive simplicity," unsanctioned by divine or apostolic precept, as Regenvolscius says,)—I say, we have the spectacle of such a body of men eating up their own opinions, and sending their ministers to go through the form of receiving over again that which (according to them) they already fully possessed—namely, the divine authority to ordain others. If the individuals spoken of had shewn themselves on other occasions weak and irresolute, and void of fixed principle, the account would be less remarkable. But it is of the followers of John Huss that this story is told, and of that portion of his followers who were termed Taborites, men of that stern and uncompromising hostility\* to what they deemed the corruptions of Christianity, as led them not

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\* Regenvolscius describes them thus—"Viri erant pugnacissimi, hostibusque suis graves, atque omnibus formidabiles."—P. 21.

only to risk their fortunes and lives in opposing the church of Rome, but also to quarrel and fight with the other branch of the Hussites, the Calixtines, for not going far enough in their zeal for evangelical purity. It is to such a body of men that this act of spiritual tergiversation is imputed, and these zealous champions of primitive truth, who had emancipated themselves from ecclesiastical corruptions, are charged with going back, of their own accord, to hug the chains of corruption; and their first act "for preserving and extending purity of doctrine and scriptural discipline in their church," is stated to be, to depart from what they believe to be primitive, apostolic, and scriptural practice, by adopting the distinction of episcopacy. If we ask for the cause of such extraordinary conduct, we are told, that it was to satisfy "the religious public, who required regular ecclesiastical ordination," and "that their enemies might thus be deprived of every pretext for discrediting the ministry among them,"—their enemies being the Romanists and the Calixtines. Thus the Taborites, after hazarding their lives, and enduring persecutions in opposing these two bodies of men, are represented as compromising their own principles, out of regard to them; and the first act of their "independent" church is, to adopt superfluities, if not corruptions, in religion, for their sakes. And yet, in such strangely different ways did this regard to the papists affect the Taborites, that no sooner had they, to please the papists, procured what they call Episcopacy, than they dropped the title, put their candlestick under a bushel, and styled their would-be bishops simply elders, "in order to avoid the constructions which the Roman catholics might put upon the word bishop." Through such a tangled maze of monstrous and conflicting statements have we to grope our way. Nor is this the whole of the difficulty; for, allowing that the presbyterian Taborites did really desire, in 1467, an episcopacy which they so soon appear to have wished to put out of sight, still it requires some explanation why they should have selected the wandering Stephen, who is called a Waldensian bishop in Austria, as the individual at whose hands the commission was to be asked. Their historian, Holmes, tell us, that their only other alternative was the Romish church, to which it was most probable all application would be in vain. "Besides that church," he says, "they knew only one other Christian community to which they might apply with any hope of success. This was the Waldensian church." If this account is true, what becomes of the papers in "the folio volume," by means of which the Herrnhuters persuaded the English parliament to recognise them as episcopalians? Among those papers there are some purporting to be from the patriarchs of Constantinople,\* who are represented

\* Appendix, p. 36. "Neophytus, &c., Archbishop of Constantinople, &c., to the Patriarchs of Alexandria, Antioch, and Jerusalem, &c. &c. . . . Concerning that in Bohemia and Moravia, collected congregation of the Moravian and (as they

as taking the most lively interest in the church of the Taborites, or Unitas Fratrum, and watching over them with such tender anxiety, as to enter in the chronicles at Constantinople all the chief events relating to them, up to the close of the sixteenth century? To what degree of credit are these papers entitled, if, in the course of the fifteenth century, at the hour of need, all application to that church for orders would have been without hope of success? Or, how is such a statement to be reconciled with the very opposite account which Regenvolscius gives (p. 28) of the letter from the Greek church to the Hussites, in 1451, in which the eastern bishops "*Eos in fide confirmârunt, additâ promissione de ordinandis eis ecclesiæ ministris?*" or with the information of Bost, who tells us (p. 63) that at this very time the Calixtines did apply for, and did receive, orders from the Greek Church?

But the climax to this confusion is furnished by the following paper, which appears in the folio history, put forth to establish the claim of the Herrnhuters to be considered an ancient church. It is probably unique of its kind. It occurs at page 34 of the appendix.

"There are some most ancient families, which, in consideration of the barbarism of the remotest times of their forefathers, and sometimes a long chain of wars, and other calamities, do lay it down, in fact, *that there is no occasion for them to meddle with reconciling the different opinions of the old historians in behalf of their name and succession*, when, at the same time, all unite in confessing the sacred antiquity of their genealogy. *The acting Moravian church, by a prudent reflection about that very matter, declines the arbitration between the Greek church and the Waldenses, both of which claim her being descended from them.*"

The compilers of that volume must have known, that if there were a word of truth in the account of the application to Stephen in Austria, which is so minutely, but inconsistently, detailed by their historians, all idea of succession through the Greek church was a mere chimera. It seems probable that they were aware that the Waldensian story was equally unfit to bear the test of examination, and hoped by this pretence of vague ambiguity to obviate inquiry. For it would seem that there is no story too improbable, no contradiction too glaring, no false tradition too palpable, for the pens of the Moravian historians.

VI. There remains one more point to be inquired into: and

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are now called) Herrnhuth brethren, being well informed and certified that in antient times, and at the beginning of their divine knowledge, as from that time, *they have had their guides and teachers from our Greek people of the Eastern church; . . . For we have learned from the apostles to assist and to care for each other, and that the church of Christ must endeavour, as much as possible, to join in unity and fellowship,*" &c. Ibid. p. 49. "I asked the archbishop (of Dercon, at an audience with the Patriarch of Jerusalem, at Constantinople) if he had read over the history. He said, yes; and that every thing *exactly agreed with their church history and chronicles; only that part what happen'd since 1600 was not known to them.*"

that is, into the episcopal character of the individual, Stephen, at whose hands the Taborites are reported to have received the apostolical succession, in 1467. As the whole account, both of the existence of this individual, and of the application to him, rests on the authority of the Moravian historians, of whose inaccuracies, inconsistencies, and contradictions in matters capable of examination we have had such extraordinary instances, it would be no unwarrantable or uncharitable supposition to consider the whole story a fabrication, got up for the purpose of imposing upon "the Protestant episcopal churches," in their intercourse with whom alone the *Unitas Fratrum* laid claim to the possession of an episcopacy, which, in their intercourse with presbyterians, they carefully put out of sight.

But this supposition shall not be entertained. It shall be admitted that there was such a person as Stephen, that he was a pastor of certain Waldensian refugees in Austria, that the Taborites applied to him for orders, and that he pretended to confer orders upon those who were sent to him. The question still remains to be asked and answered, "What power had he to do this? What reason have we for believing that he had himself received that episcopal or apostolic commission, which alone, in the judgment of the catholic church, and according to the tenor of the New Testament, would render valid his ordination of others?" This, as it cannot be determined by any inquiry into the individual, may receive some solution by examining, concerning the Waldenses in general, what reason there is for believing that they, at any time, were careful to preserve episcopacy among them?

It will be sufficient here to refer to the remarks of Mr. Sims, who published the "Historical Defence," in 1826, and to the "Remarks by Dr. Allix," 1690. These worthy writers, admiring, as all good men must, the exemplary patience and constancy of the Waldenses in their sufferings for conscience' sake, and the remarkable fidelity with which they adhered to, preserved, and handed down many of the truths of our holy religion in an age of corruption, have endeavoured to make out that they shewed the same fidelity in all; and, knowing how important and fundamental to a Christian church the doctrine of episcopal succession is, have laboured hard to prove the Waldenses to have retained it. Dr. Allix collected together all the passages of different writers which seemed to him to countenance this claim; and Mr. Sims seems to have ransacked history for every passage and every transaction at all bearing upon the subject. But, unfortunately, among the extracts of the Waldensian writers with which he has furnished us, there are some which destroy altogether all idea of their having either retained, or even valued genuine episcopacy.

That the Waldensians are not episcopalians at the present time is placed beyond all doubt ; in 1630\* a plague swept off all their pastors but two, and they had recourse to the Calvinists in France and Geneva to supply the ministry. This is a remarkable circumstance. If, up to that time, the Waldenses had retained and valued episcopacy, is it to be believed that they would have abandoned a fundamental position of the church, and changed from the certainty of apostolic orders to the uncertainty (to say the least) of presbyterian, without any effort on their part to regain what they had lost? It is impossible. Nor can it be pretended, that if any such wish had been entertained, or effort made by them, there would have been any difficulty in accomplishing their object. Such was the deep interest which the episcopal church and nation of England took in their welfare, that, in 1624 and 1629, embassies,† expressly on their account, were sent from the King of England, to plead their cause with the Duke of Savoy. It cannot for a moment be supposed that either the king or church of England would have offered the slightest obstacle to their receiving episcopal orders from us in 1670, if any such wish had been expressed by them. If any such wish had been entertained by them, surely their historian Leger, who lived so shortly afterwards, would have made some mention of it ; but nothing of the kind escapes him, and he passes over the transaction without the slightest intimation of his being aware that any change in the *character* of their orders was effected. But if no such wish was expressed by them, and no such effort made, then it is clear, beyond all question, that, even if the Waldenses had formerly retained episcopacy, they had become, in 1630, utterly indifferent to it. But, in point of fact, the idea of the Waldenses having preserved the apostolic succession of orders, or even pretended to preserve it at any one period of their history, is utterly without foundation. One of the chief accusations brought against them by all their adversaries was, that they had no true clergy among them ; not that they had not men who exercised the office of the ministry among them, for all who bring the accusation make mention of such,‡ who were styled

\* Leger, p. 206. Sims, p. 494.

† Sims, Introduction, p. xxxix.

‡ Thus Bossuet, Paris edition, 1747, Vol. iii. p. 422. “ . . . Léger, un des *barbes* des Vaudois, (c'est ainsi qu'ils appelloient leurs *pasteurs*.” So also Interrogatoire des Vaudois, cited by Bossuet, *ibid.* p. 464—“ On y répète sans cesse que les *barbes* alloient dans le monde, comme imitateurs de Jesus Christ et des apôtres, et qu'ils avoient plus de puissance que les prêtres de l'Eglise Romaine.” And Pylledorf, cited by Bossuet, *ibid.* p. 465—“ Qu'ils recevoient très-rarement de leurs *maîtres* le baptême et le corps de Jesus Christ, mais que tant les *maîtres* que les simples croyans les alloient demander aux prêtres.” And Claude Seyssel, cited by Allix, p. 239—“ Those whom they judge to be the best amongst them, they appoint to be their *priests*, to whom, upon all occasions, they have recourse, as to the vicars and successors of the apostles.”



sometimes barbes, sometimes masters, sometimes by the titles of the real clergy, such as priests, deacons, bishops,—but that these were, in point of fact, no better than laymen,\* having never received valid ordination. And, notwithstanding all the efforts of Dr. Allix and Mr. Sims, the charge remains unrefuted. Indeed, both these individuals appear to have confounded the form of episcopal government with the episcopal succession of apostolic orders, and seem to have thought that they would establish the latter by proving the former. Thus Allix points to the fact of Leger, in 1553, exercising the office of moderator, or superintendant of their pastors, as a proof of their episcopacy;† whereas, as we have before seen, from 1630 their pretended orders were derived through the presbyterian congregations of France and Switzerland. In like manner, Mr. Sims, in corroboration of his position, tells us, “The Lollards became so numerous after the year 1389, that their preachers began, *like bishops*, to ordain priests.”‡ Which is no more than Wesley, and Knox, and Calvin all did : and a man might as well set about to prove all the sects which have sprung from these persons staunch episcopalians, as attempt to establish the episcopal succession of apostolic orders among the Waldenses, by such pretences. The Waldensian historian, Leger, himself sets aside all the right which, even in appearance, might attach to the circumstance of their sometimes using the style of bishops. Speaking of the Romish clergy in the Vaudois country, he says, “There were even others who, retaining their titles and mitres, taught the truth freely to their parishioners, so that, as there were many priests of this description whom *the barbes, or pastors, of the true protestants (bearing with their weakness)* embraced as brethren ; it hence arose that their pastors *assumed, with equal readiness*, the name of priests, of pastors, of barbes, and even of bishops.”§ And, by his reply to the accusations of antagonists, respecting the want of a personal succession of bishops among the Waldenses, so that their pastors were in fact no better than laymen, and could not be recognised as in-

\* Thus Alanus, (cited by Bossuet, vol. iii. p. 455,) in arguing against the errors of the Waldenses, sets himself to prove, “*Qu'on ne doit point prêcher sans mission ; qu'il faut obéir aux prelates, et non-seulement aux bons, mais encore aux mauvais ; que leur mauvaise vie ne leur fait pas perdre leur puissance ; que c'est à l'ordre sacré qu'il faut attribuer le pouvoir de consacrer, et celui de lier et de delier, et non pas au mérite de la personne.*” (Compare 26th Article of the Church of England.) “Depuis peu,” observes Pylledorf, cited by Bossuet, *ibid.* p. 457, “on a remarqué qu'un de ces hérétiques, pur Laique, a fait, selon sa pensée, le corps de notre Seigneur, et s'est communiqué lui-même avec ses complices.”

† Allix, p. 243.

‡ Sims, p. 500.

§ Leger, quoted by Sims, p. 491. One has often heard, that “a rose, call it by any other name, will smell as sweet ;” but this is the first time any one has tried to persuade us, that “any other plant, by being called a rose, becomes one.” It does not seem that this passage of Leger, if it bear at all upon the point for which it has been cited by Mr. Sims, can answer any other purpose.

vested with the apostolic commission, he completely sets the question to rest, by saying, that it would be ridiculous to ask for such a succession;\* for, "since the Holy Scriptures declare that the true church is the same from the beginning of the world, and that all those who maintain the true faith that it teaches us are its legitimate children, the Vaudois, proving beyond contradiction that they have always professed, and still profess, the same faith, are such without contradiction; since *the true succession of the church is not merely a local or a personal succession, but that of faith and sound doctrine.*†

As this inquiry is into a matter of fact, and not into a point of doctrine, it would be out of place to spend time in combating the moderator Leger's position. It will be sufficient, *en passant*, to set against it the very opposite opinion of Dr. Jablonsky, whose name has been so frequently mentioned:—"It is very remarkable there is *no doctrine or tenet of the Christian religion* in which all Christians, in general, have, for the space of 1500 years, *so unanimously agreed* as in this of *episcopacy*. In all ages and times down from the apostles, and in all places through Europe, Asia, and Africa, wheresoever there were Christians there were likewise bishops; and even where Christians differed in other points of doctrine or custom, and made schisms and divisions in the church, yet did they all remain unanimous in this, in retaining their bishops."‡

Among other attempts to establish the episcopacy of the Waldenses, Mr. Sims has the following passage, pp. 491, 492, "Reinerius the monk," *cited by Leger*, says of the barbes, "that they had always amongst them some chief pastor, endowed with the authority of a bishop, with two coadjutors, one of whom he called his eldest son, the other his younger; and that, besides these, he had a third, who assisted him in the quality of deacon." He adds, that "this bishop ordained other pastors, by imposition of hands." It is somewhat extraordinary that Mr. Sims should not have informed us, that *Leger cited this passage for the sole purpose of denying the truth of it*, according to the marginal title, "*La fiction de Reinerius refutée.*" His words are, "Le Moine Reinerius, au livre qu'il a fait contre les Vaudois, nous donne certainement une *merveilleuse description* de la charge, et des mœurs de ces barbes, assurant particulièrement qu'ils avoient toujours entr'eux quelque principal Pasteur, &c.;" and then follows the passage given above, with the addition that the bishop not only ordained other pastors by imposition of hands, but also

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\* "That person would certainly expose himself to contempt who wished to persuade any poor people that they are not of the race of Adam because they are unable to make it appear by a constant succession from father to son that they are his descendants."—Leger, cited by Sims, p. 483. † Ibid.

‡ Jablonsky's *Reflections*, in *Archbishop Sharpe's Life*, Vol. ii. p. 187.

“les déposoit à son plaisir avec autant d'autorité que le pape même.” Leger remarks upon the passage, “Avec des semblables *fictiones et chimeres*, ce Reinerius eût fort souhaité de preoccuper les esprits des hommes, mais en vain ; Puisqu'il est *evident* par les choses que nous venons de remarquer *dans l'ancienne discipline des Vaudois, que la vocation de tous leurs pasteurs, et la maniere d'exercer leur charge étoit toute autre.*” He then alleges three reasons to shew the utter groundlessness of Reiner's assertion ; the second reason is—“2. De plus nous trouvons que *nul de ces pasteurs ne pouvoit du tout rien entreprendre de la moindre consequence sans le consentement et conseil de ses freres et compagnons d'œuvre.*” He then says, that the object of Reiner's account was “pour tâcher de faire croire au monde qu'ils fussent en quelque façon imitateurs des ceremonies de Rome ;” and adds, “néanmoins, je suis bien assuré *que toutes les histoires, toutes les chroniques, et toutes les œuvres qu'ils ont laissé après eux, convainquent absolument, et tout a fait, du contraire.*”—Leger, p. 199. It is not a little remarkable that this volume, appealed to in support of the episcopacy of the Waldenses, should have in its very title-page a representation of a Vaudois trampling on a mitre and crozier, while another is as busily engaged with a cardinal's hat and the pope's triple crown. What could shew more clearly that these good people in their zeal had failed to distinguish between *uses* and *abuses* ? In the account which Leger gives, extracted from De Thou, of the opinions of Peter Waldo, a chief leader, and generally supposed to be the founder of the sect, he is stated to have believed “*que les ordres du presbytere, n'étoient que la marque de la Bête d'Apocalypse.*” Certainly Dr. Allix and Mr. Sims, in their endeavours to make out the Waldenses to be “both almost and altogether such as” we are, have referred us to strange authorities to establish their position.

But to return to the matter of fact. As in the case of the church of Denmark, which derives its orders from Bügenhagen, a Lutheran superintendent of Wittemburg, it would be preposterous, from the mere fact of its observing an *episcopal form of government*, to attempt to prove that it has retained the *episcopal succession of apostolic orders*, when not only is it contradicted by history, but their own writers laugh at all idea of any advantage in such succession.\* So does it indeed seem preposterous to endeavour to convince the world of the true episcopacy of the Waldenses, when their own writers lay no claim to any succession, except as regards purity of faith, and account for the circumstance of some of their pastors having been occasionally called bishops, in the manner cited above.

But, though the manner in which the Waldensian writers them-

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\* Münter, Hist. Reform. Dau.

selves treat the distinction of episcopacy, and the doctrine of a personal succession, destroys all reasonable belief of their having preserved such a succession, and therefore makes it to the highest degree improbable that Stephen of Austria was really a bishop, still it is just possible that he was, because we are told that occasionally bishops of the Romish church came over to their party; and it is just possible that he may have been one of the persons so circumstanced. Upon this bare possibility, and upon a string of possibilities, each as bare as the first, will the claim of the Herrnhuters to the possession of genuine orders at length be found to rest.

I. It is possible that Stephen, (supposing him to be a real character,) who is represented as being a pastor of a denomination of Christians, who, while sound in most other respects, had erred from catholic doctrine on the subject of episcopacy, and considered regard to the episcopal distinction a "weakness," which it required an exercise of Christian charity to overlook, and who rested their claim to apostolic succession in their adherence to a pure faith, disregarding the personal succession by bishops, was, notwithstanding, himself really invested with episcopal or apostolic orders.

II. It is possible that the Taborites, who spent their fortunes and shed their blood to procure a pure church, and who deemed the exclusive claim of bishops to the power of ordination to be unsanctioned by divine precept or apostolic authority, did, out of regard to the opinions of those maintainers of corruption, whom they had been opposing, desire at Stephen's hands this unsanctioned distinction, and lay the foundation of their (as they intended) primitive church, in a departure from (what they deemed) primitive simplicity.

III. It is possible, that men, who, out of fear of these same corrupters of Christianity, (the fear having an opposite tendency,) were afraid, or ashamed, to lay claim to the episcopal distinction, should have been careful to have preserved the essence of that distinction, the name of which they were ashamed to avow; and that, when they united with the presbyterians, so as to become one body with them, should have prevailed with their new allies to adopt and preserve it likewise.

IV. It is possible that the Herrnhuters, who, in 1730 and 1733, sanctioned and used lay-ordinations, and, as long as they made use of a general elder over their whole sect, (i. e. till 1741,) entrusted that office to one or other of these lay-ordained persons, should, in 1735, have sought and obtained successive episcopacy.

V. It is possible that a sect, whose histories are full of the most glaring inconsistencies and contradictions, who are so lax in their notions of orders as to call a man ordained by a bishop who merely *signs his letters of orders*, and who admit to the ministry, without re-ordination, any who have been set apart for it, any

how, by any other sect, should always have been careful to transmit their episcopacy by imposition of hands.

When these possibilities shall be turned into probabilities, and the probabilities amount to a reasonable certainty, then, and not till then, will the episcopal character claimed by the Herrnhuters, or Moravians, deserve the grave consideration of the church.

## DEVOTIONAL.

### FROM THE PARISIAN BREVIARY.

#### ON THE FESTIVAL OF THE HOLY INNOCENTS.

THERE is perhaps no subject on which our church holds up more conspicuously her pure gospel light than in that sacred, and indeed, I may say, that most cheering and exulting consolation which she has shed upon the grave of infants; having, after the example of her blessed Lord, taken them up into her arms, and declared them regenerate, and born anew, and therefore, as such, in dying undoubtedly saved. And it is very much to be observed, how every distinct source and subject of Christian encouragement has been embodied on some saint's-day, so as to bring the lesson more pointedly and strongly to our notice. Thus the Innocents' Day is one in our Christian year, at the thought of which, before and after, many a parent may derive consolation; and the watchful pastor may have one of those opportunities which are ever remembered in times of visitation—an opportunity of inculcating some lesson of heavenly-mindedness and comfort to the afflicted; or of instilling into others, in a more palpable and striking way, that child-like humility which is the best ornament of a Christian.

Something of this kind might be remarked in each of the saints'-days, and thus each scripture truth comes forth in its turn through our sacred year—

Till "all their lights combine,  
And the configurations of their Glory,"  
And these "make up some Christian's destiny."

A combination, I say, of their lights, for to teach any one doctrine of scripture to the manifest exclusion of others, either in practice or in preaching, were, in effect, to teach falsehood, and not truth.

The effect which a right observance of these festivals of our church might produce is forcibly brought to one's mind by the manner in which they are calculated in the Breviary Service to instil these practical lessons of piety. The numerous texts and the gospel lectures, which are as the foundation, and the ancient precepts of early writers, and the hymns and collects, built upon the same, tend to render each one of these days in itself a beautiful and impressive homily.

## AD OFFICIUM NOCTURNUM.

*Invitatory.*—Christ taking up little children into his arms, and blessing them.—Mark x.

*Hymn.*

Little flowers of martyrdom,  
Whom the ruthless sword has torn,  
On the threshold of the morn,  
Rosebuds by the whirlwind shorn !

All regardless of their doom,  
'Neath the altar where they lay,  
With their palm and chaplets gay,  
Little simple ones they play.

Tyrant, what avails their tomb ?  
He shall 'scape the bloody blade,  
Which hath many childless made,  
Infant born of mother maid.

Thus the type of Him to come,  
Restorer of lost Israel,  
Moses 'scaped the tyrant fell,  
Guarded by th' Invisible.

Jesu, born of Virgin's womb,  
Father, Spirit, One and Three,  
Sing we glory unto Thee,  
Sing we everlastingly. \*

( *The first Nocturn is here omitted. It corresponds with the other Nocturns, in containing the Antiphones, Lectio, and the Responsories, the Lectio being taken from the second Chapter of the Epistle to the Romans.* )

## IN II. NOCTURN.

*Ant.* Herod, when he saw that he was mocked of the wise men, was exceeding wrath.—Matt. ii.

*Ant.* The wicked man travaileth with pain ; a dreadful sound is in his ears.—Job xv.

*Ant.* For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.—Job xvi.

*Ant.* Behold, he travaileth with mischief ; he hath conceived sorrow, and brought forth ungodliness.—Psalm vii.

## SERMON OF POPE LEO.

## LECTIO IV.

Herod, upon hearing that the King of the Jews was born, and suspecting that it was a successor to himself, becomes alarmed, and, dissembling with a plea of worship and respect, devises the destruction of Him who is the Author of life and salvation. How happy had it been for him had he followed the example of the wise men, and had indeed turned to religion that which was nothing else but a purpose of deceit. When the wise men had now returned to their country, and Jesus, by the Divine admonition, was taken into Egypt, the madness of Herod, whose plans were now frustrated, breaks forth into violence. He commands all the infants at Bethlehem to be slain ; and, knowing not the child who was the object of his fears, he directs his fury against all who were of that age as to be liable to his suspicion. But those whom a wicked king puts out of the world, Christ sets in heaven.

r. The king, in a furious mind, commanded his men of war not to spare.\* Thus was there killing of children and slaying of infants.

v. Herod slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.\* Thus was there killing of children and slaying of infants.—2 Macc. v. ; Matt. ii.

\* The original is as follows :—

Salvete, flores martyrum,  
In lucis ipso limine  
Quos ævus enas measuit,  
Ceum turbo nascentes rosas.

Vos prima Christi victimæ,  
Grex immolatorum tener,  
Aram sub ipsam simplices  
Palmæ et coronis luditis.

Quid proficit tantum nefas ?  
Quid crimen Herodem juvat ?  
Unus tot inter funera,  
Impune Christus tollitur.

Inter coervi sanguinis  
Fluenta, solus integer  
Ferrum quod orbat natus  
Partus fecellit Virginis.

Sic dira regis impii  
Edicta quondam fugerat,  
Christi figuram præferens,  
Moses receptor civium.

Qui natus es de Virgine  
Jesu, tibi sit gloria,  
Cum Patre, camque Spiritu,  
In sempiterna secula !

## LECTIO V.

What folly is this, ye men of Judea, being asked where Christ should be born, ye answer with truth, in Bethlehem of Judea. Ye are able to point out the place of his nativity from the testimony of Scripture. Ye know that the time is come by the testimony of earth and heaven; and yet, when the wrath of Herod breaks forth to destroy, your minds are hardened, so that ye believe not. More happy, therefore, were those infants in their ignorance, when the persecution destroyed them, than ye in your knowledge whom he turned to consult in his troubles. His kingdom ye were unwilling to receive, though ye could point out the city of his birth. They could die for Him whom they were as yet unable to acknowledge. Christ, therefore, that no age should be without the wonders of his mercy, could in silence employ the power of the word before the tongue could speak; and, as if He already were saying unto them—"Suffer the little children to come unto me, for of such is the kingdom of heaven,"—with a new glory he crowned these infants, and consecrated them, at his own birth, as first-fruits to himself; that we might thence learn that no human being is incapable of a divine sacrament, since even that age was rendered meet for the glory of martyrdom.

r. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, \*In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.

v. They called upon the Lord that he would bear the blood that cried unto him, and remember the wicked slaughter of harmless infants.\* In Rama was there a voice, &c.—Matt. ii.; 2 Macc. iii.

## LECTIO VI.

It is infancy which Christ loves; and this was the state which he put on both in spirit and in body also. It is infancy which Christ loves, for it is this which is the mistress of humility, the rule of innocence, the express form of meekness. It is infancy which Christ loves—it is to this state that he would conform the characters of manhood; it is to this that he would bring back the spirit of old age; it is to this, his own lowly example, that he first disposes those whom he would raise to his own eternal kingdom. It is to this conformity and resemblance to the character of little children that we are invited, my dearly beloved, by the mystery of this day's celebration. And the same lesson of humility is implied by the adoration paid to our Saviour as an infant by the wise men. Thus did he consecrate to himself, by martyrdom, those who came into being at the period of his birth; and shewed of what nature that glory was which he was preparing for those who would imitate his example, so that those who were born with him at Bethlehem, from being joined with him in age, might be made the partakers of his sufferings also.

r. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: \*thy children shall come again to their own border.

v. The Lamb shall lead them, and shall wipe away all tears from their eyes.

r. Thy children shall come again, &c.—Jer. xxxi.; Rev. vii.

## IN III. NOCTURN.

*Ant.* Suffer little children to come unto me, for of such is the kingdom of heaven.—Matt. xix.

*Ant.* These were redeemed from among men, being the first-fruits to God and to the Lamb. They are without fault before the throne of God.—Rev. xiv.

*Ant.* These have not defiled their garments, and they shall walk with me in white; for they are worthy.—Rev. iii.

v. The Lord knoweth the days of the godly.

r. And their inheritance shall endure for ever.—Psalm xxxvii.

*From the Sacred Gospel according to St. Matthew.*

## LECTIO VII. Chap. ii.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Et reliqua.

*Homily of S. J. Chrysostom.*

Little cause had Herod for anger; well might he have restrained himself and feared, perceiving that he was endeavouring in a matter beyond his power. But a mind that is once

viciated by a depraved will, and now incurably diseased, is little capable of restraint; nor does it yield to those great remedies which God, in his mercy, sets before it. Consider him, therefore, as he earnestly presses forward to commit fresh evils, to add crime to crime, and, maddening in his course, through all impediments rushing headlong, as it were, to a precipice. For tormented, as it were by an evil spirit, by his own passions, vexation, and wrath, and envy, he is checked by no reason, but vents his rage even against nature herself. And the wrath which he conceives against the wise men for having deceived him, he turns against these little innocents, committing a crime in Palestine not unlike that which Pharaoh had perpetrated in Egypt.

r. O Jerusalem, rejoice for thy children,\* for they shall be gathered together, and shall bless the Lord.

v. My sheep shall never perish; and no man is able to pluck them out of my hand.\* For they shall be gathered &c.—Tobit xiii.; John x.

## LECTIO VIII.

Most cruel Herod, what plea of reason hadst thou for this thy exceeding wrath at being mocked by the wise men? Didst thou not perceive that this birth was of Divine appointment? Didst thou not call before thee the chief priests and assemble the scribes? And did they not bring forward with them the testimony of that prophet who had foretold these things long before? Didst thou not understand this accordance of events with ancient predictions? Did not this zeal of even Gentiles make thee ashamed? Had Truth no power to command thy respect? Could not these events induce thee to perceive that these circumstances were not to be attributed to the agency of the wise men, who had frustrated thy purpose, but to the over-ruling of that Divine Power which wisely ordereth all things for good? But if the wise men deceived thee, why should this be visited on innocent children?

r. I will joy in my people,\* and the voice of weeping shall be no more heard, nor the voice of crying.

v. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.\* And the voice of weeping shall be no more heard, &c.—Isaiah lxxv.; Rev. xxi.

## LECTIO IX.

Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not. O wonderful result and consequence! for when the hearer is filled with horror at the description of this cruel slaughter, the Evangelist adds the consolation by shewing that these things did not happen from the Almighty's want of means to prevent them, nor from his not foreseeing their accomplishment; but they were circumstances which he both knew beforehand and had foretold by his Prophet. Be not, therefore, disturbed nor dismayed at such things, but rather behold in them his unspeakable providence, which is most clearly discernible both in those things which He himself worketh, and in those which he alloweth others to do.

r. I will turn their mourning into joy,\* and will comfort them, and will make them to rejoice from their sorrow.

v. And I will give them of the fountain of the water of life freely.—Jer. xxxi.; Rev. xxi.

## AT THE LAUDS.

*Ant.* Arise, O Zion, pour out thine heart like water before the face of the Lord.—Lam. ii.

*Ant.* When they had determined to slay the babes of the saints, one child being cast forth and saved, reproved them.—Wisdom xviii.

*Ant.* They leaped like lambs, praising thee, O Lord, who hadst delivered them.—Wisdom xix.

*Ant.* They magnified, with one accord, thy hand that fought for them. For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.—Wisdom x.

*Ant.* Everlasting joy is upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah xxxv.

*Capitulum.* Wisdom iv.

His grace and mercy is with his saints, and He hath respect unto his chosen. Thus the righteous that is dead shall condemn the ungodly which are living, and youth that is soon perfected the many years of the unrighteous.



*Hymn.*

As the wolf, in fierceness sore,  
Falls on lambs o'er fold and fence,  
Thus the tyrant, lost to sense,  
Falls on harmless Innocence;

And the cradles flow with gore—  
God of gods shall he withstand?  
One he seeks in murder'd band,  
One escapes his murderous hand.

Mourning mothers, weep no more!  
Weep no more your pledges torn,  
Little troop, in endless morn,  
They attend the Virgin-born.

Virgin-born, whom we adore,  
Father, Spirit, One and Three,  
Sing we glory unto Thee,  
Sing we everlastingly! \*

*Ant. at the Benedictus.* They serve him day and night in his temple; they shall hunger no more, neither thirst any more. The Lamb which is in the midst of the throne shall lead them unto living fountains of water.—Rev. vii.

*The Collect.*

*Ant.* O God, whom the innocent martyrs did, as on this day, proclaim and confess, not by their speech, but by their deaths, mortify all vices in us, that our lives also may confess that faith which our tongues express, through Jesus Christ, thy only Son our Lord, who liveth and reigneth with Thee in the unity of the same Spirit, world without end. *Amen.*

\* *Hymnus.*

Molles in agnos ceu lupus  
Amens tyrannus irruit,  
Et destinat promiscuâ  
In strage Christum perdere.

Cunæ redundant sanguine,  
Sed in Deum frustra fugit,  
Unam petit tot mortibus,  
Mortis tot unus effugit.

Matres querelis parcite;  
Quid rapta fletis pignora?  
Agnus salutis obsidem,  
Dense sequuntur agmine.

Qui natus es de Virgine,  
Jesu, tibi sit gloria,  
Cum Patre, cumque Spiritu,  
In sempiterna secula!

These Hymns, which are given in the note, are taken from Prudentius's Hymn on the Epiphany. The Hymns in the *Roman Breviary* for this day are taken from the same source, although the rest of the service, excepting the Collect, is different. The structure of the service, i.e. comprising the three Lessons for each Nocturn &c., is the same in both Breviaries, excepting that the Responsories in the Roman are not responding verses from the Old and New Testaments, but only from one place continuously. But the substance of the Lectures and the authors from which they are taken is, on this day, entirely different in the *Roman Breviary*.

## SACRED POETRY.

## EXCERPTA ECCLESIASTICA.

ST. BARNABAS, — THURSDAY, JUNE 11.

"The things which are impossible with man are possible with God."  
Luke xviii. 27.

THE faith that builds its strength on worlds unseen  
Seeks not th' unstable aid of time and sense  
Her limbs to brace, her wavering steps to fence  
With a fallacious vigour; firm, serene,  
On heav'n-pledged hopes her arms are taught to lean.

The\* worldling, frail of heart, makes fair pretence  
 Of duteous zeal and boastful innocence;  
 Yet sees the Light of Life, and grieved departs.  
 Not so, blest Joses,—he the tranquil arts,  
 The goodly scenes of home, undoubting leaves;  
 His stedfast heart no secret murmur grieves.  
 Nought can his eyes save that bright vision see,  
 Where his ris'n Lord the loving warning speaks—  
 "Wouldst thou heav'n's riches gain?—sell all, and follow me."

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ST. PETER, — MONDAY, JUNE 29.

"Erravi cum Petro, sed non flevi cum Petro." — *Last words of Bp. Gardiner.*

WHEN Simon with the chosen band  
 Heard the deep woe of coming doom,  
 "Watch!" was the thrice-enjoined command,  
 "Ye know not when the hour shall come."

When Simon in the judgment-hall  
 Belied his boast in Nature's fears,  
 He thrice pronounced his woful fall,  
 Then wept his sin in bitter tears.

Christian, oft-warned, fly sin's offence,  
 Nor wilful dare Heav'n's grace abuse,  
 Lest, dead to Simon's penitence,  
 His thrice-sealed pardon thou mayst lose.

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#### THE PRAYER-BOOK.

"The care of discipline is love." — *Wisdom.*

Love, from whatever earthly cave he springs,  
 (That spell of something heavenly dwelling round  
 Some form or home endeared,) when he hath found  
 Meet entrance, he will shake his odorous wings,  
 And throw a charm o'er thousand meaner things,  
 Through whatsoe'er at first he sweetly wound  
 Into the soul; in spells associate bound  
 He lives, and o'er them his own radiance flings.  
 Then why should not the peace of holier worth  
 Love those mute forms which cherish'd first her birth,  
 And strengthen'd 'gainst the withering blasts of earth?  
 Nor wonder that a soul, which gladsome lies  
 Bound in the wreath of ancient Liturgies,  
 Should that her chain beyond all freedom prize.

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\* Mark x. 17—22.

## CHURCH PSALMODY AND VILLAGE MUSIC.

"All my fresh springs shall be in thee."—Psalms.

NOR is it not thy praise, church of our love,  
 That thou hast sent into each little nook  
 Of rural quiet golden sunbeams, shook  
 From off the wing of thine own David's Dove,  
 And turn'd those melodies which nearest prove  
 To heart of man, into a sacred book,  
 Key to the soul's best avenues, a brook  
 Which leads into Religion's secret grove.  
 If these straw roofs and ivied cots among  
 There play a gleam of song, 'tis no wild fire,  
 But strings, though broken, of a heaven-taught lyre,  
 Thus when the cloud of sweetness roll'd along  
 Fills the melodious dome, blest sounds inspire  
 Each cloistral nook, vocal with sacred song.

### Lyra Apostolica.

Γνοῖεν δ', ὡς δὴ δὴρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XXV.

#### 1.—SAMUEL.

THOU chosen Judge of Israel's race,  
 Grown grey in holy toil,  
 Whose lips are truth's own dwelling-place,  
 Whose hands no bribe can soil,  
 And is it thus the tribes of God  
 Spurn thy meek rule and gifted rod?

Yet where are Dathan's cursed crew?  
 And where Abiram's seed?  
 Must Heaven its fires of wrath renew?  
 Must earth repeat her deed,  
 And from the nations sweep away,  
 Who scorn the Prophet's gentle sway?

But no—the flames of holy zeal  
 Sad pity's tears assuage;  
 Over his kindling eyes there steal  
 Tears for God's heritage,  
 While for the rebel tribes flow forth  
 The prayer that stems Jehovah's wrath.

O mother of our sinful land,  
 By kings and saints of yore  
 Called to Britannia's savage strand  
 From Syria's distant shore,  
 And do thy wayward children rage  
 'Gainst the meek sceptre of thine age?

And must each shrine of simple state,  
 In purer days devote  
 To holy names yet consecrate  
 Where holy voices float,  
 In dust beneath their feet be trod  
 Who make the people's voice a god?

Then be it—of thy sons the while  
 Be but the love more warm,  
 Nor theirs to court the people's smile,  
 Nor to the age conform.  
 So for our land their prayers may rise,  
 And God accept, when men despise.

## 2.—MARTHA.

CHRIST's lot true-hearted Martha shares,  
 As though the thrall of sin,  
 The sin that vaunts its sacred cares,  
 Yet loves their dust and din.

The Gospel creed, a sword of strife,  
 Meek hands alone may rear,  
 And ever zeal begins its life  
 In silent thought and fear.

Ye, who would weed the vineyard's soil,  
 Treasure the lesson given,  
 Lest in the judgment-books ye toil  
 For Satan, not for Heaven.

## 3.—ST. PAUL.

"I fear, lest, when I come, I shall not find you such as I would, and that  
 I shall be found unto you such as ye would not."

I DREAMED that, with a passionate complaint,  
 I wished me born amid God's deeds of might;  
 And envied those who saw the presence bright  
 Of gifted Prophet and strong-hearted Saint,  
 Whom my heart loves, and fancy strives to paint.  
 I turned, when straight a stranger met my sight,  
 Came as my guest, and did awhile unite  
 His lot with mine, and lived without restraint.  
 Courteous he was and grave,—so meek in mien,  
 It seemed untrue, or told a purpose weak;  
 Yet in the mood, he could with aptness speak,  
 Or with stern force, or show of feelings keen,  
 Marking deep craft, methought, or hidden pride.  
 Then came a voice—"St. Paul is at thy side!"

## 4.—JAMES AND JOHN.

Two brothers freely cast their lot  
 With David's royal Son;  
 The cost of conquest counting not,  
 They deem the battle won.

Brothers in heart, they hope to gain  
 An undivided joy,  
 That man may one with man remain,  
 As boy was one with boy.

Christ heard; and willed that James should fall  
 First prey of Satan's rage;  
 John linger out his fellows all,  
 And die in bloodless age.

Now they join hands once more above  
 Before the Conqueror's throne;  
 Thus God grants prayer; but in his love  
 Makes times and ways his own.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

### LETTERS ON THE CHURCH OF THE FATHERS.

NO. XII.

AUGUSTINE was the founder of the Monastic System in Africa; a system which, with all its dangers, (and none could be more sensible of these than he was,) has undoubtedly some especial place in the providential conduct of our dispensation. Even viewed as a mere human addition to the peculiarly apostolical institutions, it has as fair a claim on us for a respectful treatment as the traditionary usages of the Rechabites had upon the Jews, which are implicitly countenanced in the reward divinely accorded to the filial piety which occasioned them. To say that it may be abused, is only what may be objected with equal force against many Protestant doctrines (such as justification by faith), which are true and important nevertheless. But even if it be convicted of superstition, fanaticism, and the other charges brought against it by ultra-Protestants, still any how it must be acknowledged to be, not a simple self-originated error, but merely a *corruption* of what is in itself good—the result of a *misunderstanding* of primitive faith and strictness, nothing more. A reader indeed may instantly ask what is the force of *merely* and *nothing more*; as if a corruption were not an evil great enough in itself. But let me ask him in turn, *could* our *present* system, in which we glory so much, by any possibility be corrupted into monasticism? is there any sort of tendency towards—rather, are not all our tendencies *from*—such a result? If so, it is plain the religious temper of these times is not like that of the primitive church, the existing liability to certain degeneracies being a sort of index of certain tempers respectively. Clearly, then, whether or not monasticism is right, we at least are wrong, as differing in mind and spirit from the first ages of Christianity.

I confess I regard the monastic life as holding a real place in the dispensation of the gospel, at least providentially. To say there is nothing about it in Scripture, even were it true, is about as sensible as to say there is nothing about deans and chapters, rich rectors, bishops in parliament; nothing (much more) about the lawfulness of commerce, the rights of man, &c. Certainly it is as accordant with Scripture that a Christian should live in prayer and fasting, poverty and almsgiving, as that he should pass all his best days in making money, gain a patent of peerage, and found a family. It is not more culpable, *in the nature of things*, for a given individual to take a vow of celibacy, than to take a vow in marriage; though of course it is as sinful in a father to force a daughter into a convent as it is to force her to a marriage she dislikes, and as inexpedient to take a monastic vow hastily, as to marry before one has come to years of discretion. And if people lift up their hands and eyes and cry out this is Popery, I beg to ask them in which of the Articles monasticism is condemned? and, since I do not force them to agree with me, I claim that liberty of "private judgment" in indifferentials which I accord to them. I beg to remind them that St. Paul, as far as the letter of his epistle goes, does prefer and recommend celibacy; and, if they explain his language otherwise, I hope in very charity they will explain away mine too, and, instead of censuring it, maintain that it does not mean what it seems to mean, any more than St. Paul's, that I have reservations, exceptions, limitations, provisos, &c. &c., which, as in St. Paul's case, turn my "yea, yea," into "nay, nay."

One great purpose answered by monastic institutions in the primitive times was the maintenance of the truth, at times and places in which the Church had let it slip from her. Under such sad circumstances, the spouse of Christ "fled into the wilderness, where she hath a place prepared of God." Thus in that noxious Arian "flood" which "the serpent cast out after the woman,"

When withering blasts of error swept the sky,  
And Love's last flower seemed fain to droop and die,  
How sweet, how lone the ray benign  
On sheltered nooks of Palestine!  
Then to his early home did Love repair  
And cheered his sickening heart with his own native air.

Had the non-jurors thrown themselves into and perpetuated such colligate bodies as I speak of, (based on their *religious*, not on their mere *political* principles) to oppose Hoadley and the rest, it is a question whether the Church of our day would be in the weak and vacillating state in which she finds herself. We know not what is coming; but, if so great a misery is in store for us as the Socinianizing of our hierarchy, let us be prepared what to do by at once the success and the failure of the generations before us.

Augustine's monasteries indeed were not meant for this purpose. They were intended as the refuge of Christian piety and holiness, when the increasing spread of religion made the church more secular. And we may confidently pronounce that such provisions, in one shape or other, will always be attempted by the more serious and anxious

part of the community, whenever Christianity is generally professed. In Protestant countries, where monastic orders are unknown, men run into separatism with this object. Methodism has carried off into its own exceptionable discipline many a sincere and zealous Christian, whose heart needed what he found not in the Establishment. This defect in the appointments of the latter is the less excusable, because (I believe) there is no *præmunire* attached to the formation of such a subsidiary system as I am speaking of. That the formation of it requires the most wary judgment, profound insight into human nature and Christian truth, and extensive knowledge of history, need scarcely be said; but there is no reason why the English Church should not from among its members supply these requisites.

On Augustine's coming to Hippo, Valerius, his bishop, gave him a garden belonging to the Church to build a monastery upon; and shortly afterwards we find him thanking Aurelius, Bishop of Carthage, for bestowing an estate either on the brotherhood of Hippo or of Thagasta. Soon after we hear of monasteries at Carthage, and other places, besides two additional ones at Hippo. Others branched off from his own society, which he took care to make also a school of the Church. It became an object with the African Churches to obtain clergy from his monastery. Possidius, his pupil and friend, mentions as many as ten bishops out of his own acquaintances, who had been supplied from the school of Augustine.

The following extracts serve to shew the good sense and discretion with which he proceeded. In his general directions to the religious, or men of holy resolve, he says:—

Subdue the flesh with fasting and abstinence, as far as health allows.....Those who are not equal to it, in consequence of previous habits, may be treated more indulgently; nor should this annoy or seem unfair to those whom a different mode of living has made stronger. If any persons who have been used to luxuries join a monastery, and are allowed in matters of diet, clothing, bedding, and the like, which others are blessed with too much strength to need, the latter, who have not these indulgencies, should bear in mind how great a sacrifice these others have made in giving up their place in society, though unable to equal the sparseness of those who happen to have stronger constitutions.

Some among the brethren had taken up a notion that they were not to labour for their livelihood, but to depend upon the contributions of the pious. At the desire of Aurelius, he wrote at a later date a treatise against this mistake, from which the following is an extract:—

The enemy, O servants of God, has dispersed up and down the provinces a number of pretenders in the dress of the religious, sent nowhere, fixed, settled nowhere. Some of them offer for sale the relics of martyrs, if they be not counterfeited; others cry up their fringes and phylacteries; others pretend they have heard of their parents or relatives being in this or that part of the world, and are going to them; and all of them beg, nay, demand, what will make their poverty gainful and their feigned sanctity precious. Meanwhile, the detection of their evil practices or extravagancies reflect discredit upon the general name of monasticism which is common to you and to them, and which in its right sense is so good and holy, that we desire, in Christ's behalf, that it may spread in Africa as it flourishes elsewhere. Do you not feel indignant at this abuse?.....Shew the world then that the life of leisure you have adopted is no pretence of laziness, but a resolve of seeking the kingdom of God through the narrow way.....I am binding on your shoulders no heavy burdens which I will not touch with my own finger.....I solemnly protest to you, that as far as my

own comfort goes, I had much rather labour with my hands a certain part of each day, as prescribed in well regulated monasteries, and have the rest of my time free for reading and praying, or studying divinity, than have to endure my present most troublesome annoyances with the secular business of others, whether in the way of deciding causes or composing quarrels; not to mention my other endless ecclesiastical cares, which no one perhaps would believe who has not had experience of them.

Elsewhere he says—

However great the pains I take in the conduct of my house, yet I am but a man, and live with men; nor do I dare pretend that it is better than the ark of Noah, where one turned out reprobate among the eight who were in it, or than the company of the Lord Christ himself, in which eleven true men had to endure a traitor and a thief as their twelfth; or, again, than the heavenly mansions whence the angels fell. I must plainly confess, and as solemnly as I can, that since I embraced the monastic life, some of the worst men I ever knew were those who lapsed in the practice of it, as pretty nearly the best have been those who have followed it up duly. Indeed, the words of the Apocalypse here find their fulfilment: "he that is righteous, let him be righteous still; and he that is filthy, let him be filthy still." However, on the whole, as we have some dross to sadden us, so we have much that is beautiful to comfort us. Do not then, because of the lees, be disgusted with the oilpress, which furnishes the Lord's storehouse with a more brilliant oil.

In the following extract he speaks in the same sober and well-judging tone:—

In a monastery there are extraordinary men, holy, continuing daily in hymns, prayers, praises, in reading, in manual labour for a livelihood, without covetousness, using in moderation and love the offerings of their brethren, not taking to themselves more than their portion, loving, sustaining one another. So much for the fair side; at the same time, a man who enters such a society without some insight into what goes on indoors,..... hoping that he will have nothing more to annoy him, no one to bear with; perhaps comes across some unworthy brethren, who could not be found to be such had they never been admitted, and who must be borne with at first for the chance of their mending, nor, indeed, can easily be ejected without a fair trial. He finds this evil, I say, and becomes so impatient that he himself is least to be borne of all..... Thus from irritation at the troublesomeness of a few, he fails to persevere in his vow, abandons the Holy Resolve, and so commits a sin. When he has got into the world again, he turns slanderer, and tells about the society only so much, as (he maintains) was past bearing, and sometimes is really true as far as it goes. But what is really evil ought to be considered tolerable, when it is the condition of good..... He goes on to dissuade others from entering, since he could not persevere himself.

Again:—

Most of those who offer themselves for the monastic life are slaves or freedmen, who have been, or are to be, set free by their masters for this object; or countrymen, labourers, or artisans, and whose happiness certainly it is to have been brought up hardily. Not to admit such persons would be a grievous error; for many such have proved themselves truly great and exemplary men, according to the text, "God hath chosen the weak things of the world," &c. This consideration accordingly weighs so much with religious minds, that such men gain admittance without any trial of the reality of their conversion; while it is as yet uncertain whether the resolve to be God's servants has influenced them, or the dislike of poverty and labour, and the desire of food and clothing without trouble, and of consideration from those who hitherto have despised and ill-treated them.

Many years had not passed, before Valerius, feeling the infirmities of age, appointed Augustine his co-adjutor in the see of Hippo, and in this way secured his succeeding him on his death; an object which he had much at heart, but which he feared might be frustrated by Augustine's being called to the government of some other church.



This elevation necessarily produced some change in his habits. He left his monastery, as being too secluded to suit with an office which especially obliges its holder to the duties of hospitality; and he formed a religious or rather a clerical society in the see house. This society consisted chiefly of presbyters, deacons, and sub-deacons, who gave up all personal property, and were supported upon a common fund. He himself strictly conformed to the rule he imposed on others. Far from appropriating to any private purpose any portion of his ecclesiastical income, he placed the whole charge of it in the hands of his clergy, who took by turns the yearly management of it, he being auditor of their accounts. He never indulged himself in house or land, considering the property of the see no more his own than his private possessions, which he had formerly given up. He employed it, in one way or other, directly or indirectly, as strictly the property of the poor, ignorant, and sinful. The cautious spirit in which he thus severed himself from the world may be understood from the following extract of his work on Holy Virginity.

I do not send thee, pure and pious heart, who has tutored thyself in angelic habits, to the publicans and sinners, to learn humility, though even they enter into heaven before the proud; for it were a slight to thy spotlessness to be sent to them for patterns. I send thee to the King of Heaven himself, the Creator, who became a creature, who was fairer than the children of men, yet was for their sakes without comeliness in their sight; who is Lord of angels, yet became a servant to mortal men. Surely it was not sin; it was love itself which made him humble, that love which envieth not, is not puffed up, seeketh not her own.....Go seek Him, to learn how meek He is and lowly in heart. He is not one who from the burden of iniquity dare not lift up his eyes to heaven; He was brought down from heaven by the very burden of his love. I send thee not to her who washed her Lord's feet with her tears, seeking pardon of grievous sins, but to Him who, while he has pardoned all sin, yet washed his own servants' feet. I know the dignity of virginity, so I do not put before thee the self-condemning publican, but I do dread in thee the Pharisee boasting his services. I would not have thee in her condition whose sins were pardoned, "for she loved much;" yet I fear for thee, lest deeming thou hast but a little to be forgiven, thou shouldst love little.

I repeat it, I fear anxiously for thee, lest by boasting thou wilt follow the Lamb whithersoever he goeth, thou shouldst become swollen with a pride which goes not the narrow way. It is salutary, virgin soul, that while thou art a virgin, and ever bearing in mind thy birth and regeneration, yet thou shouldst be fruitful in the fear of the Lord and the spirit of salvation. Fear, indeed, does not exist in love, but "perfect love casteth out fear;" but scripture means the fear of men, not of God; the fear of temporal ills, not of future judgment. "Be not highminded, but fear." Love of God's goodness, fear of his severity, will both keep thee from pride; fear is thine for very love's sake, lest thou offend the loving Saviour whom thou lovest..... What members of the holy church should more desire to be encompassed by the Holy Spirit than those who profess virginal holiness? but can he take up his abode where his place is not? for what is the place of his rest except the humble and contrite spirit which trembleth at His word? Whatever be thy uprightness, piety, purity, holiness, chastity, yet after all thou art on earth; and is it not a humbling text to hear that "warfare is ever to man upon earth?.... Thus, beloved, I have said what I could concerning sanctity and humility which preserves it. But surely those three holy children who were kept in a cool retreat amid the very flame by Him whom they loved with a burning heart, will teach you best the union of the two graces in the words of their song: "O ye holy and humble men of heart, bless ye the Lord, praise Him and magnify Him for ever."

This treatise is addressed to women as well as men; religious sisterhoods being as much demanded in the model of a perfect Church by

Christian charity, as monastic fraternities by zeal. I know not any more distressing development of the cruel spirit of ultra-Protestantism, than the determined, bitter, and scoffing temper with which it has set itself against institutions which give dignity and independence to the position of women in society. As matters stand, marriage is the sole shelter which a defenceless portion of the community has against the rude world;—whereas foundations for single females, under proper precautions, at once hold out protection to those who avail themselves of them, and give consideration to the single state itself, thus saving numbers from the temptation of throwing themselves rashly away upon unworthy objects, transgressing their sense of propriety, and embittering their future life.

I will make but one extract more, from a letter written by Augustine and Alypius, to a mother who had allowed her daughter the perusal of a book infected with Pelagianism :—

It was a great satisfaction to us, lady honourable for Christian works, deservedly revered daughter, that your letter found us together at Hippo, and able to convey our joint gratulations at the news of your welfare, and lovingly assure you of ours, which we trust is dear to you. For we are sure you understand the debt of religious love we owe you, and the care we have for you in the sight of God and man.....So fully, indeed, has our ministry been blessed in your family by our Saviour's grace and pity, that, in spite of secular prospects, the holy Demetrias surrendered herself to the love of Him who is fairer than the children of men, and gives an abundant increase to the spirit through the incorruptness of the flesh. Yet this fruit of our exhortations had been unknown to us, had not the believing and noble virgin herself avowed, after our departure, that the Holy Resolve, that great gift of God which he plants and waters by his servants, Himself giving the increase, had been the produce of our husbandry, as your own letters most happily and authentically informed us.

This giving us some plea for a more anxious care of you, yet we do not for an instant conceive of you as if you would force us to shelter ourselves under the apostle's command to preach out as well as in season; for we know well you will never think it out of season to hear from us a caution against false doctrine. Thus you accepted with gratitude our former admonition in the letter to which we now reply, saying, "I am full of thanks for your pious advice, bidding me deny my ears to these men who corrupt our holy faith with their perverse writings."

Your following words, in which you say that "you and your humble house are far removed from such men; so strictly following the Catholic faith as never to have deviated, nay, never even to have been betrayed for a moment into any heresy, not only mortal, but even venial," gives us still greater ground for speaking to you concerning those who are trying to corrupt you, though you be as yet uninjured....How can we forbear, in the case of those we love so dearly, after reading a treatise which some one has written to the holy Demetrias, or which came to yourself, (you shall tell us which, in your reply,) from which that virgin of Christ may learn (if allowed to do so) that her virginal sanctity and all her spiritual graces are her own work; and, as a perfection of her blessedness may be taught (if I may say the words) to be ungrateful to her God? So it is; these are the words, "you are possessed of what is a sufficient ground for your being preferred to others; spiritual riches, which none but yourself can provide for you." Forbid it, that a spouse of Christ should take pleasure in such words, who has a religious understanding of the innate poverty of the human heart, and therefore wears no ornaments but the gifts of her bridegroom!.....Who was it that separated you from the mass of death and perdition which is in Adam? He surely who came to seek and to save that which was lost. When, then, a man hears the apostle ask, "Who made thee to differ?" shall he answer, "My religious will, my faith, my uprightness," and not rather go on to hear what follows, "What hast thou which thou hast not received?"

We have that opinion of the Christian conduct and humility in which this pious maiden has been trained, as to feel assured, that on reading the words in question, if she read them, she sighed deeply, and humbly struck her breast, perhaps wept,

and earnestly prayed the Lord, to whom she is dedicated, and by whom she is sanctified, that as the words were not hers, but another's, so her faith may not be of such a temper as to admit of the thought that she has what may give her title to glory in herself, not in the Lord.

However, we had rather have your assurance that such really are her feelings. We know full well that you and all yours are, and ever have been, worshippers of the Trinity in Unity. But there are other heresies besides those relating to the object of our faith. Such is that which has been the subject of this letter, a most fatal one, on which, perhaps, we have said more than is sufficient to a judgment so faithful and conscientious as yours is.

These extracts may serve the purpose of giving us an insight into the spirit in which Augustine spread the sacred flame which he had caught from the pattern of St. Antony.

### KNOX'S REMAINS.

SIR,—Having lately been engaged in the perusal of the "Remains of Alexander Knox, Esq.," I send you a few observations thereupon, for which, if you consider them likely to be of use, I have no doubt you will find a place in your Magazine.

It cannot be necessary to remind any orthodox Christian, that the fundamental doctrines of our religion are "Justification by Faith," and "Sanctification by the Holy Spirit." On the latter of these doctrines the observations of Mr. Knox are, in my judgment, as sound and correct as they are consolatory and delightful. On the former, I am persuaded, he greatly erred; and, as his writings cannot, I think, fail to become popular, and to be very generally read, I fear many an inconsiderate reader may be led into the same errors. It is in the hope of contributing, in some small measure, to avert this danger, that I offer the following remarks:—

In the first place, I observe that Mr. Knox understood the verb *δικαιώω* in a *moral*, rather than a forensic sense. He states that God's *justifying* a sinner, means *making him just*, by "*implanting a root of righteousness in his heart*." And he maintains that, when the 11th article of our church explains our *Justification* to mean our *being accounted righteous before God*, this "*reputative idea*" is to be understood "*subordinately to a moral justification*." This view he defends, by observing that we are said, in the article, to be "*justified by faith*," and that "*faith is a root of righteousness*." Now, every sound divine—I should think every man of common sense—will agree with Mr. Knox in maintaining that the infinite wisdom of God must account all things and persons to be *precisely what they are*; and that, consequently, no one is "*accounted righteous before God*," unless he *really is so*. Hence the "*reputative idea*," expressed in the article, must undoubtedly be understood subordinately to a *real and positive* righteousness. But then arises the question:—*What is the nature of the righteousness*, and, hence, of the justification of which the article speaks, and of which so much has been said by St. Paul? Is it *moral* or *legal*? Most assuredly the latter. Morally righteous, in strict propriety of speech, we can never be; for it is to be remembered

that, to entitle a man to be called morally righteous, he must not merely attain to a state of sinless perfection, but he must ever have been in such a state: No one, surely, can be morally righteous, unless he is innocent; and no one can be innocent, who has ever sinned. But though we cannot be *morally* righteous, *legally* we may be: that is, we may be acquitted, or absolved of our offences, and *treated as if we were morally righteous*. This is the justification of which scripture and the article speak. It is opposed, *not to guilt or depravity*, but to *condemnation*. "Who," says St. Paul, "shall lay anything to the charge of God's elect? It is God that *justifieth*. Who is he that *condemneth*?" *Justification*, then, is the same with *pardon* or *absolution*; and it is only to be obtained by faith in Christ: that is, by trust and reliance on the satisfaction for sin which He made, by His death upon the cross. On the head of His only begotten son, God "laid the iniquity of us all;" just as (typically of this great transaction) the sins of the Israelites were laid on the head of the scape goat. He "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Christ "bore our sins, in His own body, on the tree." He took them upon Himself, and underwent the punishment they deserved. This great doctrine, on which all our hopes are founded, was plainly alluded to by all the sacrificial rites of the law, and is expressly stated in almost every page of the gospel. I will here quote only a single text, which is quite sufficient for my present purpose:—"That He might be just, and the justifier of him which believeth in Jesus." If to *justify* means only to "implant a root of righteousness in the heart," what injustice could there be in doing this for one who *does not believe in Jesus*? Nay, what injustice could there have been in doing this, even if the Son of God had never been incarnate? The injustice which, as the text implies, would have attached to the justification of sinners, if Christ had not died for them, would have consisted, *not in changing their moral condition*, but in *pardoning their sins, without providing any sufficient means of vindicating the law, of which sin is the transgression*. And now let me say a few words on Mr. Knox's argument, that justification must be moral, because we are justified by faith, and faith is "a root of (moral) righteousness." To put this argument into a syllogistic form,

We are justified by faith;

We are made morally righteous by faith;

Therefore, to be justified, is to be made morally righteous!

As well might it be argued,

Godliness hath the promise of the life that now is;

Godliness hath the promise of the life that is to come;

Therefore, the promise of the life that now is, is the promise of the life that is to come!

"Faith," says Burnet, (on the 11th article) "in the New Testament, stands generally for the complex of Christianity, in opposition to the law, which stands as generally for the complex of the whole Mosaic dispensation. So that the *faith of Christ* is equivalent to this, the gospel of Christ; because Christianity is a federal religion, founded, on God's part, on the promises that He has made to us, and on the

rules He has set us; and on our part, on our believing that revelation, our trusting to those promises, and our setting ourselves to follow those rules. The believing this revelation, and that great article of it, of Christ's being the Son of God, and the true Messias that came to reveal his Father's will, and to offer Himself up to be the sacrifice of this new covenant, is often represented as the great and only condition of the covenant on our part; but still this *faith* must receive the whole gospel, the precepts as well as the promises of it, and receive Christ as a prophet to teach, and a king to rule, as well as a priest to save us." Faith, then, justifies us, or obtains our pardon, by receiving Christ as a priest, and making application to ourselves of the expiatory sacrifice He offered for sin. And faith, too, inasmuch as it receives Christ, as a prophet to teach, and a king to rule, is the root of such a degree of moral righteousness, as, with the aid of the Holy Spirit, fallen man can arrive at. But, yet, justification, and the attainment of this moral righteousness, are totally distinct and different.

Mr. Knox elsewhere expresses a conviction that "doctrinal faith," or "reliance on the death of Christ, as ensuring everlasting salvation to the possessors of such reliance," must prove prejudicial to growth in grace. He says, (vol. ii. p. 334,) "Few" (who are attached to doctrinal faith) "have escaped an idea of rivalry between the work wrought *for* them and the work wrought *in* them, or have been able wholly to conquer the fear of depreciating the former by suffering themselves to rejoice in the latter. Hence, high spiritual attainments have been an object of jealousy rather than ambition." How this should be, I confess myself utterly unable to conceive. What is the salvation which we believe reliance on the death of Christ will ensure? It consists in a two-fold deliverance—deliverance from the *punishment* of our sins, and from their power. We trust that, by reliance on the death of Christ, we shall be delivered from the *punishment* of our sins, in consideration of the atonement which He offered on the cross, and from their *power*, by the influence of the Holy Spirit; which, by restoring us to the favour of God, Christ likewise obtained for us. To Christ, then, we feel ourselves indebted, as much for our *sanctification* as for our *pardon*. Why, then, should there be any rivalry between the work which Christ wrought *for* us, on the cross, and the work which He performs *in* us, by the operation of his Holy Spirit? Why should the most highly sanctified feel ungrateful for their pardon, or those to whom most has been forgiven be careless to "grow in grace?" I have only to add that, if I have misapprehended Mr. Knox, I lament my dulness, and shall be very thankful for correction. But, in the meantime, as I think it probable that many others may have taken the same view of his opinions as I have done, I venture to request the publication of the above remarks.

I am, Sir, your obedient servant, FIDELIS.\*

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\* This letter deserves the consideration of those who adopt Mr. Knox's views. The Editor has only just seen a volume of Mr. Knox's Remains, and cannot speak too highly of the only part he has been able to read, the two admirable Letters to Mr. Parker, on Mysticism.—ED.

## RE-ORDINATION.

SIR,—In your April number, p. 426, your correspondent H. K. states, that “with regard to any” ministers “who had received presbyterian orders in the confusion of the Great Rebellion,” “the method employed by Archbishop Bramhall” was, not to cause them to “undergo a new ordination, but to admit them into the ministry of the church by a *conditional* ordination, as we do in the baptism of those of whom it is uncertain whether they are baptized or no.”

No authority is cited for this statement, which, however, is evidently derived from Dr. Nichols’s Introduction to his “Defence of the Church of England,” p. 112, where the statement occurs almost word for word as given by H. K., with a reference to “Bishop Bramhall’s Life before his works.”

Now, it is remarkable that the authority to which reference is thus given does not justify the statement in support of which it is referred to. On the contrary, the narrative gives us to understand, that the archbishop *ordained* the persons in question, “as the law of this church requireth,” therefore *not conditionally*; but that subsequently he introduced into his “letters of orders” a remark that “he did not annihilate the former orders of the individual, if he had any, nor determine on their validity or invalidity.” Dr. Nichols seems to identify the *form of ordination* with the subsequent *letters of orders*.

To make this matter clear, and to vindicate the primate from the suspicion of deviating from the prescript forms of the church, perhaps you will allow space for the narrative on which Dr. Nichols’s statement rests; the rather, because the circumstances are curious in themselves, and there are probably many, even of your clerical readers, to whom the volume is not easily accessible. It may be noticed, in passing, that the author of “the Life” of the Primate was John Vesey, at that time, 1677, Bishop of Limerick, and afterwards Archbishop of Tuam.

“I shall give but one instance (but it is a memorable one) of his Grace’s prudence in turning the edge of the most popular objection of that time against conformity. When the benefices were called at the visitation, several appeared and exhibited only such titles as they had received from the late powers. He told them they were no legal titles, but in regard he heard well of them, he was willing to make such to them by institution and induction, which they humbly acknowledged, and entreated his Lordship so to do. But desiring to see their *letters of orders*, some had no other but their certificates of ordination by some presbyterian classes, which, he told them, did not qualify them for any preferment in the church. Whereupon, the question immediately arose, *Are we not ministers of the Gospel?* To which his Grace answered, that that was not the question; at least he desired, for peace sake, of which he hoped they were ministers too, that that might not be the question for that time. ‘I dispute not,’ said he, ‘the value of your ordination, nor those acts you have exercised by virtue of it; what you are, or might do here when there was no law, or in other churches abroad. But we are now to consider ourselves as a *national church*, limited by law, which, among other things, takes chief care to prescribe about *ordination*; and I do not know how you could recover the means of the church if any should refuse to pay you your tithes, if you are not ordained as the law of this church requireth; and I am desirous that she may have your labours, and you such portions of her revenue as shall be allotted you in a legal and assured way.’ By this means, he gained such as were learned and sober, and for the rest it was not much matter. . . . Just as I was about to close up this particular, I received full assurance of all I offered in it, which, for the reader’s sake, I thought fit to add, being the very words which his Grace caused to be inserted into the letters of one Mr. Edward Par-

kinson, whom he ordained at that time, and from whom I had them by my reverend brother and neighbour the Lord Bishop of Killaloe :—"Non annihilantes priores ordines (si quos habuit) nec validitatem aut invaliditatem eorum determinantes, multo minus omnes ordines sacros ecclesiarum forensecarum condemnantes, quos proprio iudici relinquimus; sed solummodo supplentes, quicquid prius defuit per canones ecclesiæ Anglicanæ requisitum, et providentes paci ecclesiæ, ut schismatis tollatur occasio, et conscientiis fidelium satisfiat, nec ullo modo dubitent de ejus ordinatione, aut actus suos presbyteriales tanquam invalidos avertentur: in cuius rei testimonium."

If your correspondent H. K., or any other of your readers, can supply better evidence for Dr. Nichols's statement, I request the favour of its being communicated. If not, the foregoing recital of Dr. Nichols's alleged authority will serve, I trust, to give a more correct view of Archbishop Bramhall's real proceeding, and acquit him of having in any way altered the prescript form of ordaining ministers, whereas, he appears to have conducted the ordination strictly "as the law of the church requireth." I am, Sir, your very faithful servant, A.

April 14th, 1835.

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ON THE LOCALITIES OF HOREB, MOUNT SINAI, & MIDIAN,  
IN CONNEXION WITH THE HYPOTHESIS OF THE DISTINCTION BETWEEN MITZRAIM AND EGYPT.

SIR,—In my lately published work, "*Origines Biblicæ* ; or, Researches in Primeval History," the hypothesis is advanced, that the *Mitzraim* of Scripture formed no portion of the *Egypt* (properly so called) of profane history, but was a distinct and separate kingdom, lying to the eastward of the Isthmus of Suez ; which, in the course of time, and in accordance with the prophecies by which its destruction had been predicted, became "utterly waste and desolate," and ultimately lost its separate existence, being merged in its powerful and more fortunate neighbour.

In the notice given of that work in the number of the *British Magazine* for July, 1834, (vol. vi. p. 69,) it is observed, that, as regards this hypothesis, "matter is offered which entitles it to claim attention :—" I trust, therefore, that I shall not be trespassing improperly upon the pages of that Magazine if I submit for the consideration of its readers the following suggestions, in accordance with that hypothesis, concerning the positions of Horeb, Mount Sinai, and the country of Midian, and a few, also, of the stations of the Israelites' "journeys in the wilderness," subsequently to their miraculous passage of the Red Sea.

In doing so, I shall not attempt to enter into any explanation or defence of the opinions advanced by me, that *Mitzraim* was distinct from Egypt ; that the *Yam Suph*, or Red Sea, which was crossed by the Israelites, was the Gulf of Akaba, and not the Gulf of Suez ; and, that "the journeys in the wilderness" took place to the eastward of the former gulf, within what is now designated the Great Arabian Desert ;—for the arguments in support of all which positions I must refer to my *Origines Biblicæ* ;—but I shall proceed at once to the consideration of the particular localities of Horeb, Mount Sinai, and Midian.

The two former places, so memorable in the history of God's chosen people, are usually considered to be situate within the peninsula formed at the head of the Arabian Gulf, or Red Sea of modern geographers, by the two gulfs of Suez and Akaba, to which (as I conceive erroneously,) has been appropriated the distinctive appellation of "the Peninsula of Mount Sinai." According to my hypothesis, however, in which the Gulf of Akaba is regarded to be the *Yam Suph*, or Red Sea of Scripture, Horeb and Mount Sinai must necessarily have been situate to the *eastward* of that sea; and they are, consequently, to be sought for not within the limits of that peninsula, but in the direction of the Arabian Desert.

Further, according to the received opinion, Midian, the country of Jethro, into which Moses fled out of Mitzraim, is likewise placed within the Peninsula (so called) of Mount Sinai, and is considered to be totally distinct from that country which derived its name from Midian, the son of Abraham by Keturah, who was sent, together with his brethren, "*eastward, unto the east country.*"\* If my views, however, be correct, the Midian of Jethro will be a portion only of the parent country of Midian; and there will no longer remain any necessity for that most improbable supposition, that the same historian, Moses, should have recorded the existence, at the same time, of two countries of precisely the same name,† without adverting to the fact of their being different countries, or making the slightest distinction between them.

Upon my hypothesis, then, the country of Jethro will have been situate (and probably at a considerable distance,) to the eastward, or rather to the *north-eastward* of the head of the Gulf of Akaba. It results, therefore, from this position of that country, that when Moses led the flock of his father-in-law "to the back side"—or rather the *west*, מִצְרַיִם—of the desert, and came to the mountain of God, in Horeb,‡ he would have gone in the direction (westward) towards Mitzraim. Hence, when the inspired legislator of the Israelites subsequently left Midian, and "returned to the land of Mitzraim,"§ whilst, at the same time, Aaron received the Divine command to "go into the wilderness to meet Moses,"|| it is perfectly natural and intelligible that the brothers should have met "in the mount of God,"—at that very same spot, in the direct road between the two countries, to which Moses had previously wandered. We have thus the means of removing a difficulty which has startled some commentators, namely, the improbability (not to say the impossibility) that Aaron should have been able to meet with his brother without supernatural aid; to account for which, they have considered it requisite to suppose that he was guided by an angel.

In the subjoined sketch of the coasts of the upper portion of the Arabian Gulf, or Red Sea of modern geographers, are shewn the two head-gulfs of that sea; namely, the Gulf of Suez, and the Gulf of Akaba; the former, agreeably to the opinion usually entertained, and

\* Gen. xxv. 6.

† Exod. ii. 15, and Numb. xxxi. 1—12.

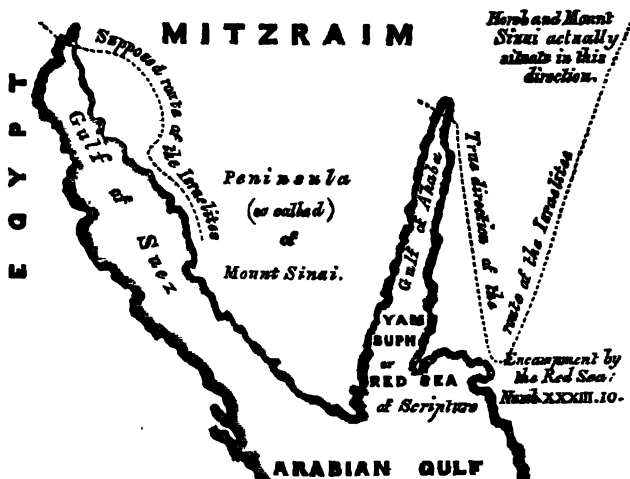
‡ Exod. iii. 1.

§ Exod. iv. 20.

|| Exod. iv. 27.



the latter, according to my hypothesis, being the *Yam Suph*, or Red Sea, of Scripture, which was crossed by the Israelites.\*



On this sketch is marked the commencement of the route of the Israelites, in accordance with each of the hypotheses above-mentioned, and it will thereby be perceived, that if the Gulf of Suez be regarded as the subject of the miraculous passage, a circuitous direction must be given to the line of march, in order to explain how, a short time after having crossed the sea, "they removed from Elim, and encamped [again] by the Red Sea."† On the assumption, however, that it was the Gulf of Akaba which was crossed by the Israelites, it will be evident that it was not on account of any deflection in the line of march, but from a *bend in the coast-line itself*, that they were again brought to the sea-shore, whilst fleeing (as they may well be conceived to have done) in a direct line away from Mitzraim.

Upon this latter assumption also, there will be no difficulty in establishing the position of the wilderness of Shur,‡ "which is before Mitzraim, as thou goest toward Assyria,"§ to have been to the north-eastward of the extremity of the Gulf of Akaba; whilst the localities of Marah and Elim|| may also be approximately determined, as lying between that point and the subsequent encampment by the sea.

When the Israelites had thus again reached the Red Sea, the immediate intentions of the Almighty with respect to their route, would

\* The outline of the above sketch is taken from the map of Egypt in Mr. John Arrowsmith's *London Atlas*, recently published, in which the Gulph of Akaba is laid down upon the authority of Ruppell.

† Numb. xxxiii. 10.

‡ Exod. xv. 22. Or of *Etham*, (Numb. xxxiii. 8.) If any value could be attached to the mere coincidence of names, the fact of the existence of a *Wady Ethem* at the north of Akaba (see Burckhardt's *Travels in Syria*, p. 511) might be important.

§ Gen. xxv. 18.

|| Exod. xv. 23, 27; Numb. xxxiii. 9.

appear to have been accomplished, since we learn, that "God led them not through the way of the land of the Philistines, although that was near;\* for God said, Lest peradventure the people repent when they see war, and they return to Mitzraim; but God led the people *about through the way of the wilderness of the Red Sea*:"† and the journey from thence by the way of Horeb and Mount Sinai as far as Kadesh, on the confines of the promised land, would have been in almost a direct line; for it is evident, from many portions of Scripture, (see especially Exod. xxiii. 20—23; xxxiii. 1, 2; Numb. x. 29; xiii. 1, 2, 30,) that the people, but for their own unwillingness to enter Canaan, might have "gone up *at once* to possess it." Nor was it, indeed, until after their refusal to do so, that the Almighty uttered the denunciation, "Because all those men which have seen my glory, and my miracles, which I did in Mitzraim and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice, *surely they shall not see the land which I swear unto their fathers*;"‡ and they were commanded again to "turn and get them into the wilderness by the way of the Red Sea,"§ when, and not before, their *wanderings* properly commenced.

It is not now my intention to proceed further in tracing the "journeys in the wilderness," but I hope to have, ere long, an opportunity of doing so. In the mean time, I will venture to express my sincere belief that what I have advanced will in no respect be found to disagree with the particulars of the sacred narrative, but that, on the contrary, it will aid in its elucidation, and tend to the removal of many difficulties which have attended the commonly received interpretation of it.

I am, Sir, your very obedient Servant,

CHARLES T. BEKE.

London, 14th April, 1835.

#### ON BAPTISM.

MR. EDITOR,—Your correspondent "D. I. E.," in (I think) your February number, will be pleased to hear that the plan proposed by a former correspondent, relating to the administration of baptism, and generally adopted by himself, has been successfully pursued in other parishes where the population far exceeds that of his own.

In my own parish, which contains between 1500 and 1600 souls, my plan is to hold a *public baptism* every sixth Sunday, after the second morning lesson; and as the ceremony occupies about twenty minutes, the lecture which is appropriate to the occasion is confined to about

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\* At the period of the Exodus, the Philistines (or Caphtorims) appear to have obtained forcible possession of the southern portion of Canaan, "from Sibor, which is before Mitzraim, even unto the borders of Ekron northward;" (Josh. xiii. 3; Deut. ii. 23;) whence it would have been impossible for the Israelites to go up straight out of Mitzraim into the promised land without at once passing into the territories of that warlike people.

† Exod. xiii. 17, 18.

‡ Numb. xiv. 22, 23.

§ Numb. xiv. 25.

the same space of time, by which arrangement, the congregation is not detained beyond the usual hour. I am happy to say that I have reason to believe the plan is becoming popular in the parish, and it certainly does afford the best possible opportunity for bringing forward and explaining the Divine rite, as well as, I hope, for increasing the solemnity of the service, and leading people of all classes to reflect on its importance.

I have lately proposed, through the District Committee with which I am connected, the printing of the "Form of Baptism" in a large type, which may be put into the hands of the sponsors at the font, and secure a greater attention being paid to the service than we now generally witness.

I beg to remain, Mr. Editor, your obedient servant, R. V.

March 24th, 1835.

#### COMMUNION WITH THE CHURCH OF ROME.

MR. EDITOR,—I not only "forgive" ALPHA for calling in question one of my positions, but thank him for giving me the opportunity of explaining it.

All I meant by *breaking off from the communion of Rome* was, that the church of England did, at the Reformation, reject, as ALPHA expresses it, the usurped supremacy of the Bishop of Rome. As this supremacy is a point of the Romish *faith*, to reject it was to break off from that communion; and the object of my former letter was to shew that, on such separation, *one* of the churches only could lay claim to the name *catholic*, and that the modern notion of a number of churches who *do not* communicate with each other being all catholic, merely because they have true orders, was wholly unknown to the primitive church.

I am sorry to be obliged completely to dissent from ALPHA where he says that the Romanist's "defective celebration of the eucharist will not warrant us in refusing to communicate with them when we are in those countries where the authorized pastors adhere to the Roman communion." It appears to me, that since our Lord instituted a sacrament, which consists in his disciples receiving bread and the cup consecrated into his body and blood, any church which declares the reception of one species sufficient, and gives but one, decatholicizes herself, and therefore renders communion with her a schismatical act. I say this even on the supposition that there is a valid consecration in the Roman communion, though this I consider another modern error. The primitive doctrine was, that the invocation and descent of the Holy Ghost was necessary to consecration, and that his influence is not vouchsafed for this purpose save in the *one communion* of the "catholic and apostolic church."

A SCOTTISH CATHOLIC PRIEST.

## WANT OF CHURCH ROOM.

**SIR,**—The attention of your readers has been forcibly called to the scarcity of churches. Notwithstanding the number which have been built within the few last years, it is manifest that certain parts in the vicinity of London are still miserably destitute; and, in a former number, your correspondent "*Clericus*" states, that Liverpool is comparatively well off in respect of church room, and yet there is not accommodation for one-sixth of the inhabitants.

Cannot some method be devised by which this lamentable deficiency may be forced upon the notice of the public? "The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels" has great claims upon the members of the establishment, but how meagre is the support it obtains. The list of subscribers mentions many liberal donations, but, I believe, there are not three hundred annual subscribers to the Parent Society, and the district committees are few in number. There must, I hope, be many who, though their means may not allow them to contribute largely, would willingly give their yearly subscription, if the claims of the society were only made more prominent. Attempts should be made to form district committees in every diocese, and surely such attempts would not be altogether in vain. Well-known friends to the church, and those who are already members of the society, might be applied to and requested to advance its interests in their respective neighbourhoods, and, if necessary, circulars might be prepared for their use.

And is not a Church-building Society of another kind wanted—one that could give assistance in cases in which the Incorporated Society cannot aid? There are places so poor that the inhabitants, however willing they may be, cannot of themselves raise a sum sufficient to entitle them to assistance from the Incorporated Society.

If the members of the church will not give their money to promote the cause of religion, they have good reason to fear that a curse will cleave to their riches. "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—James, v. 3. Let them make to themselves friends of the mammon of unrighteousness by retrenching their superfluities to relieve the spiritual wants of those who are growing up in ignorance of their Maker, and who are perishing for lack of knowledge. If they who will not give liberally according to their means, in such a cause as this, should hereafter be stripped of their worldly possessions by those who have been without religious instruction, they will read their sin in their punishment. It behoves Christians to follow the example of Him, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich," (2 Cor. viii. 9.) May these considerations influence the mind of

S. C.

## CHURCH BUILDING.

**SIR,**—Dr. Chalmers, who, I think, knows more, and has written better on the ecclesiastical state of great towns than most people,

maintains the absolute necessity of forming such an establishment as may, "by a sufficient multiplication of parishes, pervade the whole mass of society;" and argues that by such means alone can the established churches of the united kingdom be preserved. "Let each family," he says, "be provided with a church so near that they may enjoy the stated ministrations of a clergyman; and each clergyman provided with a territory so moderate, that by his week-day movements he may ply the attentions of Christianity and kindness, with frequent reiterations, upon all the families."

For the effecting of this a scheme has been commenced in Glasgow for building 20 new parochial churches, to hold 1000 people, at a cost of 2000*l.* pounds for each church; investing 2000*l.* in proper securities for an endowment. The plan is, to build four churches in each year, and thus complete the whole number in five years, and to assign a district of 3000 souls to each church. The whole cost being estimated at 80,000*l.*, it is *hoped* that 400 persons *might* be found to subscribe 200*l.*, payable in five instalments of 40*l.* a year. The hope is rather sanguine, but is grounded on the following calculations:—In the city and suburbs of Glasgow there are 40,000 heads of families, 4000 of whom are thought *capable* of affording 200*l.*; and of the 4000 *capables*, it is thought that one-tenth, or 400, might be found *willing* to subscribe 200*l.*;—22,100*l.* has been subscribed, and the scheme is going on. Could not something of the same sort be attempted in London, and other great towns? Of the thousands, and tens of thousands, that are sent abroad to convert Hindoos, and Caffres, and South-Sea Islanders, and negroes, could not some be kept to convert our heathens at home? Ought not the *children* to be fed *first*, and the aliens afterwards? With respect to the necessity of economy in church building, and attraction in preachers, you seem, by your interjectional notes, to sigh at the expression of my opinions on the subject; and I do not mean that I would not make churches as handsome as my means would afford, but that I had rather have plain brick churches than none at all; and still further than this, I would rather have four plain brick churches than one decorated stone one. As for attractive preachers, the people now will not go to church to a man whom they cannot hear, or whom they cannot understand when they do hear him.\* They ought to go, no doubt, to say their prayers, but they are entitled to an intelligible exposition of the word of God. When the old woman told Crabbe, the poet, that she really could not go to his church, because she could not hear a word he said, he gave her half-a-crown, and said she was quite right to go where she could hear; and, whether right or wrong, people will go to the chapel if they cannot hear or understand what the minister says to them in the church. Let us, therefore, build plenty of churches and schools, and put good and faithful ministers into them, and the great towns may still be Christianized, and "sedition, privy conspiracy and rebellion, false doctrine, heresy and schism" be "minished and brought low."

Your obedient servant, CLERICUS.

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\* Does "Clericus" mean by *attractive* a man who can be *heard* and *understood*? Would that *attractive preaching*, for which there is such a demand, fostered by too many clergy, meant nothing more!—Ed.

## BISHOPS' FEES AND DONATIONS.

SIR,—I perfectly agree with Mr. Clive, in wishing that some means may be adopted to reduce (as far as safety and fairness to all parties will allow) the expences attending consecration.

At the same time I cannot avoid requesting that you will allow me to confirm your statement, that the bishop is, generally speaking, no gainer by the building of a new church, and to mention the liberality of some other officers to whom consecration fees are due.

From Mr. Clive's bill it appears, that in Lichfield and Coventry the

	£	s.	d.
Fee due to the Bishop is . . . . .	6	13	4
Chancellor . . . . .	3	3	0
Registrar* . . . . .	16	5	4
	<hr/>		
	26	1	8

Among the subscriptions which I last year obtained for the purpose of erecting a chapel in this parish, are the following:—

The Bishop of Lichfield . . . . .	£50	0	0
Rev. Chancellor Law . . . . .	5	0	0
The Registrar, Mr. Mott . . . . .	10	0	0
	<hr/>		
	65	0	0
	<hr/>		
	26	1	8
	<hr/>		
Balance in favour of the Chapel . . . . .	38	18	4

I remain, yours truly,

W. RILAND BEDFORD.

Sutton Coldfield, April 14th, 1835.

## BISHOPS' FEES.

SIR,—“In order that your readers, and the friends of the church, may not be led to suppose that so enormous an abuse,” as that 46*l.* 18*s.* 6*d.* should be universally charged “for the consecration of a chapel-of-ease and church-yard,” I beg to inform you that the charges for consecrating, conveying, &c. &c. a piece of land, as an addition to a church-yard, in the extremity of the diocese of St. David's, came to 14*l.* 4*s.* Had there not been a confirmation in the neighbourhood, the bishop would have had to travel, to and fro, 116 miles for this purpose. I am, Sir, yours most respectfully,

MILES.

March, 1835.

\* This is not a fee, but payment in part for work done.—Ed.

## OMISSIONS IN PRAYER BOOKS.

SIR,—Before taking my family to church on Ash-Wednesday, I looked over some Prayer-books to see whether they contained the Communion Service. Among the few I possessed, the following were without it, and as I have often felt the inconvenience of incomplete Prayer-books both at church and at home, especially the want of the service for the visitation of the sick, I take the liberty of sending this little letter, in case you think, by its insertion, the attention of proper authorities may be drawn to the subject. Can omissions be allowable to a printer? If we permit our Prayer-books to be published in a mutilated form, may we not expect some day to see some with the modern “improvements?” The Prayer-books I looked into for the Communion Service were as follows:—

Reeve's Edit. 1801. No Communion—no form of Ordination—no form of Baptism for those of riper years—no form of Prayer to be used at Sea—no Sunday Letter—and the Tables, &c. for finding Easter-day, &c., very defective—no Articles.

Eyre and Strahan's Edit. 1820. No Preface—nothing concerning the Service or Ceremonies of the Church—no Order for the Visitation or Communion of the Sick—no Communion—no form for Ordination—no Sunday Letter—very deficient Tables.

Cambridge Edit. 1824. No Preface—nothing concerning the Ceremonies of the Church—no order for Private Baptism—No order for the Visitation or Communion of the Sick—no Communion—no form of Ordination—no form of Prayer to be used at Sea—no Sunday Letter—deficient Tables—and the Prayer “O God, whose nature and property is ever to have mercy,” wrongly placed, and without the Articles.\*

I am, Sir, A LAYMAN.

## COTTAGE LECTURES.

MR. EDITOR,—I have been trying to recollect whether it was in the British Magazine, or not, that some time ago I saw the subject of “Cottage Lectures” incidentally mentioned, with a sort of promise that it should, at some future time, receive a full discussion, and I have been searching (but unsuccessfully) in the volumes of the Magazine which I possess for the paragraph in question, that it might form a text for my present letter. However, the subject seems to me of such interest and importance, and I am so anxious to obtain the opinions of those who have had more experience in “pastoral care” than myself, that I send you these few lines, in the hope (should you think them deserving of a place in your Magazine) that they may call forth a rejoinder from some of your numerous correspondents. In the first place, I would ask, what is the present state of the law, respecting “religious assemblies,” as it regards the clergyman of the parish, and to what point may he go without infringing it? I am inclined

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\* Many thanks for this letter. Such editions ought not to be tolerated. Every Common Prayer should contain *all* the services of the church, and the total omission of the Consecration and Ordination Services in almost every year, is melancholy, not to say disgraceful.—En.

to think that many clergymen, from a very proper feeling of abstaining from all appearance of irregularity, do not avail themselves as much as they might of what is permitted, and I for one have often wished to know where the exact boundary line was drawn. Of course the legal question is that which must first be settled; for although it does not follow that that which is *lawful* is therefore *expedient*, it appears to me that the negative must be true; viz., that that which is unlawful is *in-expedient*, and that, consequently, if the present state of the law is opposed to every species of "*Cottage Lectures*," the question is set at rest among those at least who would "submit themselves to every ordinance of man for the Lord's sake." If, however, it should be proved that all kinds of Cottage Lectures are not unlawful, the expediency of them is the next point to be discussed, and here again I would beg the opinions of others, older and more experienced ministers than myself. Every one having that most responsible office, the cure of souls, must have found, among those committed to his charge, many who are unable, and more who are unwilling, to attend the public services of the church: the former includes the old and infirm, and for the most part the mothers of young families; the latter need not be specified. Some, again, live at such a distance from the parish church, that they are willing to consider this a sufficient excuse for not appearing within its walls. Now, although nothing can supersede the obligation of attending public worship which lies upon those who are able to do so, yet may not the clergyman, by introducing Cottage Lectures in different parts of his parish, in the *first* place bring some religious instruction to the homes of those who are unable to attend church, and in the *next* may he not hope, by these means, to bring to some sense of religion those of his flock who would never *come to him*, and about whose spiritual condition he can never think except with feelings of the most intense pain? The questions must often occur to his mind, "Have I done all that can be done to bring these wandering sheep into the fold of Christ?" "Have I anything to answer for in *their* negligence?" "What hitherto untried means of turning the hearts of the disobedient to the wisdom of the just might I still use?" I presume that there is scarcely a clergyman to whose mind these questions, or such as these, have not at times suggested themselves; and it is with the hope of having them partially answered, at least to myself, that I have written the present letter, and asked for information upon the subject of which I have thought much, and respecting which there appears to be a considerable difference of opinion.

I beg to remain your obedient servant,

TYRO.\*

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\* Tyro will find that all these matters were fully discussed in various letters in the Magazine.—ED.



## THE WORD "CHAPEL."

SIR,—When one has an active enemy ready to take advantage on every opportunity, I do not think it prudent to give up an inch of ground without contending for it. I am ready to fight even for a word—but living in a remote part of the country, and seeing yourself and other churchmen use it in a different sense to what I do, I shall be obliged if some of your correspondents will inform me whether the places of assembly belonging to dissenters can be called "chapels?" On referring to Johnson, I find "a chapel is of two sorts,—either adjoining to a church, as a parcel of the same, or separate from the mother church, and called a chapel-of-ease;" and I maintain that this is the true meaning of the word. Is not "conventicle," or "meeting-house," (in Welsh *ty-cwrdd*, literally "meeting-house,") the proper designation of sectarian places of worship? By looking again to Johnson, you will find on the word "conventicle," "an assembly, 'a meeting—an assembly for worship—generally used in an ill sense, including heresy or schism;" and afterwards he explains "meeting-house," as "a conventicle—an assembly of dissenters."

The accurate Blackstone has the expression "presbyterian meeting-house," and on turning over an act of parliament (35 Eliz. c. 1,) I perceive the distinction is most clearly made in the following passage, where "persons refusing to go to church or chapel, or usual place of common prayer, and being present at any *assembly, meeting, or conventicle, &c. &c.*" The legislature has, I believe, invariably used the words in the same sense; i. e., chapel as a place of worship resorted to by churchmen, and meeting-house or conventicle as that frequented by sectarians. Perhaps the word chapel may have been otherwise applied of late by parliament, but if so it is only one of the many bit-by-bit approaches which are made against our fortress.

I am, Sir, yours most obediently, MILES.

## CONVOCATION.

MY DEAR —, The writer of the paper on the "Convocation of the Province of Canterbury," has made two statements (p. 262 in the March Number) to which I would beg leave to call his attention as questioning their accuracy.

1. He states of "the *first* and second Prayer-books of King Edward," that they "never had the sanction of the church in convocation till the era of the Restoration." Against this, as regards the first, I would cite King Edward's letter to Bonner in July, 1549, as quoted by Collier in his "Ecclesiastical History," vol. ii. p. 276, in which he states, that the "Common Prayer-book was not only agreed to by the unanimous consent of both Houses of Parliament, but that it was settled by the like assent of the bishops in the same Parliament, and of all other learned men of this realm, in their *synods and convocations provincial.*"

2. He says, that "the four state services are imposed on authority of the King, not of the church." Against this I would cite the "Acts

Convocationis," 1661, preserved by Gibson in his "Synodus Anglicana." In p. 67 of the Appendix there is mention made concerning "Tractatū habito de et super *Precibus specialibus pro die natiuitatis Domini nostri Regis*, nec non pro felicissimā *Restauracione ejus* ad et in regna sua—viz., *29 die mensis jam instantis Maii* . . . nec non etiam de et super *Precibus specialibus et particularibus in 30 diem mensis Januarii* in quolibet anno publicē peragendis et perlegendis," &c.

I apprehend the only difference in point of authority between the Common Prayer-book and the state services, respects *civil* authority and not ecclesiastical. There is ecclesiastical authority for both; but the civil power of the state, as distinguished from the ecclesiastical, (for the king himself bears a two-fold character, according as he is regarded as head of one and of the other,) has not ratified the act of the ecclesiastical in respect of the state services.

ALPHA.

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#### SON OF MAN.

MR. EDITOR,—Agreeing in the main with your correspondent, "H.,"\* on the subject of the coming of the Son of Man, I am desirous of inquiring of that writer whether he does not think that the phrase itself, Son of *Man*, gives considerable support to his opinion. The Son of *God* may be said to have come to take vengeance on the Jews at the destruction of Jerusalem; but not the Son of *Man*, the Son of *Mary*, the *Man* who is ordained to judge the world, (Acts xi. 31.)

Having examined all the passages in which the phrase "coming of the Son of Man," and the like, occur, I feel persuaded that they exclusively relate either to Christ's first coming, when born of the Virgin Mary, or to his future advent in glorious majesty to judge the quick and dead.

I am, Mr. Editor, yours very respectfully,

W. M.

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#### SEPTUAGINT.

SIR,—Assuming it to be sufficiently established that the account given by the pseudo-Aristeas, and the Jews Philo and Josephus, and adopted from them by the early Christian fathers, of the composition of the Septuagint version of the Pentateuch, is altogether apocryphal, what other evidence is there upon which we are justified in referring the translation of any portion of that version to so early a period as the reign of Ptolemy Philadelphus? And does not, in fact, the similarity which exists between the language of the Septuagint version and that of the New Testament (independently of any other reasons) lead rather to the inference that the former was the labour of a period much more nearly approaching to the commencement of the Christian era than is generally imagined? If you will have the kindness to bring this inquiry to the notice of your readers, (some of whom will probably express their opinions upon the subject,) you will very much oblige

Sir, your obedient servant, B. E.

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\* The Editor regrets deeply the delay of some very interesting letters of "H.," from the press of temporary matter.

## VAUGHAN'S LIFE OF WYCLIFFE.

SIR,—In consequence of the interesting papers of your correspondent "T." relative to the compilation of Mr. Robert Vaughan, entitled, "The Life and Opinions of John de Wycliffe," I availed myself of an opportunity which offered, a few days since, in one of our public institutions, to look through a portion of the "Preliminary View of the Papal System," prefixed by Mr. Vaughan to his book, as also his preface. After my return here, I added a few observations on the extracts I then made, which perhaps you will not consider altogether undeserving the consideration of those who have been, or may be, induced to read the above publication. I remain, Sir,

Your obedient servant, THO. P. PANTIN.

*Westcote Rectory, Stow-on-the-Wold,  
Easter Monday, April 20th, 1835.*

IN the preface, p. v., [iv. v.,\*] Mr. Vaughan says of Lewis's *Life of Wiclif*, that "few persons have been known to read" it; and that it "would seem to be rarely consulted, except by the enemies of Wycliffe, as their best authority when employed in traducing him."

In reply, it may be said, if few persons have read Lewis's *Life of Wiclif*, it seems extraordinary that two editions of his book should, above a century since, have been called for; and that the former should have only preceded the latter by three years. These editions, severally published in 1720 and 1723, shew, that at a time when the benefits of education were comparatively far less diffused than they are at present, Mr. Lewis's work was duly appreciated. The delegates of the University Press at Oxford published also an edition in 1820, in several particulars superior to the former ones, having been corrected after the MS. of Mr. Lewis; and if I mistake not, though speaking only from memory, there was one intermediate edition, if not more.

As to "the enemies of Wycliffe, when employed in traducing him," having recourse to Lewis, "as their best authority," we may be permitted to pause before thus much is conceded to Mr. Vaughan. Mr. Lewis, as a faithful historian, would notice the objections that had been urged against Wiclif; but the notion, that because he did so, he afforded Wiclif's enemies an advantage, can only arise from the supposition that Mr. Lewis had failed in answering such objections. Whether he did fail in this particular, Mr. Vaughan has not here told us; probably "T." (of whom I have not the slightest knowledge) may afford this matter his attention. I had thought, however, that Knighton, Walsingham, Walden, and Woodford, who lived in or shortly after the times of Wiclif, would have rather merited such appellation. I believe the late Romish Bishop, Milner, who, if he had little literary honesty,† had much sagacity, held another opinion than

\* The numbers within brackets in this and the succeeding pages refer to the second edition of Mr. Vaughan's work.

† As to Milner's literary honesty—see the "Protestant Journal" for November, 1831, p. 663—694; a paper by "Laicus;" and other later papers.

that of Mr. Vaughan. And while we are on this point, Mr. Vaughan may see, if so inclined, in the Roman "Catholic Magazine and Review," for June last, p. 368, 369, &c., his own publication alleged "by the enemies of Wycliffe, when employed in traducing him."<sup>1</sup>

In the same page (both of the first and second edition) Mr. Vaughan says:—"To myself, Mr. Lewis's narrative could afford but a very limited aid, as it became my determination, in making my collections with a view to the present work, to examine the reformer's MSS." And for this purpose, he adds that, he travelled upwards of "2000 miles," in order to consult the MSS. at Lambeth Palace, Trinity College, Dublin, the two Universities, and the British Museum.

I will not trespass into "T.'s" province to inquire into "the very limited aid" which Lewis "could afford" Mr. Vaughan. Let it be remembered, however, that Lewis *first* collected materials for a Life of Wiclif; and in order to this end he transcribed,<sup>2</sup> or caused to be transcribed, a large portion of Wiclif's works. And for such undertaking his learning and unwearied diligence eminently qualified him.<sup>3</sup>

In his "Preliminary View of the Papal System," p. 14 [15], note, Mr. Vaughan states:—"That bishops and presbyters were the same both in *name and order* in the primitive church is the doctrine of Bishop Stillingfleet. (Irenic. part ii. c. 6. §. 11.)"

Mr. Vaughan's reference is an error, arising, it may be, from not having made it directly from Stillingfleet himself, but from some other quarter. The words, upon which the above assertion is founded, are contained in §. 13; where it is said, Jerome and other fathers agreed "as to the identity of both name and order of bishops and presbyters in the primitive church." But, however it may be thought that Stillingfleet, in his Irenicum,<sup>4</sup> favoured the opinion of Jerome (though in the place cited he does not declare his own), yet, if we read onwards, we shall find that which he "takes to be the true and just account of the original of episcopacy in the primitive church, according to Jerome." It is this:—"After the apostles, who kept the main power in their own hands of ruling the several presbyteries, or delegated some others to do it, who are called in Scripture" their "fellow-labourers in the Lord; after, I say, these were deceased, the wiser and graver sort—having in their minds the excellent frame of the government of the church under the apostles and their deputies, and for preventing of future schisms and divisions among themselves—unanimously agreed to choose one of their own number, who was best qualified for the management of so great a trust, and to devolve the exercise of the power of ordination and jurisdiction to him, yet so as

(1) A reply to this article in the Romish Magazine is inserted, under the initials T. P. P., in the Protestant Journal" for August last, pp. 529—536.

(2) Among other works of Wiclif, he transcribed the Trialogus; which autograph copy is now in the hands of the Rev. Robert Marriott, of Cotesbach, near Lutterworth. It is enriched with several emendations of the corrupt passages; a subject which L'Enfant, in his council of Constance, has also, in some measure, entered upon.

(3) Dr. Wilkins, in his "Concilia Magnæ Britanniae et Hiberniæ," p. 3 of the Dedication to Dr. Wake, Archbishop of Canterbury, has given a noble yet just character of Lewis.

(4) Stillingfleet's Works. London: 1709 and 1710. Vol. ii. (part 2) p. 328.

that he act nothing of importance without the consent and concurrence of the presbyters, who were still to be as the common council to the bishop.”<sup>(6)</sup> Here, then, both in and after the apostles’ times, we have an episcopal authority over presbyters, with the exception of a short interregnum, according to Jerome; and, adds Stillingfleet, “Which model of government, thus contrived and framed, sets forth to us a most lively character of that great wisdom and moderation which then ruled the heads and hearts of the primitive Christians.”

It should, however, be remembered that the *Irenicum* was not only written, but “published in the year 1659, when Stillingfleet was not above 24 years of age;”<sup>(7)</sup> and also, that on a subsequent occasion, he requests those whom he addresses<sup>(8)</sup>—“To consider the time when it was written—viz., before the church was re-established; and with what design it was written—viz., to gain upon the dissenters from our church. And it did not want success that way, both here and in a neighbour kingdom. But suppose there were errors and mistakes in it (as no doubt there were), they were so wise as to make allowances for the scepticalness and injudiciousness of youth, and for the prejudices of education.” And if this is not sufficient, he previously tells them in the same epistle, that he had in this same work, not only opposed “the supposition that Christ had appointed a presbyterian government to be always continued in his church, and therefore prelacy was to be detested, as an unlawful usurpation;” but that he had endeavoured to recommend the episcopal government, as having the advantage of all others, and coming nearest to apostolical practice.”<sup>(9)</sup> Therefore it is unnecessary more than to mention, that in his “Conferences concerning the Idolatry of the Church of Rome,”<sup>(10)</sup> Stillingfleet again insists, and at greater length, upon these topics with regard to his *Irenicum*:—“His youth and want of due consideration;—his desire of gaining the dissenting parties to the church of England;” in which last particular he acknowledges, that “he yielded too far; yet, as to episcopacy, it was sufficient for us if it were proved to be the most ancient and agreeable to apostolical practice, and most accommodate to our laws and civil government.”

If we advance from the *Irenicum*, and what immediately relates thereto, we shall find, in the Ordination Sermon alluded to, Dr. Stillingfleet shewing<sup>(11)</sup> from Irenæus, L. 3, c. 3, “That as the apostles themselves had the care of the church, so they committed it to the bishops whom they chose to succeed them.” And, continues he, “*Tertullian* not only mentions those in general who succeeded the apostles, but particularly instanceth in *Polycarp*, placed by *St. John* at *Smyrna*; and *Clemens*, by *St. Peter* at *Rome*; and then adds, (in his *De Præscript.* c. 32,) that the other churches had bishops placed in them like to these.” Again, he produces *St. Jerome*,<sup>(12)</sup> who, when “out

(6) *Stillingfleet's Works*. London: 1709 and 1710. Vol. ii. (part 2) p. 331.

(7) *Ibid.* p. 332.

(8) *Stillingfleet's Life*, prefixed to his *Works*, vol. i. p. 4.

(9) *Stillingfleet's Epistle Dedicatory* to a Sermon addressed to Henry (Compton) Bishop of London, in his *Works*, vol. i. p. 358.

(10) *Ibid.* p. 357, 358.

(11) *Ibid.* vol. vi. p. 49.

(12) *Ibid.* vol. i. p. 371.

(13) *Ibid.* p. 374.

of the heat of dispute, and the Roman deacons were not in his head, *makes the bishops the successors of the apostles.*" (Ad Marcellam.) If we look into Dr. Stillingfleet's "Unreasonableness of Separation,"<sup>14</sup> we find him undertaking, 1, "To shew that our diocesan episcopacy is the same for substance which was in the primitive church; 2, that it is not repugnant to any institution of Christ, nor devising a new species of churches without God's authority."

But Mr. Vaughan has referred us to *Bishop Stillingfleet*; let us consult his "Charge to the Clergy of his Diocese of Worcester, in his Primary Visitation, A.D. 1690." He there tells us:—"St. Jerome himself grants, that to avoid these mischiefs—faction and schism—there was a necessity of a superior order to *presbyters* in the church of God; *ad quem omnis ecclesiæ cura pertineret, et schismatum semina tollerentur*, as he speaks, even where he seems most to lessen the authority of bishops." (Hieron. Comment. ad Titum. Epist. ad Evagr.) And, adds the bishop, "I wish those who magnify *St. Jerome's authority* in this matter would submit to his reason and authority, both as to the necessity and usefulness of the order of *bishops* in the church."<sup>15</sup>

Thus we have, in the bishop's own words, a flat denial of Mr. Vaughan's assertion, that it "is the doctrine of Bishop Stillingfleet that bishops and presbyters were the same both in name and order in the primitive church."

In p. 15 [16], Mr. Vaughan says:—"The prelates of Rome, Antioch, and Alexandria,"—to whom "also the Bishop of Constantinople was added, when that city became the imperial residence,—were known from the reign of the first Christian emperor by the names of patriarchs, and revered by an order of exarchs and metropolitans; their dignity harmonized with that of the four prætorian præfects, which had been created by the same authority."

Mr. Vaughan has here, in some measure, copied Mosheim;<sup>16</sup> had he copied him exactly, several considerable errors would have been avoided. Mosheim's words are these:—"Three prelates had before this," the time of Constantine the Great, "enjoyed a certain degree of pre-eminence over the rest of the episcopal order—viz., the bishops of Rome, Antioch, and Alexandria; and to these the Bishop of Constantinople was added when the imperial residence was transferred to that city. These four prelates answered to the four prætorian præfects created by Constantine; and it is possible that in this very century they were distinguished by the Jewish title of patriarchs. After these followed the exarchs, who had the inspection over several provinces, and answered to the appointment of certain civil officers who bore the same title. In a lower class were the metropolitans, who had only the government of one province." Before comparing these two statements, it may be useful to notice, that neither Mosheim nor Mr. Vaughan have adhered to the proper precedence of "the three prelates." They should have stood thus:—Rome, Alexandria,

(14) Stillingfleet's Works, vol. ii. (part 2) p. 580.

(15) Ibid. vol. iii. p. 681.

(16) Mosheim's Ecclesiastical History, vol. i., cent. 4, part 2, ch. 2, s. 3.

and Antioch.<sup>17</sup> In after times, Constantinople took the precedence both of Alexandria and Antioch.<sup>18</sup> Mr. Vaughan assures us, that, from the reign of Constantine, these four bishops "were known by the names of patriarchs; Mosheim speaks with hesitation—"It is possible that, in this very century, they were distinguished by the Jewish title of patriarchs." But in reply to Mr. Vaughan, I would say that he neither has produced, nor is it in his power to produce, the proof of his assertion. Constantine died, A. D. 337, long before the close of the fourth century, wherein Mosheim thinks "it is possible" that these bishops were known "by the title of patriarchs." He, however, has left us in the dark as to the ground of his supposition; and, therefore, I may observe, that this "Jewish title" of ecclesiastical dignity took its rise among that people after the destruction of Jerusalem under Titus, A. D. 70;<sup>19</sup> from them the Montanists borrowed it.<sup>20</sup> But, if we consult the history of the Christian church, we shall discover that after the family of Constantine had ceased to rule the Roman empire, the Gregories, Nazianzen and Nyssen, first applied the word "patriarch" as a honorary title, unconnected with office, to bishops of inferior sees.<sup>21</sup> Socrates, indeed, who wrote his "Ecclesiastical History" in the fifth century, employed the term in an opposite sense to the Gregories, and as connected with office, when speaking of the council of Constantinople, held A. D. 381; yet he by no means restricts the term to the four bishops of the chief cities of the empire.<sup>22</sup> In short, Dr. Cave insists that the first time he "met with a patriarch strictly so called," was in the letters of Theodosius concerning the council of Ephesus, holden A. D. 431.<sup>23</sup> And, we may add, that the first council which employs the word in the sense attached to it by Mr. Vaughan, is that of Chalcedon, A. D. 451;<sup>24</sup> so that whether we take the earlier or later of these two dates, Mr. Vaughan is mistaken in his calculation upwards of a century, reckoning from the time of the council of Nice, under Constantine, A. D. 325.

Mr. Vaughan speaks of the "exarchs" as holding the intermediate post between patriarchs and metropolitans; but these exarchs also were unknown before the fifth century. "To them," says Beveridge, in his Annotation on the Ninth Canon of Chalcedon,<sup>25</sup> "the power of determining disputes raised against metropolitans was first confirmed by this council." Another description of exarchs are previously

(17) Cave's Dissertation Concerning the Government of the Ancient Church, (London 1683,) ch. 2, s. 4, p. 69, &c., compared with "Berterii Pithanôn Diatribæ dux," Tolosæ, 1608, p. 146, &c. (18) Cave, *ibid.* p. 73, &c. Berterius, *ibid.* p. 148.

(19) Beveregii Annot. in Can. Conc. Nicæni Primi, t. ii. p. 52, col. 2, s. 1, p. 61, col. 2, attached to his Pandectæ Canonum, &c. Oxonii, 1672. Cave, *ibid.* ch. 4, s. 3, p. 150, &c. Bingham's Antiquities of the Christian Church, book ii. c. 17, s. 4.

(20) Cave, *ibid.* s. 4, p. 155, &c. Bingham, *ibid.* s. 5.

(21) Dupin De Antiqua Ecclesiæ Disciplina, Paris, 1686, Diss. i. § 5, p. 10.

(22) Du Pin, *ibid.* p. 11, &c. Beveregii, *ibid.*, and p. 94, in Can. Conc. Constantinopol.

(23) Cave, *ibid.* s. 3. p. 154, 155.

(24) Richerii Historia Conciliorum Generalium Coloniz, 1688, t. i. c. 2, s. 11, p. 49.

(25) Beveregii, *ibid.* in Canon. Conc. Chalcedon. p. 155, col. 2. Justelli Notæ in Codicem Canon. Ecclesiæ Universæ, Paris, 1610, p. 229.

mentioned in the sixth canon of Sardica, A. D. 347, but they were metropolitans only;<sup>28</sup> which last, as has been said, is the most exalted appellation bestowed upon Christian bishops in the great council of Nice.<sup>27</sup>

Mr. Vaughan states, that as to the patriarchs, "their dignity harmonized with that of the four prætorian præfects;" Mosheim states; that they "answered" to them. The patriarchs in the church, as the prætorian præfects in the state, received appeals from and exercised other rights over their inferior dignitaries.<sup>28</sup> But though "their dignity harmonized" in these, yet in other respects they fell short. The power of these præfects extended over several entire countries: the prætorian præfect of the East had under him the Eastern diocese, Ægypt, the dioceses of Asia, Pontus, and Thrace. As such, within the extent of his government, three of the four patriarchs are to be found—viz., those of Constantinople, Alexandria, and Antioch; to which we may add Jerusalem. Therefore, in this respect, they rather answered to the vicars of these præfects; for instance, though Constantinople acquired for his patriarchate the three dioceses of Asia, Pontus, and Thrace, yet Alexandria had only one diocese, and Antioch and Jerusalem but one, and that not fully, (Cyprus, one of its provinces, being wholly independent,) between them both.<sup>29</sup> The remaining three prætorian præfects of Illyricum, Italy, and Gaul, severally divided Europe and Africa between them; their præfectures also being divided into dioceses under their respective vicars, as we may see at large in Pancirollus's "Notitia."<sup>30</sup> With the exception of the Bishop of Rome there was no patriarch in the West,<sup>30</sup> and his patriarchate extended not into either of these three præfectures, but at the most was commensurate with that of the Vicar of Rome; though some very learned men, before he became a patriarch, more especially at the time of the council of Nice, circumscribe him within the limits of the præfect of the city of Rome, or at most not greatly exceeding the same.<sup>31</sup>

(To be continued.)

(26) Cave, *ibid.* p. 154.

(27) This is invincibly proved against Valesius and others by Beveridge, in his extended Annotation on the Sixth Canon of Nice, as above. Cave, *ibid.* c. ii. p. 46, &c.

(28) Beveridge, *ibid.* p. 53. Berterius, *ibid.* diatr. i. c. 8, p. 86, &c.

(29) Cave, *ibid.* c. iv. s. 5, p. 156, compared with Spanhemii *Geographia Sacra et Ecclesiastica*, concerning the same under their several divisions, in his works, vol. i., printed at Leyden, in 1701.

(30) Pancirollus's "Notitia utraque Dignitatum, tum Orientis, tum Occidentis," has undergone several editions. The edition of Lyons, in 1608, now before me, is very incorrect. Labbe's *Notitia Dignitatum Imperii Romani*, Paris, 1651, can be recommended as a useful substitute.

(31) Though there was no patriarch beside the Bishop of Rome in the West, yet the primates or exarchs possessed within their several dioceses a like power, and were independent of that bishop. This Brerewood, in his *Patriarchal Government of the Ancient Church*, near the close of his first question, insists upon.

(31) Cave, *ibid.* c. 3, s. 4, p. 117, 118, &c., compared with c. 5, s. 10, p. 256. Stillingfleet's Works, vol. iii. p. 71.



## THE WYCLIFFE MANUSCRIPTS IN TRINITY COLLEGE, DUBLIN.

## No. II.

SIR,—I hope to complete in the present paper the list of treatises contained in the volume to which my last communication introduced your readers. I left off at the thirteenth tract,\* which Bale has entitled "*De precatationibus sacris*;" the next in the series is—

## Title.

## Initial Sentence.

XIV. The title in rubric given to this tract is "vij<sup>to</sup> in quibz seducuntur simplices Xpiāni." [*De Episcoporum erroribus*. L. 77. And again under the title *De seductione simpliciū*. L. 142, V. 19.] Fol. 131, *dorso*.

"There ben eigte thingis bi whiche symple cristē men ben disceyued, that ben these eigte, holy chirche, lawe, religiō, obedience, cursyng, ye goodis or rigt of holy chirche, mauidement and conseil, dedly synne & venyal."

The "vij<sup>to</sup>" is evidently an error of the transcriber for "vijij<sup>to</sup>" i. e. *octo*.

This tract is imperfect, a portion of the MS. between fol. 133 and fol. 134 being lost; it terminates in the remarks on the sixth error "of the goodis of holy chirche," and concludes with the following broken sentence—"Also whāne men speken of goodis of holy chirche or rigt ther of, anon it is taken for worldly goodis: and nougt for goodis of vertue, or for worldly rigt. to plede. and curce. & streyue. for tithis & chirchis. & othere pfitis" [profits] "of worldly muk, & nougt for rigt to lyue vertuous lif in good pacience, and pees & charite & to suffre gladly ———." This imperfection is of long standing, as it is not noticed in the paging of the volume.

XV. The treatise which follows on the next page [fol. 134] appears to be another tract, and the beginning of it is lost; the fragment commences thus, in the middle of a sentence:—"comunes, for thei taken the charge to hele alle men of synne: and dou nogt here" [their] "power ther to, but mayntenen and conforten hem ther ine, for worldli wynnynge, frendschipe and worschipe." The reason why I say that this fragment belongs to another tract is, because on the next page I find *Cap. 2*, beginning thus:—"Also false men of lawe disceyuen myche this world, for thei tellen nogt sadly" [certainly] "and troweli how the lawe stondith." After fol. 135, is another deficiency, which has also occurred since the paging of the volume. Fol. 135 ends thus:—"Also false lawyeris maken lordis & othere men to mayntenen false causis: and do wrongis to here" [their] "neigboris, whaune the lordis wenen" [think] "that it is soth, & so puely maken the lordis dampnable——."

The sentence with which fol. 136 commences may perhaps be the conclusion of this treatise; it is as follows:—"hem in techinge of goddis lawe & norishen hem in syne: & leden hem to helle, and thus bi these men falsnesse regneth: and truth & vertuous lijf ben distroied and so these thre false men: distroien this world both in soule: and in worldly goodis. Explicit."

I have not been able to determine satisfactorily to what known treatise of our Author these fragments belong; perhaps some of your readers, better skilled in these matters, may have the means of deciding the point. No assistance can be derived from Dr. Lyon's Catalogue of the Trinity College MSS.

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\* I should have stated in my last communication, that this thirteenth tract, "*On Prayer*," has been published, with some omissions, by the Religious Tract Society.

XVI. "Off feynyd contemplatif lijf, of songe, of the ordynal of Salebury" [sic] "and of bodily almas & worldly bisynesse of prestis, how by these foure the fend lettith hem fro prechyng of the gospel." [*Impedimenta Evangelizantium*. L. 107, V. 8.] Fol. 186.

"First, whanne trewe men techen bi goddis law wytt and resoū. that ech prest oweth" [ought] "to do his mygt, and wytt, & his wille, to preche cristis gospel, the fend blyndeth yporitis to excuse hem bi feyned contemplatif lijf."

Mr. Baber has erroneously stated that this tract is the same as that entitled by Bale, *Speculum de Antichristo*. (Mem. of Wiclif. p. xli.) That they are different treatises will be seen by referring to Art. VIII. in my last paper.

This treatise is divided into five chapters, the first of which (occupying 11 pages) is the tract commonly called *Impedimenta Evangelizantium*: and the remaining four chapters have been published by Dr. James, as a distinct treatise, under the title of "A Complaint of Iohn Wickliffe exhibited to the King & Parliament." Oxford, 1608. [See Lewis, p. 198. No. 108. Vaugh. p. 383. No. 4. vol. ii.] It has not, so far as I know, been observed, that the *Complaint, ad Regem & Parliamentum*, was in any way connected with the *Impedimenta Evangelizantium*: yet, that it is, would appear, independently of the present MS., from the obvious allusion to the title and subject matter of the latter tract in the concluding sentence of "the Complaint," as published by Dr. James; viz.—

"And as Christ sauēd the worlde by writing and teaching of foure Evangelists, so the fend casteth to damme the worlde and Priests; for letting to preach the Gospel by these foure; by feyned contemplation, by songs, by Salisburie vse, and by worldly busines of Priests.

"God for his mercy stirre these Priests to preach the Gospel in word in life, and be ware of Sathanas deceyts. Amen."

But I am inclined to think that there is an error of still greater importance hitherto unnoticed, and that Dr. James has printed, as the conclusion of *The Complaint*, what is really the conclusion of the *Impedimenta Evangelizantium*. At least it is remarkable that (with the exception of the first sentence) the whole of the fourth chapter (or article) in Dr. James's edition, occurs in the present MS. as the conclusion of what is in it the first chapter, and has hitherto been considered as a distinct work, under the title of *Impedimenta Evangelizantium*. And it is some confirmation of this conjecture, that the long passage which I suppose to be thus transposed, beginning "Also crist wolde nought take the kygdom whāne the peple woldē haue maad hī kyng . . ." and ending with the paragraph above quoted, strikingly coincides with the *Impedimenta Evangelizantium*, and has no relation whatsoever to the fourth article of *the Complaint*, which, from its commencement, appears to have treated of the Eucharist. How this latter treatise ended, cannot be determined from the present MS., as a leaf of the volume, if not more, (for, as the loss is not noticed in the paging, we cannot guess at its extent,) is there wanting. And it is curious, that the imperfection occurs at the very sentence after which Dr. James has inserted the paragraph which I suppose to be transposed. In the hope that it may lead to the clearing up of this matter, I shall give, in parallel columns, the commencement of the fourth article, as it appears in the MS., and as it has been printed by Dr. James:—

#### THE DUBLIN MS.

##### Captn. 5.

The fourthe article is this that cristis teachings & bileue of the sacrament of his owene bodi th<sup>t</sup> is pleynly taught bi crist & his apostlis in gospellis & pistlis may

#### DR. JAMES.

##### The fourth Article.

The fourth Article is this that Christs teaching & beleave of the Sacrament of his own bodie that is plainlie taught by Christ and his Apostles, in Gospels &

be taught openly the chirches to cristene  
peple and the contrarie techeinge and  
false bileus brought up bi ouraid ypooritis  
and erretikis & world [here the MS.  
breaks off. Fol. 148, verso.]

Pistles, maie be taught openly in  
Churches of Christen peple, and the  
contrarie teaching and false beleue is  
brought vp by cursed Hypocrits, & here-  
ticks and worldly Priests vnkunning in  
Gods law, which seems that they are  
Apostles of Christ, but are fools. Also  
Christ would not take the kingdome,  
&c. &c."

It is also remarkable that the passage which follows in Dr. James's publica-  
tion, not only occurs in a different place in the present MS., but is there pre-  
ceded by a sentence which, from the similarity of its ending, may have  
occasioned the transposition:—

*The MS. ad fin. Cap. 1. (fol. 140, verso.)*

*Dr. James—(fourth Article.)*

" — and this determinaciou & ful  
sentence was gouden of alle the aposthis to  
gedre whāne thei haddē receyued the  
plentifous giftis of the holy goost lord,  
where these worldli prestis ben wysere  
than alle the apostlis of crist. It semeth  
that thei bē or ellis thei ben foolis. ¶ Also  
erist wolde nougt take the kȳgdom &c."  
[and so on, as in Dr. James's fourth  
article.]

" ————— and worldly  
Priests vnkunning in God's law, which  
seeme that they are Apostles of Christ,  
but are fools. Also Christ would not take  
the kingdome, &c. &c."

An examination of the Latin copy of the Complaint, in the British Museum,  
which Dr. James does not appear to have used; may perhaps discover the real  
conclusion of that treatise. It would also be important to know how the  
*Impedimenta Evangelizantium* in the Cambridge MS. ends. Perhaps the original  
conclusion of the Complaint will be there found appended to the *Impedimenta*.

It may be well perhaps to mention, that, from the mode in which it is  
written, no transposition of leaves could have taken place in the Dublin MS.,  
and that the Complaint, beginning "Plese it to oure most noble and most  
worthi kȳg Richard," and terminating with the fragment of the fourth article,  
already quoted, occupies almost fifteen pages.

The first section of the first chapter of this treatise (that in which the  
monkish doctrine of *feigned contemplative life* is shewn to be an impediment  
to the Gospel) has been published in a modern version, and with some mis-  
takes, by the London Religious Tract Society.

I must defer to another opportunity the conclusion of this list.

I remain, your obedient servant, T.

*Trin. Coll., Dublin.*

### No. III.

SIR,—Since writing my last letter, I have seen a reprint of Wycliffe's  
Wycket, in 12mo., copied from the Norenburgh edition of 1546, and printed  
at the Oxford University Press, in the year 1828. The editor of this very  
beautiful little volume, the Rev. Thos. P. Pantin, M.A., of Queen's Coll.,  
Oxford, dates his dedication, to Bishop Van Mildert, from Lutterworth,  
and I conclude therefore that he is one of our Reformer's successors in that  
living. At the conclusion of the volume are advertised as preparing for pub-  
lication, "A Reprint of Dr. James's Apologie for John Wickliffe," "A Life  
of John Wickliffe, in one volume duodecimo, compiled principally from his  
writings," and also "THE WORKS OF JOHN WICLIF." I did not before know  
that any such laborious and important undertaking as this last had been in

contemplation, and I should be very glad to find that it was in proper hands. I fear, however, that the design must have been since abandoned, or we should have heard more of it.

I proceed now with my catalogue of the contents of the volume of Wycliffe's works, with which my last two communications were occupied. I left off with a notice of Wycliffe's *Complaint ad Regem et Parlamentum*, which exists in an imperfect state in the Dublin MS., and which has been published, if my conjecture be well founded, in a state of corresponding imperfection by Dr. James. It ends, as we have seen, with a broken sentence, and indeed in the middle of a word; and accordingly the next tract, XVII, wants the beginning. It is divided into three chapters, of which the first, and part of the second, are lost. The fragment begins on fol. 149, thus:—"Soulis is putt bihynde & conseil of the world, & the fleisch and of sathanas is put forth, god biddeth that lordis & souereynes schulden in resonable maner chastise her" [i.e. their] "sugetis servaūtis & children whāne thei trespasen openli in word or dede agenst goddis comaundements." This tract is entitled by Dr. Lyon, in the MS. catalogue of Trinity College, "Of the temptations of the fend," and I am inclined to think that it is the same as that entitled "How Satanas & his children turnen works of mercy upon Sodom & deceyven men therein in their five witts," [L. 113, V. 20,] a copy of which is in C. C. C. Cambridge. The third chap. begins, "Git [i.e. yet] the fend disceyueþ men by here [their] fyue wyttis [senses] and maketh hem menyis [i.e. servants] to synne, where thei schulden be menyis to vertu & good gouernaile of men."

#### Title.

XVIII. "How men of priuat religioun schulden loue more the gospel, goddis heste and his ordynaunce than ony newe lawis, newe reulis and custumes and ordynauncis of synful men." [*Pro amplexando Evangelio*. L. 109, V. 9.] Fol. 152, *dorso*.

XIX. "Of seruauitis and lordis how eche schal kepe his degree." [*De Dominis et servis*. L. 14, V. 17.] Fol. 156, *dorso*.

Bale appears to say that this work consisted of two books. It here occupies twenty-two pages and a half.

XX. "Why pore prestis hau none beneficis." [*Pro egentibus Presbyteris*. L. 110, V. Chap. x. Sect. 1, No. 12.] Fol. 167, *dorso*.

This copy agrees exactly with that printed by Lewis from the Cambridge MS., (Lewis, 1st. Edit., p. 287,) and is divided into chapters in the same places.

XXI. "How antecrist and his clerkis trauailē to distroie holy writ and to make cristene mē unstable in the feith and to sette here" [their] "groūd in deuēlis of helle." [*De nequitiis Papæ Romani*. L. 64, V. 11.] Fol. 173.

This Treatise has been published by the Tract Society in the collection already referred to; but with many inaccuracies, and in a modern dress.

XXII. "How Sathanas & his preestes and his feyned religious castē by thre ouraid errasies to distroie alle good lyuīg

#### Initial Sentence.

"Cristene men preien mekely and deuoutly to almygty god that he graunce his grace for his endeles mercy to oure religious bothe possessioneris & mendy-naūtis that thei assenten stably to these fewe trewthis."

"First seruauitis schulen trewly and gladly serue to here lordis or maistris and nought be fals ne ydil, ne heuy in here seruyce."

Sūme causes menen sūme pore prestis to receyue nought benefices.

"As oure lord ihū crist ordeyned to make his gospel sadly" [i.e. truly, surely] "known & mayntenyd agenst erretikis, and men out of bileue by writynge of his foure Euangelistis."

"As almygty god in trinite ordeyneth man to come to the blesse of heuene: by thre groundis, by knowynge of the

& mayntene alle man's of synne." [*De Diabolo et membris*. L. 4, and again 114; also *Demonum astus in subvertenda religione* 144, V. 140.] Fol. 177, *dorso*.

XXIII. "Ffor thre skillis lordis schulden constreynne clerkis to lyue in mekenesse wilful pouert and discret penaunce & goostly trauaile." [L. 115, V. 13, and again under the title *De Falsatoribus legis Divine*. L. 145.] Fol. 184.

This tract is imperfect, a portion of the MS. being lost, after fol. 186, which ends thus,—“but wyte lordis wel thoug alle clerkis ȝerthe cursen hem for as myche as thei travaillen with clene conscience to brynge clerkis to this holi ———.” Fol. 187 begins thus,—“thei & alle here meyne sterue for hūg: & I lygge in p'sōū til I rote hond & feet and dye for colde: git I mut nedis do al this sacrifice to false mawmetis [i. e. idols] by strengthe of this article, and I do not,” which is probably a fragment of the same tract\* as it concludes abruptly on the following page thus,—“thei moten nedis do this cursidnesse, ge agenes the kyng and alle his wele willynge, also gif the kyng with alle the wise lordis and trewe prestis of oure lond stondynge with the gospel, holde redresse the grete defaultis of clerkis and brynge hem to the meke luyunge of crist. And”——The rest of the page (about half of it) is blank.

XXIV. The next tract is without a title, but is mentioned by Bale and Lewis under the title of *De Dominio Divino*. [L. 59, V. 27.] Fol. 188.

This tract is said to be peculiar to Trinity College, Dublin. It is divided into four chapters, and occupies nearly six *leaves* (not four *pages*, as Mr. Vaughan states.) A Latin copy is mentioned as being preserved in the Imperial Library at Vienna. (See Baber, *Memoirs of Wiclif*, p. xlv.) Lewis mentions a tract *De falsatoribus legis divine*, (p. 205. No. 146,) which appears from its commencement to be the same as this.

XXV. This tract is also without a title, a space having been left for the rubric which was never filled up. In the margin, in a modern hand, is written, *Schisma inter papas*. [*De Papa Romano*. L. 63, and again *De Pontificum Romanorum schismate*. L. 147, V. 44.] Fol. 193, *dorso*.

This tract is divided into eight chapters, and occupies twenty-eight pages and a half.

XXVI. Is another tract without a title, and peculiar to Trinity College, Dublin. [It is known by the name *De ultima aetate ecclesie*. L. 148, V. 1, also *De simonia sacerdotum*. L. 84.] Fol. 208.

This tract extends to four pages and a half. It is supposed to be the earliest of Wiclif's extant writings.

XXVII. Another tract without title. [*De Sathana astu contra fidem*. L. 149, V. 29.] Fol. 210, *dorso*.

trynite, bi sad feith, by trewe kepinge of goddis heatis & by pit charite & endeles, so Sathanas——.”

“Opyn techinge in goddis lawe olde & newe, open ensauple of cristis lyf and his glorious apostlis & loue of god drede of peynes and goddis curs, and hope of gret reward in the blisse of heuene.”

“Sith many falce gloseris maken goddis lawe derk, and letten secular men to susteyne it & kept it, of siche falce gloseris schulde ech man be war.”

“For this unkouthen disconcon that is betwyxe thes popes semeth to signyfe the ȝillous tyme that paul seith schulde come ȝ thes laste dayes, herfore schulde true men declare this to the peple, for knowynge of ȝels makith men warlyer to flee hē.”

“Alas forsorwe grete prestis sittinge in derkeness and in schadewe of deeth. nogt hauynge hī that openly crieth al this I wille geue gif thou ausunce me.”

“The fend sekith many weyes to marre men in bileue & to stoppe bodily this that no bookis ben bileue.”

\* The imperfections here specified are all of long standing, and were not noticed by the person who paged the volume.

This treatise appears to end on the next page, where we find what seems to be another tract, although it is written as if part of the same. It begins—

“ In dei noie Amen. Off feith of the gospel gederen trewe men with opyn coufessioun of thes newe ordris that men schulde rette hem heretikis.” Alluding to the dissension of the popes, he says,—“ Off thes two popes it is licly to me that urban the sixte is the bettre man, & the bettre lyuere bi goddis laws.”

XXVIII. Another treatise without title. [*Ad duces Glocestria contra fratricidam*. L. 150, V. 28.] Fol. 212, verso.

“ Moost worschippulleste & gentilleste lord duke of Glowcestra, youre sersaunt sendith you disputasū writen that was bifore yow by twixe a frere and a secular your clerk.”

This tract closes the volume, and extends to thirteen pages. It is remarkable that Bale mentions the treatises here enumerated from Art. XXII. to XXVIII., in the exact order in which they occur in the volume before us. (See Lewis, p. 205, Nos. 144 to 150. Balei Script. Bryt. Cent. VI<sup>m</sup> p. 454. Edit. Basil, 1557.)

It may perhaps deserve notice, that Mr. Vaughan has placed some of these treatises in his fourth section (Chap. X. Vol. II.) which he has headed thus :—

*The following are the titles of pieces which are known only by these names. Many were on questions of science, and others were probably different designations of the same tracts.*

Thus, for example, he has placed in this section, Arts. XXII., XXIII., and XXIV., under the titles which they have in Lewis's Catal. Nos. 144, 145, and 146, although he had already mentioned them under other headings in Sect. II. Nos. 10, 13, and 26. But even supposing him to have been ignorant of the identity of these treatises, (which, under the circumstances of the case, would be very pardonable) I do not understand in what sense it can be said that the pieces in Sect. IV. were “known only by these names,” inasmuch as Bale, and after him Lewis, have given us the initial sentences of a large portion of them.

I may also mention here another inaccurate statement which, although trifling, may serve to shew that Mr. Vaughan's pretensions to the discovery of manuscripts, “the existence of which was unknown to the Reformer's previous biographers” are not always to be depended upon.\* Speaking of the very volume, with which I have so long occupied your attention, he says :—

“ Of the contents of this volume the reader will judge from the fact that the pieces 1—19 in the catalogue of the Reformer's writings (vol. ii.) are included in them. Note to second edition.”†

The references I have already given to Mr. Vaughan's catalogue, will shew that this description is neither correct nor adequate; for the treatises numbered 2, 3, 4, and 6, are not found in this collection; while, on the other hand, the pieces which he has numbered 20, 26, 28, 29, 33, and 34, together with the tracts enumerated among the Reformer's printed writings as Nos. 4, 5, and 12, are contained in the volume. Mr. Vaughan gives no other description of it than that it included from No. 1 to No. 19.

I remain, Sir, your obedient servant, T.

*Trin. Coll., Dublin.*

\* “ There seems to be no repository of ancient literature in the kingdom (says Mr. Le Bas) which has escaped the industry of Mr. Vaughan.”—*Life of Wickliffe*. Pref. p. vii. How far the library of the University of Dublin has “escaped,” may appear in some degree from what has been said, but will be more fully evident in the sequel.

† Vol. i. p. 305.

## NOTICES AND REVIEWS.

*The First and Second of Law's Three Letters to Bishop Hoadley, reprinted 1835.*  
12mo. London: Rivingtons. 1835.

THIS is a most seasonable republication of an invaluable work, commended, in a capital dedication and preface, to the notice of Dr. Arnold and his readers. As an English writer, Law stands almost first (as, in another sense, he does last) of the masters of pure, simple, unadulterated English; while his extraordinary acuteness and clearness of views, his humour and his pointed way of stating his arguments (before his Mysticism came on) entitle him to equal praise of another kind. His letters to Bishop Hoadley on the ministry are, as a piece of controversy, quite unrivalled, and ought to be far better known (not than they were, but, as may be said of many other good things) than they are. Dr. Arnold's late common-place repetition of Hoadley's errors seemed especially to point out this as a happy season for republishing a work of which, as it demolished Bishop Hoadley, it cannot be improper to say that it entirely demolishes Dr. Arnold. But it is not only in this destructive character, but as an unanswerable statement of the true doctrine on the nature of the ministry, that it is recommended to all churchmen, and especially to all the younger clergy.

The present does not seem an unfit time for saying one word as to the silence of the British Magazine respecting Dr. Arnold's last volume of sermons. It did not arise from acquiescence in his doctrines either in his *preface* or *appendix*. The simple fact is this. The volume was such an additional offence against all sound and reasonable opinions, (though by itself, perhaps, not so bad or dangerous as the terrible appendix to the second volume,) that the time seemed to be come when a simple repetition of all Dr. Arnold's opinions, without note or comment, would be the best answer to him. His works were accordingly sent for with that view. But, on looking them over, Dr. Arnold fell so immeasurably in the reviewer's opinion—his thinking, when closely examined, is so completely vague and misty, his writing so loose and inaccurate, when he gets on any beyond common subjects, and his errors and fancies are such mere repetitions of errors exploded a thousand times, that it really seemed to be a waste of time to go on with the task. The influence of such a writer must be very short. He gained it, because, in his earlier works, there is a kindness of nature apparent, and a strong love for all Christian graces and tempers, which could not but recommend him, as well as a clear, pleasant style of writing on all ordinary subjects. But his success has been his ruin. His career in life, indeed, has been one of success without a check—a most serious misfortune. It is this which has injured him seriously. He has made him believe himself capable of handling all difficult subjects in morals, politics, and religion, and, in doing so, he has rarely escaped accepting any old extravagance which fell in his way, though he has hardly invented a new one. But, what is worse still, he has lost the kind and Christian temper of his early works. He dictates and dogmatizes now in a most remarkable manner, and will allow no one who differs from him to escape the charge of folly or dishonesty. Indeed, if one of the anonymous works which his friends ascribe to him (some letters to a Sheffield newspaper) be his, political virulence has rarely assumed a more offensive shape. It is clear, however, that argument will do nothing with Dr. Arnold. It cannot cure a vague indistinct thinker, nor persuade one elated by his success, that he is not fitted to pronounce on every subject, human or divine. His cure must come from a different source. If it should please God to send him any trials in life, they who are deeply interested about him, and there are many such, may still hope to see him renounce his present

spirit and tone of writing, confess, with his former candour, that "Non omnia possumus omnes," and that the higher questions of philosophy, human and divine, are not his particular province, renounce his paradoxes, and extravagances, and political virulence, and become that for which his early tastes and feelings qualify him,—a sincere and pious teacher of the plain truths of the Gospel.

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*Abbotsford and Newstead Abbey.* By the Author of the "Sketch Book."  
London: Murray.

MR. IRVINE passed a few days at Abbotsford, and (without intruding on the sacredness of human life, except in one anecdote as to Mrs. Scott, which is not creditable to him, and a somewhat too familiar mention of the younger part of the family for a perfect stranger), has certainly been enabled by that visit to give the most graphic, lively, and pleasant picture of Scott which has yet been produced. Nothing can be more like the writer of the Novels, with all his humour, and antiquarianism, and love of old times and old songs, and of his native land, than the speaker and actor in Mr. Irvine's sketch, which presents Scott, too, in as favourable a point of view as possible.

The picture which Mr. Hogg has chosen to give of him lately is most painful; and, it is to be hoped, not true. That Scott painted man as he is, and not as he ought to be—that his object was to give a lively picture of human nature, and not to improve it, as he might and ought to have done, is certain. But, while novels are read, surely it is no mean gain that such novels as his should be read rather than, for example, the mixture of bad morals and hazy philosophy in Mr. Bulwer's. The formation of a sounder taste, even in this kind of literature, is unquestionably a moral good, as even they who justly regret the absence of higher moral aim in this highly gifted man's works must allow. The reviewer cannot sympathize with Mr. Irvine's interest or raptures about Newstead Abbey, or about one who, whatever his powers were, allowed them to be debased and degraded by the worst passions and meanest feelings, and who cannot be looked at as anything but a bitter foe to religion and sound morals.

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*History and Present Condition of the Barbary States.* By the Rev. M. Russell, LL.D. Edinburgh: Oliver and Boyd. (Edinburgh Cabinet Library, No. XVII.) 1835.

THIS volume contains a judicious selection from a variety of the best modern works on the actual condition of the Barbary States, as to government, commerce, natural history, &c., and a very singular part of the human race they are. The total extinction of Christianity in Barbary is a melancholy fact, on which one would have been glad to have had more reflexion from one so capable of it as Dr. Russell, had space and the plan of the work allowed it. The History of Africa is completed by this volume, and no small credit is due to the publishers for the care which they bestow in supplying accurate information on so many interesting subjects.

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*Meditations and Addresses on the Subject of Prayer.* By the Rev. Hugh White, A.M. Dublin: W. Curry, Jun. 1835. 12mo. pp. 327.

MR. WHITE is a serious and pious man, whose statements, however, are made in rather overcharged language. The doctrine of his address on marriage with a person careless on religious subjects, is very important, and just in substance, but too violent and exaggerated. The same observation, indeed, applies throughout.

VOL. VII.—June, 1835.



*Family Prayers.* By the Author of "The Explanatory Comments on the New Testament." Dublin: W. Curry, Jun. 1835. 12mo. pp. 276.

THE author holds that extempore prayer is, by far, the most valuable in private and social worship, and intends this volume for the use of those who are not able to pray either in whole or in part extempore. To those who agree with him, the best recommendation of the book will be, that it is as like extempore prayer as possible. The reviewer does not mean it as a recommendation to any one else.

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*Twelve Sermons on Doctrine and Practice.* By the Rev. Thomas Therstall Haverfield, B.D. London: W. Straker, West Strand. 1835.

WITHOUT particular novelty in his subjects or texts, Mr. Haverfield has published a volume gracefully, and sometimes powerfully, written. His Sermons (III. and IV.) "On Recognition in a Future State," especially, whatever may be the difference of men's opinions on the subject, will amply repay perusal. They put the arguments for one view of the question with considerable force.

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*Daily Readings: Passages from Scripture, selected for social Reading, with Applications.* By the Author of "The Listener." 12mo. London: Hatchards. 1835.

HERE are about 130 short passages of Scripture, with a short poetical application for each, something in the way of Mr. Girdlestone, except that the author keeps to *one point* (or rather tries to do so) in each. There is great difference in them; some are very true and just, some very far from deserving that praise. A *judicious* person who reads to his family might make useful selections from the volume.

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*A Pilgrimage to the Holy Land.* By Alphonse de la Martine. In 3 vols. foolscap 8vo. London: Bentley. 1835.

THIS is altogether one of the most *characteristic* books which has been published for a long time. He who wishes to know what a French poet, full of *nationality* and full of *poetry* (with no mean opinion of his own) is, should really read it, and cannot fail to be amused with the exhibition of character. M. de la Martine is *composing*, and *apostrophizing*, and *personifying*, and *representing* without end, and with an intensity which must wear any one but a Frenchman fairly out. He, the while, thrives on it, and *represents* on. But on far higher grounds must this book be mentioned. M. de la Martine is unquestionably a man of genius, and his description of *men* and *things* is really so *graphic*, breathes so much the spirit of a painter as well as a poet, that one cannot read much of the book without lively pleasure. Take his visit to the *Emir of the Druses* as an example, his account of the palace as it came in view, and of his interview, and his sketch of the Arabian horses. (Vol. i. pp. 187—251.) Nothing can be more lively or spirited. So, too, his account of Constantinople and its beauty, in vol. iii. His preceding interview with Lady Esther Stanhope is somewhat absurd; at least, their conversation is so. M. de la Martine's own ideas (p. 223) are, in fact, St. Simonianism, (and so in vol. ii. p. 81,) and his reasons for being a Christian anything but just or right. Still, an eminent, and popular, and enthusiastic French poet, who openly professes a love for Christianity, is a phenomenon worthy both of respect and gratitude, though it may be feared that the Christianity is rather of the *philosophic* cast. M. de la Martine's philosophy is the poorest part of him; it is French,—clashing, superficial, tawdry, and foolish. He should keep to his poetry.

The translation is most excellent; and, to the reviewer's taste, the English verses are better than the French original. The translator is capable of no small things in poetry.

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*A Narrative of the Visit to the American Churches by the Deputation from the Congregational Union of England and Wales.* By A. Reed, D.D., and J. Matheson, D.D. London: Jackson and Walford. 2 Vols. 8vo. 1835.

It is not very pleasant to review this book, because anything which is said will be ascribed to party. If it had been written by an ordinary clergyman of the church of England, travelling for his amusement, one would have said that it was very common-place in matter, and rather vulgar in style and taste. The information as to America itself is inferior to that in almost any tour of late days; but there is undoubtedly some curious matters as to the *working* and *workings* of the American sects. Episcopacy (as apart from establishments) is honoured with the deputation's particular hatred and censure, which it can bear with some composure; while towards all other forms there seems an indifferent affection. There are some things practised in American sects which we have not yet arrived at. The *anxious seat* at meetings, i.e. a seat to which, when preachers have tried all they can to excite what by some would be called *fanatical* feeling, persons advance to declare their feelings, sins, &c., is, to the reviewer at least, quite a novelty. There is a long paper on Revivals, from which one can really make out nothing. Dr. Reed deprecates the imprudent management of revivals; but thinks that all the best Christians are converted in wise revivals. How revivals, which shall, on the one hand, differ from the continual call of the true pastor to his flock for a revival, and, on the other, never go into fanaticism, are to be managed, he does not explain, and it is not easy to conceive. The fear evidently felt by Dr. Reed of imprudence at the *camp-meetings*, and yet his joining in them, with his very long account of the enormous effect produced by his own sermon—greater than had ever been known before, with the weeping and falling down that followed—are worth reading. And the *statistics* of American religion are well worth reading also. Of course there is a long discussion of the voluntary system; but it is not either able or novel.

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*Journal of a Residence in China and the Neighbouring Countries from 1830 to 1833.* By David Abeel, an American Missionary. 12mo. London: Nisbet. 1835.

REALLY being a missionary seems, for some men, a very pleasant way of seeing the world. This *Residence in China* amounted to a voyage to Canton, and a short stay there, and then Mr. Abeel took another long tour among the islands and continental kingdoms of S. E. Asia, in order to ascertain good posts for missions, &c., and to get information for the Christian world! Valuable information, indeed, must be given by one who never staid at any one place long enough to learn the language, nor visited any place, except in *passing*, where there were not missions already. At Siam, he staid too short a time, as he says, to form any *opinion* as to the progress of the mission or the plan pursued! Such religious voyages for the traveller's amusement deserve to be reprobated.

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*Congregational Reform.* By the Rev. Peter Hall.

It seems necessary to notice this volume, for if it were passed over in silence, the reason for that silence might be mistaken. Let it be said then distinctly that if any one wishes to see all sorts of abuse of the "British Magazine," repeated in every form, *personal and impersonal*, he had better read Mr. Hall's

book. It is only to be regretted that want of space prevents a transcript of all this abuse here. Nothing else does. It is better to leave the public to judge of the merit and the temper of Mr. Hall's work than to keep up the unfortunate irritation in his mind by remarks on it. This only shall be said, that if, indeed, his views of the gospel are so much superior to those of the many persons whom he denounces as carnal, &c., &c., he is much more likely to convert and reclaim them by exhibiting the best of all proofs of it, in a kind and Christian temper. If he really wishes to do good, let him be assured that he must speak after another manner, and in another tone, than those which prevail through this volume, which may repel many from his views and from the gospel altogether, but can win none. Mr. Hall will not believe this on the faith of the "British Magazine." Let him ask his own friends.

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*Heath's Gallery of British Engravings.* (In Numbers.) London: Longman and Co.

ALL lovers of British art ought to support this work. The extreme beauty of the engravings in the *Annals* has been observed by every one, and now a German house is employing English engravers of an inferior kind to copy (for circulation, at a low price,) the best plates in some of the most remarkable of them. The proprietor, therefore, has resolved to meet them on their own ground, and to offer for sale the *original* plates at a less sum than they can sell their cheap and inferior copies. Three plates are given for a shilling, and very beautiful they are.

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*Illustrations of the Bible.* By Martin and Westall. London: Churton. 1835.

THEY who have admired Mr. Martin's extraordinary painting called *Belshazzar's feast* will find an excellent wood-cut of it in this Number.

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*Wanderings through North Wales.* By T. Roscoe, Esq. With Engravings from Cox, Cattermole, and Creswick. (In Numbers.) London: Tilt; and Simpkin and Marshall.

IT is impossible not to feel interest in the success of works like this, which, by aid of no common powers of art, presents, at a very cheap price, some of the most beautiful scenes in nature.

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*The Course of Christian Obedience.* By the Rev. E. C. Kemp, M.A., Rector of Whissonsett, Norfolk. London: Hatchards, and Rivingtons. 1834.

THIS is a valuable book, well thought out and clearly written. Mr. Kemp's notions of a state of *conversion*, and of the *assurance* which a Christian may gain, appear sound and scriptural.

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*Letters on the Nature and Duration of Future Punishment.* London: Longman and Co.

THESE letters contain the ordinary views, difficulties, and objections, on this momentous subject—objections which principally arise from the way in which the declarations of scripture are regarded. They who look at them with the Unitarian feeling (and the present writer declares that he cannot receive the doctrine of the Trinity), of course, bend scripture to suit what they call the dictates of reason.

It is not worthy of the present writer, who can write like a gentleman, to abuse hierarchies and creeds, and still less to bring forward the fearful expressions to be found in many writers as to the *pleasure* with which the torments

of the evil will be regarded by the just, as a fair exposition of the feelings of right-minded Christians who accept the doctrine of the eternity of punishment.

*London in May.* By the Author of "*Alan Gilbert's last Birth-day.*" London : T. Ward and Co. 1835.

THIS is an account of all the London societies for religious purposes—not all, to be sure, inasmuch as it comes from a dissenter, who very naturally omits most of the chief church societies. He gives his account in the shape of a dialogue between an uncle and his nephews; and the uncle, like Uncle Philip, very naturally describes what is to be seen much as if he was describing *strange animals*. As a specimen of his propensities, he describes, at one meeting, the *fat rosy clergyman* succeeded by the pale thin dissenter! Now, undoubtedly the *pictorial* sketches of dissenting divines, in the Evangelical and other dissenting magazines, give, by their broad sleek countenances, more honour and glory to dissenting hospitality than this written portrait. Having given an account of the Society for Promoting Christian Knowledge, he proposes to mention their publications, and proceeds to read the titles of certain Portuguese, Dutch, and Welsh tracts, omitting all notice of the many hundred English ones. This is probably meant for wit.

*Narrative of a Residence in South Africa.* By Thomas Pringle. London : E. Moxon. 1835. 12mo.

THIS volume appeared before, with a good deal of verse intermixed, as *African Sketches*. Mr. Pringle, before his death, revised it for a second edition, leaving out the poetry, which was, however, pleasing and creditable. It is to be wished that he had cut out the politics too. Lord C. Somerset, and other people, may be all that Mr. P. makes them, but personal quarrels are not interesting, and political virulent expressions are not Christian. The volume itself contains a good deal of curious and interesting information about the Cape Colonies.

*Sketches of the Holy Land and other Places mentioned in Scripture.* By the Rev. R. Spence Hardy. London : Smith, Elder, and Co. 1835. 12mo.

MR. HARDY is a Wesleyan Missionary, who returned from India by the Red Sea, Egypt, and Syria. He is an intelligent, sensible, and right thinking man, who describes very fairly what he has seen. His reflexions on Jerusalem are particularly good and natural.

#### *On the Endowments of the Parish Churches in England.*

THIS little tract traces more clearly than in any other work of the same compass the history of parish endowments. The points established in it are—

1. That before Christianity became the religion of any state, individual churches had endowments, which arose from the piety of individual Christians.
2. That the payment of tithes, which were always the oblations of private individuals, was early confirmed by Anglo-Saxon laws.
3. That before the Norman Conquest, England was divided into parishes, and the clergy were as yet uncorrupted by the peculiar doctrines of popery.
4. That the progress of popery under the Normans led to the enriching the monasteries by robbing the parochial clergy. And,

Lastly, That as far as the revenues of the parish churches were concerned, the effect of the Reformation was only to give to laymen that which had before been taken from them by the monasteries, and leave them far poorer than in Saxon times.

These points are fully brought out in these well written pages; and, as the price of the tract is only one penny, the public can have no excuse for ignorance which can be remedied at so cheap a rate of time and money.

## MISCELLANEA.

## MILNER'S CHURCH HISTORY.

It will be in the recollection of the public, that a sentence or two in a public lecture, uttered without the slightest notion that it would give offence to any *living* person, and written under the full belief that it was competent to the writer to speak of Milner's work as he would of that of any other historian, Mosheim, or Weismann, or Jortin, or Robertson, called forth not merely replies, but heavy accusations against the writer, as a defamer of the dead, &c., and the strongest expressions of perfect confidence in Milner's work, and of its extraordinary excellence and unspeakable value to the Christian world.

The personal controversy was one of no kind of consequence or of interest; and if it was a matter of satisfaction to any particular journals to call hardnames and make personal attacks, it was very easy to allow them to enjoy their little pleasures quite unmolested. But the question as to Milner was a very different matter. If he was to be held forth to the public in such a high strain of eulogy, as the only Christian historian of the Church, and everything was to be said that could be said to impress *young men* with the notion that he was trustworthy and accurate, and profound as well as pious; it became a positive duty in those who had formed a very different opinion of his work to state their grounds. Accordingly, Mr. Maitland, who had already published a most strict and searching examination of a *part* of Milner's work, republished it in a more accessible form, and the whole edition of his pamphlet has been sold and a second called for and published, *without one word of answer to his specific charges* from those who were so loud in Milner's praise. But this is not all. Mr. Maitland published likewise a second pamphlet, going through a whole volume of Milner's work, and shewing, by a laborious examination of the whole, that Milner did *not* in most cases examine any original documents, and that his work is in many parts a mere abridgement and alteration of second-hand authorities, while the reader is led to suppose that he has the benefit of Milner's examination of the original, and, consequently, that it is full, as every work so written must be, of inaccuracies of statement, and of opinions and views totally unsupported by the truth; that it is, in short, not to be trusted, and, as a *history*, is therefore without value, whatever it may be as a book of pious reflections on states of things which never existed, for those who coincide in the views and the tone of the writer's mind. Under this second attack on Milner, if that may be called *attack* which consists of a quiet examination of his *references*, page by page, and an exposure of his inaccuracies, his eulogists have likewise remained totally silent. They have neither answered Mr. Maitland, nor admitted the justice of his complaint. But this really cannot be allowed. The laws which regulate men's opinions about other books, and other transactions, will determine them about Milner and about this. If Mr. Maitland is wrong; if Milner *did* study *original* writers; if he is accurate, and if he is trustworthy, his eulogists are bound by every consideration to support his character, and to answer Mr. Maitland. They are here called on to do so, and they will be called on again. As Mr. Maitland's pamphlets have not a word of party feeling in them, and consist merely in an actual examination of passages and references, no excuse can be made for the silence of Milner's panegyrists on that head. They who have held him forth to the young as a safe and worthy guide are called on to come forward and prove that he is so. They shall have the benefit, it is repeated, of several such calls. Surely persons so respectable as Mr. Raikes and Mr. Bridges, as well as many others, who have taken the serious step of recommending Milner to young men, will feel themselves bound either to defend Milner or to admit

that he is not a safe guide for the young. If they and others continue silent, the public will, they may rely on it, consider the charge as *proven*, and Milner's reputation will be fixed accordingly.

### THE COMPANION TO THE NEWSPAPER.

THIS monthly tract, which comes from the "Society for Diffusing Political Knowledge," and professes to give documents only, wants most careful watching. *Facts* are often the greatest of all falsehoods, because they are facts. If *one* thing is told which is true, and another, of ten times the consequence and equally true, is omitted, they to whom this is done, are as much deceived as if they heard a positive falsehood, and have the less chance of being undeceived, because what they do know cannot be contradicted. Now the "Companion to the Newspaper" is to be *quite impartial*. It is simply to record facts and documents, and enable people to judge for themselves. Yet, somehow or other, a large portion of its articles, when political, go to make monarchy hateful; and its documents give most one-sided views of every question. In one number this spring there was an account of the Emperor of Austria, the whole aim as well as tendency of which was to make him and the whole race of kings odious and contemptible. The writer's assurance, too, was most curious. *He knew*, from private sources of information on which he could depend, that the Emperor flew into a rage with his physician for using the word *constitution*. Doubtless the editor of the "Penny Magazine" and "Companion to the Newspaper" has a most accurate report of all that passes in emperors' bed-rooms and sick chambers! But now to assume the editorial *we* for once. We, on our part, have the very best information on this subject—viz., that of our own ears. And our information goes to this—that ten or eleven years ago we heard the same story told as a good German Joe Millar everywhere in Germany, and believed just as much as the sturdy jokes of the English Joe Millar. It was, as the French say, *well imagined*, and has doubtless been fathered, like half-a-dozen similar stories on half-a-dozen other royal personages since. People who believe such stories need hardly talk of the credulity of past ages.

This same tract is now giving the Report of the Commissioners on Corporations. Will it give Sir F. Palgrave's protest?

It is giving an abstract of the Report on *Medical Education*, and anything so *one-sided* and so unfair it would be difficult to find. Its object must simply be to produce discontent with everything. If the public give ear to this publication and to Mr. Warburton, and ignorantly assent to overturn a system of medical education which has been brought to its present state of excellence with singular difficulty, *they* and *they* alone will rue it. That report in itself is one of deep interest to all who care for the poor, and know the consequence of which good medical aid is to them. If the schemes which some wild projectors have in view should succeed, it is as clear as anything can be that in the country the poor must be either without any decent medical advice at all, or that it must be had at an enormous expense. But this shall be the subject of another article. At present, may the "Companion to the Newspaper" be asked why it did not give *Dupuytren's* *one sentence* as to the condition of the medical education afforded to English students at Guy's Hospital? and why it endeavours to throw discredit on the English universities, which profess not to give complete medical education, but to combine its elements with such a sound and admirable education in other respects as will best qualify a man for pursuing his profession with advantage?

## THE VOLUNTARY SYSTEM.

Does it happen to be one of the great recommendations of the voluntary system that it leads to perpetual litigation? It seems curious that there should be so many disputes in a system where, as we are told, the absence of all compulsion, of all kinds, must necessarily lead to such perfect good feeling and harmony. The fact is so, however, for our law courts have had a large share of their attention latterly occupied by the litigation of the advocates of the voluntary system. The case of Mr. Campbell, in which there were violent contentions, as to who should preach at the tabernacle and who should not—the very long and curious case of Dr. Warren, in which he and his friends are trying to revolutionize the Wesleyan body, and overturn every thing like its existing order—the case of Lady Hewley's charity, in which there is such a determination on both sides, while they collaud the voluntary system and reprobate endowments, to keep as tight a grasp on the endowments which they have, with several other cases of a like kind which have occurred within a few months, are well worthy the attention of the public. Whatever else the voluntary system may do, it does not ensure either order or peace without recurrence to the law and the civil power.

## ECCLESIASTICAL KNOWLEDGE SOCIETY.—SIXTH GRIEVANCE.

THIS society, known as originating publications exceeding, probably, all which have gone before them, in systematic disregard for truth, in virulence and in nonsense, and as having driven away, by its frightful virulence, dissenters of Christian feelings, held its annual meeting last week, on which the "Christian Advocate" thus writes:—

"We have pleasure mingled with pain in laying before our readers the proceedings at the meeting of the Society for Promoting Ecclesiastical Knowledge. It is painful to think that an institution adapted so exactly to the spirit of the times, and fitted so well to supply their necessities, is not more generally supported. \* \* \* Ought not its meeting to have been announced from every nonconformist pulpit in the metropolis and ten miles round? If this had been done, Exeter Hall would have overflowed with the crowds of hearers, instead of Finsbury Chapel being hardly more than half filled with them. And why are not branch societies formed in every town, village, and hamlet, if possible, in the country? We may rest assured, that, until this, or something like this, has been effected, we shall stand no chance with the established parson-ocracy. *We must fight and conquer them in detail, before we shall overthrow them in the mass. A guerilla warfare must precede the storming of their citadel.*"

This language is worthy of the Christian society which it celebrates; while the fact that this society is ill attended and supported, shews a degree of right feeling, which is satisfactory. But a Dr. J. Baldwin Brown, who was in the chair, made a speech, a few sentences of which are worth transcribing. (Most of his speech related to a letter in the "Record," giving a wrong account of the funds of the society, with which Dr. J. Baldwin Brown was highly incensed.)

"I regret to say that Government is almost always at work under the pretence of redressing our 'grievances,' and the bungling manner in which they set about it sadly betrays their ignorance: they shew plainly that they understand neither us nor our grievances, nor the suitable remedy for them. (Hear, hear.) I tell them plainly, what I have often told them, that, as Protestant dissenters, we claim to enjoy the same privileges as churchmen. (Cheering.) I care not what they say about their station in society: their conduct is all that I look at, and all that shall influence me. It is not because a man is a member of a state church that he has a right to look down upon me, or to walk into a room before me. (Cries of 'No, no!' and cheering.) And then, as to those half-and-half dissenters that to-day smile upon us and to-

to-morrow censure us, (hear, hear,) that to-day are with us, and to-morrow turn their backs upon us, (hear, hear.)—if they think that the time is come when they can do with us as they please, they have most strangely mistaken their men. (Cheers.) I say plainly and unequivocally, that, as Protestant dissenters, we demand equality. (Cheers.) Have we this at present? Some tell us so; and yet if we wish to place our sons in the university we cannot, without degrading or dishonourable qualification! And, what is still worse, they will not let us have a university of our own. (Hear, hear.) O they know not what a spirit there is in the dissenters of this country! (Much cheering.) They may think to do with us as they please, but they shall find that we are made of sterner stuff, and that we have embraced principles which we mean to carry out. (Cheers.) We wish to proceed in our career with calmness: we are anxious to conduct ourselves in peace: but we cannot tamely submit to have our privileges trodden upon, or our principles treated with scorn!"

Thus it appears that all governments are wrong in trying to redress dissenters' grievances. And well they may be, if dissenters in general are like Dr. J. Baldwin Brown. His grievance is, it seems, that a churchman walks into a room before him! and he is made of "sterner stuff" than to allow such an insult. There is a book with some strange sentences in it about the *first places* at feasts. But that book is more talked of than read in the Ecclesiastical Knowledge Society. How curiously would Dr. J. Baldwin Brown's advice come in after those alluded to: "Take good care to let no man walk into a room before you; and if he tries, shew that you are of 'sterner stuff' than to allow it. Hold meetings, and throw your country into confusion, in order to secure to yourself the 'first place' in the dinner party!" But, if such things can be written seriously about, what does Dr. J. Baldwin Brown mean? In what society does he happen to live, where, two persons being of equal rank in other respects, a churchman, *quâ* churchman, takes precedence? This is mere idle stuff. Dr. J. Baldwin Brown's complaint is obviously this, and nothing else, that not so many persons as he would wish of the rank of gentlemen belong to the dissenters. But who can help this? Who can satisfy such complaints? Will Dr. J. Baldwin Brown petition parliament and agitate the country, in order that gentlemen by birth, education, and manners may not walk out of a room before other "free-born Britons"? Let him be assured that, among churchmen, they who are entitled to precedence by any of these qualities have precedence over those who do not possess them; and next year let him, in his very Christian style and manner, and his universal philanthropy, when enumerating all the oppressed, join with his ill-used dissenting brethren, his equally ill-used brethren of the church, who are compelled to give the *pas* to those above them.

#### RELIGIOUS MEETINGS.

(From the "*Christian Advocate*," May 11.)

##### 1.

THE attendance at those of the May meetings which have already been held was very large; but the speeches, on the whole, contained little to reward the thousands of patient listeners who crowded Exeter Hall. Many of the gentlemen—whom we heard, we were going to say—but attempted to hear—could not be heard at all by one-half of the assembly; and this was the case, tantalizingly enough, with several who were announced in terms calculated to raise expectation upon tiptoe. Some of those whose lungs were adequate to their undertaking failed to repay attention; and, with very rare exceptions, the proceedings owed all their *proper* interest to the encouraging facts related by Missionaries Yate and Williams, and one or two foreigners. The danger foreseen by a few sagacious individuals, who objected to the institution of public meetings for missionary and kindred purposes, has at length become



palpable to the eyes of even ordinary observers. *They have, for the most part, degenerated into meetings for cracking stale jests and bandying staler compliments.* Whilst confined to buildings devoted to the worship of God, these features were not so prominent as they have become since that restraint was removed by the appropriation of less sacred theatres to the religious stage. Now, however, with the occasional exception of a returned missionary's budget of facts, *it is all empty jest, more empty compliment, and most empty declamation.* True eloquence, and appeals founded upon reason and the word of God, seem, so far as the platform is concerned, to have vanished with the spirits of the Hugheses and the Owens, the Watsons and the Clarkes. The salt has lost its savour.

But this is not the worst. *These strictly religious gatherings, or what have hitherto passed for such, are now, it seems, to be prostituted to political purposes.* To meetings for the discussion of political or any other class of subjects, there can be no reasonable objection, provided that they are avowedly such; but, when politics are smuggled in under the mask of religion, it becomes the duty of all honest, not to say all pious men, to expose the impious fraud.

The supporters of missions would do well to ponder this view of the subject.

## II.

We could not avoid noticing the thin attendance of church dignitaries, nobles, and members of parliament, at the meeting of the Bible Society on Wednesday last. Is this the result of political circumstances? Have churchmen at length fulfilled their threat of separating from the Bible Society? We always thought it too catholic a thing for them. *Sure we are that it is of all things that most opposed to ecclesiastical monopolies.* The universal diffusion of the Scriptures must be followed, with God's blessing, by the adoption of the principles and practice they inculcate: and we find nothing in them to countenance exclusive churches,—nothing of the forms and ceremonies, the ambitious nomenclature and profane titles, the pomp and circumstance, of state-made churches. If the English Bishops have not found this out already, more shame to them.

*The speeches at the Bible Society meeting were, on the whole, miserable.* We except those of Messrs. Yate and Williams, which consisted of interesting and novel facts, and those of Messrs. Hannah and Leifchild, which contained many just and striking remarks. If there was aught worth listening to in the other speeches, we heard it not.—*Christian Advocate.*

## THE DISSENTERS AND LORD BROUGHAM.

"THE assemblage on Monday, at the Anniversary of the British and Foreign School Society, was unusually large, and the speeches were excellent. The highest degree of excitement pervaded the meeting, especially at the appearance of Lord Brougham and of Mr. Hume, the Member for Middlesex, who (in opposition, by the way, to the wish of the Committee) was called up by his Lordship. We must say that we deeply regret Mr. Hume's appearance on this occasion, because we are persuaded that the interests of this great Society can never be promoted by such a display of political feeling as was thus drawn forth.

"That the education of the people is, in one sense, a political object cannot be disputed; and, as such, *secular* men, from merely political motives, may very consistently advocate and promote it. But the British and Foreign School Society is *not* a political society; and, therefore, all allusions connected with the party politics of the day ought most carefully to be excluded from its meetings. We greatly question, too, whether the *religious* character of the Society is not in danger of being compromised by the advocacy of such men as Mr. Hume, or even Lord Brougham. The sentiments of both with regard

to popular education are before the public; and, with this evidence, it is not uncharitable to speak of them as the *professed advocates of an irreligious neutrality with regard to Divine Truth*. But the British and Foreign School Society is pledged to the promotion of '*Scriptural Education*, without evasion and without compromise;' and the character of its Committee, the tone of its Reports, and, above all, the piety of its teachers, sufficiently shew how sincerely that pledge is, and has been redeemed. The Society has, from its formation, avowed its wish to be regarded as the coadjutor of the Bible Society. Having adopted the principle, let it act in accordance with the practice of that Institution, *and decline, on all public occasions, the aid of men who, at other times, and in other places, shew no regard for the claims of evangelical truth*. Let this be done fearlessly, and the blessing of the Great Head of the church will exalt the Society to that rank among the religious institutions of the land, which it has long deserved to occupy, but *to which it has not yet attained*."—*Patriot*.

Thus writes the "*Patriot*" on May 13th; and on May 16th, Lord Brougham is brought down by the dissenters to take the chair at the Protestant Society for the Promotion of Religious Liberty! Lord Brougham's speech fully justified the character given of him by the "*Patriot*." As to "*shewing any regard for the claims of evangelical truth*," his whole speech shewed a mind perfectly at variance with any serious feelings, and inclined to represent every question in a ridiculous light. But that is of little matter. The point before us is simply this, that the dissenters place in the chair of one of their great meetings a man whom they declare to be without any regard for the claims of evangelical truth! Might one venture to ask, too, whether, thinking still worse of Mr. Hume, as they do, nay, thinking his presence at a public religious meeting a scandal, they supported him for Middlesex?

The farce of this "Protestant" Society was concluded by a long speech from Mr. O'Connell,\* shewing that Roman catholics had never persecuted, which was received with enthusiastic applause by the "Protestant" dissenters. The contempt which Mr. O'Connell entertained for those who could submit to such delusion was remarkably displayed in his speech. He has, in no common degree, the demagogue's talent of suiting himself to his hearers' tastes and capacities. In Ireland, *very broad* and coarse humour, with the utmost extravagance and wildness of expression, and the most virulent and savage denunciations of all enemies, is the line which he adopts. At the "Protestant" meeting, knowing what those who could believe him to be sincere must be in point of capacity, he uttered more nonsense than one could have supposed him, with his talents, capable of doing; more absurd fallacies, and more childish sophistries than one could have thought even his ingenuity capable of collecting. This is highly flattering to the Protestant dissenters.

But this exhibition took place the day after Mr. O'Connell had been proved in Parliament to have declared on his word of honour that that was false which was proved indisputably to be true. So that the two idols to whom the Protestant dissenters bowed down were a nobleman who, as they state themselves, has no regard for the claims of evangelical truth, and a papist, who had just been convicted of wilful and direct perversion of the truth! Is this creditable to men and Christians?

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\* The following observations by one of the dissenting journals (the "*Christian Advocate*") really deserve a place. How fully do they illustrate some of Mr. Cole-ridge's observations given below! Mr. O'Connell the Dissenters' friend! No, but he is the church's enemy!

"We need do no more than point attention to the gratifying speeches of Lord Brougham and Mr. O'Connell at the meeting of the Protestant Society on Saturday week. *The Dissenters cannot do better than make these powerful men their friends, and keep them such.*"

It seems too that the same *Dramatis Personæ* performed with the same applause at the Anti-Slavery Meeting. Such are too many of what are called religious meetings, attended and patronized by individuals (for their own ends) of whose religious principles and belief nine-tenths of their audience think very ill. Is this the 'wisdom of the serpent'? Will such a course obtain a blessing?

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## DOCUMENTS.

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### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 18th of May—the Lord Bishop of Winchester in the chair. There were present, the Bishops of Lichfield and Coventry, Lincoln, Carlisle, Bangor, Chester, Gloucester, and Hereford, Rev. Archdeacons Cambridge, Watson, and Pott, Rev. Dr. D'Oyly, Rev. Mr. Benson, Rev. J. Lonsdale, Philip Pusey, Esq., M. P., Joshua Watson, Esq., James Cocks, Esq., N. Connop, Jun. Esq., S. Bosanquet, Esq., W. Davis, Esq., E. H. Locker, Esq., William Cotton, Esq., and other members of the Committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards enlarging galleries in the chapel at Holmfirth, in the county of York; enlarging the Chapel at Sandgate, in the county of Kent; re-arranging the seats in the church at Minster, in the Isle of Thanet; building a church at Thornton, in the parish of Poulton and county of Lancaster; re-arranging the seats in the church at Farningham, in the county of Kent; building a church at Hulland, in the parish of Ashbourne, in the county of Derby; enlarging, by rebuilding, the church at Chawton, in the county of Southampton; increasing the accommodation in the church at Betsanger, in the county of Kent; repewing the church of St. John the Baptist, Timberhill, in the city of Norwich; increasing the accommodation, by building a gallery, in the church at Oystermouth, in the county of Glamorgan.

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EARNEST attention is requested to the following most important report. Surely the friends of religion will not fail to answer the call which it makes.

#### *REPORT of the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, being the seventh after its incorporation.*

In presenting to the General Court of the Society the Annual Report of its proceedings, the Committee have more than once stated, that the Society, so far from having accomplished a great part of its work, had only made a prosperous beginning; and that if much had been done through its instrumentality much more still remained to be done. The records of its transactions during the year last past, furnish a very remarkable justification of that statement. In no one year since the first establishment of the Society has it been so actively employed in carrying into effect the benevolent purposes for which it was instituted. In no one-year have so many applications for assistance been received, so many grants made, so large a sum of money voted, or so large an increase of accommodation obtained.

In no former year has the number of applications exceeded 147, the number of grants 91, the sum of money voted 16,200*l.*, the number of sittings obtained 24,265; whereas, in the year just ended, the number of applications has been 170, the number of grants 108, the sum of money voted 21,171*l.*, and the num-

ber of sittings obtained 34,338, of which 24,990 are free and unappropriated ; the number of *free sittings alone*, obtained during the last year, exceeding the *total* number of sittings gained in any former year.

The Committee are persuaded that this great increase in the demands for the assistance of the Society is mainly to be attributed to an increased attachment to the church of England, and a growing desire to partake of the benefits to be derived from apostolical ordinances, and sound instruction ; and strong feeling on the part of the friends of the established church of the necessity which lies upon them to give facility to all classes to attend public worship. Nor can they consider this state of things otherwise than as being full of gratification and encouragement ; for, while it must be gratifying in the highest degree, to the friends of the Society to witness the greatly enlarged measure of good with which their exertions have been blessed, they cannot fail to be thereby encouraged to proceed with renewed zeal and earnestness in their beneficent course. It may be hoped also that many who have not yet co-operated with the Society, when they shall behold its good works, now visible in every part of the kingdom, will be induced to enrol themselves among its supporters, and to add their contributions to a fund the distribution of which is every day becoming more extensively useful.

The committee have very great pleasure in reporting, that, during the last year, a district committee of the society has been formed at Cambridge, from which the sum of 470*l.*, in donations and subscriptions, has already been received ; and they would strongly impress upon the friends of the church *the great importance of establishing similar auxiliaries to the Society wherever an opening for them can be found.\** They have also to notice a diocesan society in aid of this Incorporated Society, established in the diocese of Durham ; which, for the last four years, has annually, during that period, transmitted one fourth of the whole of its receipts to the Parent Society : an example of liberality which the committee would be most happy to see imitated by other diocesan societies established for similar purposes.

They have also the satisfaction of stating, that, since the last report, the society has been benefited by a legacy of 100*l.*, from Miss Sampson, and by donations to the amount of 1459*l.* 17*s.*

In reference to the power of the society to act as trustees for the application of " donations or bequests towards the building or improvement of churches or chapels in any particular neighbourhood," the committee have to record the following liberal donations :—500*l.*, 3 per cent. consols towards building two chapels in the parish of Bampton, from the Rev. Dr. Richards, (in addition to 100*l.*, contributed some time since for the same purpose by the Rev. C. L. Kerby,) and 100*l.*, from the Rev. John Rogers towards enlarging or rebuilding the church in the parish of Heavitree, near Exeter, if called for within five years. The King's letter, noticed in the last report of the committee, has produced about 30,000*l.* But notwithstanding this accession to the funds of the society, the large amount of the claims upon it in the year just past has reduced its disposable balance to a sum not exceeding 18,000*l.*, *the whole of which sum it will in all probability be called upon to appropriate during the current year.*

The committee however are most unwilling to anticipate a failure of the resources of a society which, during a period of seventeen years, has expended the sum of 188,243*l.*, by which it has been instrumental in building or enlarging 1151 churches or chapels, and in providing 289,760 additional sittings, of which 216,153 are free and unappropriated. They humbly hope that the same good providence under which it has hitherto flourished, will still raise up friends for its support, and supply it with means of continuing to promote the glory of God, and the happiness of mankind.

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\* Why is not this done everywhere?—Ed.

## EDUCATION OF THE POOR.

THE following important facts are gathered from the Report of the National Society, read at the Annual Meeting, on the 20th of May. It is presumed, as indeed it was stated in the Report, that the Committee will substantiate what is advanced by ample details in the Appendix, which is usually the most valuable part of their publication. The Report enumerates the means employed for (1) improving and (2) for extending education; and then considers (3) the work which has been and (4) that which remains to be accomplished.

1. The training and model school is described, — its especial design in instructing those who are to teach others. During the last year, 106 persons have been admitted for this purpose. On the whole, 2102 persons have been trained, and 684 schools organized by these persons during the time they were in training — a practice which is found to be of eminent utility in preparing them for holding permanent situations afterwards. Sixty District Associations, with 43 model schools on a similar plan, exist throughout the country; in these institutions, considerably above 2000 persons have also been trained, though not (as in the case of the Parent Society) for so long an average period of instruction as five months.

2. The work of extending schools, by grants in aid of building, these District Associations also bear a part with the Society. They have expended in grants above 20,000*l.*, while above 105,000*l.* has been collected and voted away by the Society itself. These two sums are stated to have produced a total expenditure in building school-rooms of above half-a-million. The Society, during the last year, has obtained 13,500*l.* out of the Parliamentary grant of 20,000*l.* But it still has applications for aid before the treasury to the amount of 20,900*l.*, by means of which it is proposed to make accommodation for 31,900 children.

3. In estimating the work which has been accomplished, the Committee avail themselves of the two volumes of the Abstract on Education, lately laid before Parliament; these contain 31 counties of England, with a population of 10,117,800 souls. Taking this as three-fourths of the whole population (13,894,574), it is reckoned that there are about 1,268,000 children, including infants, under daily instruction, and 1,418,413 (many of whom are the same as the daily scholars) in Sunday schools. The Abstract shews the gross increase of Sunday and of daily schools since 1818 to be (in the 33 counties) 1,276,706, while the gross amount of scholars is 2,014,144. Hence the increase has been something more than 100 per cent. But the Society's schools in 1817, when its charter was obtained, comprised 117,000 scholars, — these are now increased to above 500,000; and, allowing for the increase from 1817 to 1818, it is concluded that, in the period which has elapsed since 1818, the Society's schools have increased to the extent of above 300 per cent. So that education has been carried forward in the Society's hands with an acceleration three times greater than that with which schools in general proceeded.\*

4. The work remaining to be accomplished is distributed under several heads; populous and other places to be provided with schools, existing schools to be enlarged as to their capacity for receiving children, and others to be improved, both in regard to what the children are taught, and the manner in which their instruction is imparted.

For populous places, reference is made to the society's report of 1831, and the extent to which the promises of the committee made at that time have

\* Of course, if the national schools be separated from the schools of the public at large, and a comparison be instituted after this separation, (which is the only fair method of computing the proportionate increase of the different kind of schools,) it will appear that the rapidity of the Society's movement will be to the movement of the public in a still greater ratio than that of 3 : 1.

been fulfilled. In regard to places of inferior magnitude, it is stated, on the authority of the parliamentary abstract, that not less than 2000 spots exist in the kingdom, with distinct populations varying from 50 souls and upwards to a considerable amount, and comprising small parishes, townships, hamlets, and extra-parochial places, in which there is not a single school. To these attention is promised in the course of the ensuing year. The enlarged sphere of the society's operations is then dwelt on, by way of shewing how necessary the enlargement of many existing schools must be, and how often it is requisite to build a second or a third school for one and the same place. And the report concludes with suggestions with respect to the improvement of schools; small payments from the scholars are recommended, as on former occasions, and the application of any charitable bequests (where possible) in support of schools. It is stated, that in the 300 applications for aid in building which have very lately been under the Committee's consideration, there are 58 cases in which small endowments have been so applied.

The drift of the observations in this division of the Report, is to shew the necessity of augmenting the salaries of teachers, in confidence that if these be increased a superior class of persons will engage in the work of educating the young; whereas, if masters be much improved as to the standard of their qualifications, without a corresponding increase in the remuneration offered them, they will be constantly deserting the service for which they have been trained, to obtain more lucrative situations in the world.

The building of dwelling houses for teachers of schools, in the immediate neighbourhood of the schools, and providing them, if possible, with gardens, is especially recommended as a species of endowment far preferable to an additional remuneration in money, and as a plan which would enable them at their leisure hours to exercise a beneficial influence over the young.

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#### PARLIAMENTARY GRANTS TO THE NATIONAL SOCIETY IN AID OF SCHOOLS.

*Proposed Outline of a Memorial to be addressed to the Right Honourable the Lords of H. M. Treasury, &c. &c.*

1. A brief petition for pecuniary assistance, with a statement of any peculiar difficulties.
2. A reference to the correspondence held with the NATIONAL SOCIETY, in the usual form, for all particulars.\*

N. B. The memorial should not enter into any details.

3. A declaration that the applicants are ready to submit to any audit of their building accounts which the Lords of the Treasury may direct, and to make such periodical reports respecting the state of their Schools and the number of Scholars educated as may be called for.
4. A declaration that there are not any charitable funds, or endowments which might render further grants unnecessary; or if such funds and endowments exist, a short explanation of their nature, &c., with the reason why they do not supersede the preceding petition.

Dated and Signed by the several promoters of the School.

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#### *Suggestions relative to Applications for aid in Building School-rooms.*

OBJECT OF THE GRANTS.—The grants are made for "the erection of new School-houses," (meaning thereby School-rooms, *exclusive of the accommodation for Masters and Mistresses*). When Infant Schools are to be established, it is

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\* Forms and papers for transacting the Society's business may be had on application to the Secretary.

expected that the rooms will (if possible) be used for the instruction of older Children upon the Lord's Day.

In case of building new School-houses for existing Schools, it is desirable to shew clearly what *increase* will be made in the number of Children to be instructed.

A preference has, at times, been given by the Lords of H. M. Treasury to applications from large cities and towns, yet it is by no means the intention to exclude parishes of a more limited population from the benefits of the Grant.

**SITE FOR THE SCHOOL-HOUSE.**—A secure legal tenure is indispensable; and a certificate to that effect is required before any grant is claimed, that a site of this description has been vested in the hands of proper Trustees, &c.

It is not, however, required that a site should have been actually *obtained* when the application and memorial are presented; the applicant need only certify the sufficiency of the tenure of the ground he expects to build upon.

**ESTIMATE OF THE WORK, &c.,** including Purchase of Site, Building School-house, and Fittings up.—The form of a common barn furnishes no bad model. The neighbouring parishes may probably supply specimens, and the exact cost of these may be ascertained; or, an estimate, from a respectable builder, will suffice for the basis of the memorial.

The NATIONAL SOCIETY's suggestions on building may be procured. The first point, is the securing of not less than six square feet upon the floor to each child, and of a sufficient height for the purpose of ventilation.

N.B. A dwelling-house for the Master or Mistress (an object of great importance) is *not contemplated in the grants of H. M. Treasury, nor in those of the NATIONAL SOCIETY*. If such a building is to be raised, the estimates of the two works must be kept distinct.

**MEANS TO MEET THE ESTIMATE,** and to qualify the case for consideration by the Lords of H. M. Treasury.—Their Lordships, in important cases, have at times granted one-half of the estimated cost; and where peculiar difficulties exist, the NATIONAL SOCIETY has made up a small portion of the other moiety, previously to transmitting the memorial; still it is needful, in every case, that *local contributions* should be made, either in money, materials, labour, &c. &c. It is not requisite that they should have been *collected*, nor even that specific promises should have been obtained from persons residing at a distance. The *probable amount* of their donations may be specified; and when the result of the greatest possible exertions is *calculated* in this manner, and communicated to the NATIONAL SOCIETY, with the other requisite particulars, the Committee will use their best exertions to secure the success of the undertaking. The amount of private subscriptions of every kind must, of necessity, have been "received, expended, and accounted for," before any grant from H. M. Treasury can be claimed.

When subscriptions are made for a Dwelling-house, as well as for a School-house, the *proportion* of the total sum raised or expected, as applicable to each object, must be distinctly explained.

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*Comparative Statement, taken from the "Abstract of Education Returns, 1833," County of Middlesex—vol. II. Just circulated to the Members of Parliament.*

		KING'S COLLEGE.		LONDON UNIVERSITY.	
		(p. 590.)		(p. 578.)	
STUDENTS	{ Senior	- - 275	- -	- - 186	
	{ Medical	- - 241	- -	- - 293	
	{ Junior	- - 404	- -	- - 312	
		920		791	

Why is there so much ado about granting a charter to the London University when the Returns before Parliament shew that it is the *second*, not the *first*, institution of the kind in the metropolis?

## STATE OF RELIGIOUS POLITICS IN SCOTLAND.

<i>Against the Voluntary Plan.</i>		<i>For the Voluntary Plan.</i>	
Church of Scotland - -	1150	United Assoc. Synod - -	320
(Some building.)		(Ditto in England, 30; in Ireland, 125.)	
Covenanters - - -	33	Relief - - - - -	104
Original Seceders - - -	34	Baptists and minor sects -	70
Burghers - - - - -	54	Independents - - - -	80
Episcopalians - - - -	86	Roman Catholics - - -	50
Methodists, &c. - - -	43		
	1400		624

N.B. The above is sent by a correspondent. Such documents are very valuable; and *corrections* of them, if *incorrect*, are most desirable, whether from friend or foe.

## CHURCH MATTERS.

## RELIGIOUS DESTITUTION OF GREAT CITIES.

INSTEAD of giving the second letter of "J." this month, the reader's attention is claimed to the following extracts from a Scotch Minister in Montrose, which speak the exact truth, and shew how the same difficulties beset all great cities:—

"What we have to lament is, that there are no churches to accommodate the people if they would come to church, or that there is no provision of cheap-enough and gratuitous sittings to accommodate the poor who can pay little or nothing for them; and that there are not ministers enough to overtake that constant frequent visitation of all the families which might be instrumental in restoring them to church-going habits, and in sowing and nourishing among them religious and moral principles. What we pray for is, that Government would aid in endowing new churches, so as to provide religious instruction and pastoral superintendence for those who have not the means or the disposition themselves to pay for these things! And in order that the bounty of Government may be made available for the supply of spiritual privileges to the poor, it has only to stipulate, that in return for its bounty a certain number of sittings shall be set aside on low terms, or gratuitously, for the poor. In this way, the proposed endowment would be, in regard to its principal feature, neither more nor less than a necessary and dutiful provision on the part of Government to meet the wants of the poorer portion of our great national family. Is that an object to awaken your opposition? Is it an object to awaken the opposition of any one who wants to be considered a friend of the people? Especially, is it an object against which the wrath of the poor should be awakened, the wrath of the very persons for whose benefit it is principally intended?"

"We crave that, in populous towns especially, there may be provided ministers to visit the outcast inhabitants, and churches into which to allure them; and we are willing to stake the existence of the Church, on its capability, if thus dealt with, of proving to all classes, from the highest to the lowest, a great—the greatest national blessing. You refuse this reasonable request: you insist that we shall make our Church, with its present means, a blessing to the people at large, although it has neither ministers to visit the people, nor places of worship into which they can be received. Sir, unless you unite the enlargement with the reformation of the Church, to talk of giving it a fair trial is just as if I were to talk of giving you a fair trial as a legislator, while yet I helped in preventing you from ever opening your mouth or setting your foot within the House of Commons, and from ever having, even by epistolary writing, any communication with your constituents.



"You suspect that 'the statistics of Dr. Chalmers' circular will be found exceedingly imperfect and fallacious.' You have not stated in what respects, and we are thus, for the present, left to conjecture. As, however, you have attempted to cast suspicion upon these statistics, the sooner you sift them, and let us know your judgment respecting them, and the facts upon which it is founded, the better. From an expression that occurs about the middle of your letter, I am ready to suppose that one of the objections which you will urge against us is, that the churches which we have 'are not filled,' and that it will be time enough when they are filled to ask for more. I would, therefore, advert to the objection everlastingly urged against us about unlet and unoccupied sittings, of which, I am sorry to say, my church is a painful instance. Now, the following remarks may help to set this matter in a proper light. First,—The Dissenters have as many unlet sittings in their churches as we have in ours: yet they think they have good reasons for building more—we may have, at least, as good reasons for a similar step. Secondly,—In such a church as St. John's, Montrose, built and maintained by private subscription,—in such a church as mine is, the price of seats is necessarily so high that a very numerous class of the poor, the proper objects of the care of a good man and of a good government, are virtually excluded. Had the managers received from Government a small endowment, then they would have been enabled to let down the sittings, or even to give many gratuitously, instead of being obliged to give as few as possible at a low rate or for nothing, in order to be enabled to pay the minister's stipend, and other necessary expenses. And what ungrateful inconsiderate usage it is, to cause the price of seats to be raised or kept up, and the payment enforced—and then after thus producing ~~unlet~~ sittings, to reproach us with them!—In many cases, in which seats are offered to the poor, they are offered in such an inconvenient part of the church, or in a church where the chief care has been to collect such an array of wealth and fashion, that the poor are still really shut out. \* \* \* Fifthly,—Even where there are sittings for the poor, suitable and unoccupied, it is of the last importance to remember and seriously consider that there are no ministers to visit them and allure them to church. What can a single minister do among five, ten, or fifteen thousand people? He looks with dismay or with utter despair on the work of visiting them as they ought to be visited, and of preparing, at the same time, for the ministrations of each returning Sabbath. And what does all this prove, but that it is nonsense to talk of unlet sittings, until not only sittings are provided in a suitable place and at a suitable price, but ministers also are provided to visit the people and persuade them to come to the sanctuary. Let a minister and a church be provided—say, for every two thousand souls, where thousands live together: let him be secured in a very moderate permanent income; let us suppose him to exercise a special care over all of that two thousand who go not to any other place of worship, over perhaps twelve or fifteen hundred of the whole number; let him ply them with his private visits and his public ministrations; let him prove the foster-guardian of their moral and spiritual, and indirectly, yet effectually, of their temporal interests; let an effort be made to bring the Church to some such state as this; and then let it be consumed if it do not prove its pre-eminent title to universal love and admiration. While the labours of ministers are, as at present, often rendered so unproductive by the extensiveness of the field over which they are scattered, it is only adding wrong to wrong to reproach them with unvisited families, and, therefore, unvisited sanctuaries.

I am, Sir, your obedient servant,

WILLIAM NIXON, Minister of St. John's."

"*Montrose, March 30, 1835.*"

#### ROMAN CATHOLIC OATH.

It is most satisfactory to find that the views taken in the last Number of the form of the Roman Catholic Oath have been confirmed to the fullest extent by no less an authority than Mr. Eneas M'Donnell, the agent to the Roman Catholics of Ireland from 1824 to the passing of the Relief Bill in 1829. Let the following extracts from his pamphlet be weighed:—

"If I were one of the catholic members of either House, I should not feel myself at liberty to support, by vote or by speech, any resolution having for its declared ob-

ject, or involving, in a manifold statement of principles, the severance of any portion of the church property for any purpose whatsoever: whereas, on the other hand, if the King, Lords, and Commons, in Parliament assembled, were, without our interposition, to effect, by law, such severance, and to declare, by law, the property so severed to be available to the general purposes of the state; then, but not till then, should I feel warranted to assist in its appropriation, without violation of our oath, and *our innumerable concurrent protestations and pledges, equally precise and positive, and scarcely less solemn or less binding than that oath.*"

"It certainly was not intended that the Relief Bill of 1829 should provide new facilities for Catholics to injure the church establishment. This will be admitted on all hands: and yet is it not equally clear, that their admission to seats in the two Houses of Parliament would have provided such facilities, if some corrective had not been also embodied in the bill? Now, it is obvious that the only corrective provided by the bill is the oath. Again, no man will be found so rash as to contend that, if the minister who framed and proposed the oath in 1829 had openly stated to parliament and the protestant public, at the time, that its object was to recognise and establish the right of Roman Catholic members of both houses to legislate upon the rights and privileges of the church establishment, such form of oath, or any other form, accompanied by such an avowal of its object, would have been tolerated, for a moment, by the legislature. Surely, then, if the jealousy would have been so determined at that time, it cannot be deemed reasonable or just, at the present day, to attach to that oath a signification which would, confessedly, have ensured its rejection at the time of its formation. It will be seen, by-and-by, that those restrictive obligations are not only not opposed to the avowed principles and desires of the Roman Catholic community, but are, on the contrary, in strict and manifest accordance with their uniform declarations, during a long succession of years, without one single exception to that uniformity, that I can bring to mind; therefore, the limitation cannot be deemed so unreasonable, or so unexpected, as some persons would appear to consider it; and it is not unworthy of remark, that the disproportion between the numbers of Catholics and Protestants in Ireland, and also the amount of the revenues of the establishment, were, at least, as highly estimated when the oath was framed in 1829, as at the present day.

"It is not sufficient to resist my construction of the oath upon the ground that it would deprive the Catholic Representative and his constituents of the exercise of his talents and influence in the settlement or arrangement of an important subject. Such consequences may be deemed by some persons both annoying, unjust, and injurious; but what have we to do with consequences, when the question is about oaths? *Moreover, the exceptions in the bill are not limited to members of parliament, but are, expressly, extended to Catholic members of corporate bodies, and others of the same communion, who are excluded from the exercise of those powers annexed to their respective offices and possessions which are connected with the administration of authority in matters affecting the interests of the church; and it may be added, that the limitation of the prerogatives of the legislator by the bill is not by any means so narrowed as the limitation of the prerogatives of the crown, in the selection of its servants, judicial, military, and political.*"

Mr. M'Donnell then goes on to enumerate all the pledges, oaths, &c., not inflicted by the Protestants, but *volunteered* by the Roman Catholics, from 1757 to 1829, all to the same effect, beginning thus:—

"I proceed now to demonstrate, beyond the possibility of doubt, that the declaration of the noble writer of the above letter, and my construction of the obligations of the oath of 1829, are directly and entirely in strict accordance with the *uniform pledges and protestations of the Roman Catholics of both islands for nearly seventy years.*"

One passage (from a petition of the Roman Catholics to the Irish parliament in 1792, repeatedly republished since, and referred to, circulated indeed in London by Mr. M'Donnell in his public character in 1825 and 1829) will be sufficient:—

"*We solemnly and conscientiously declare, that we are satisfied with the present condition of our ecclesiastical policy. With satisfaction we acquiesce in the establishment of the national church; we neither repine at its possessions, nor envy its dignities; we are ready, upon this point, to give every assurance that is binding upon man.*"

Having produced his long series of pledges and protestations given by Roman Catholics to satisfy Protestants, and declared his own conviction that they could be given for no other purpose, he concludes with a series of most formidable questions, the first of which it is enough to transcribe here :—

“ 1st.—If those declarations of Catholics, collectively and individually, lay and ecclesiastical, commencing in the year 1757, and carried down uniformly till 1829, were not made for the purposes which I state—Query, *for what purposes were they made ?* ”

One word more. Mr. Shiel, in a letter in the Easter recess, tried to upset all that has been said as to the Roman Catholic oath, by saying, that the Government, in 1829, *resisted* Sir R. Inglis's and Mr. Batley's motions, which wished for words more definitely mentioning the preservation of ecclesiastical property, and that consequently the Government could not mean to prevent Roman Catholics from voting away church property. Mr. McDonnell meets this sophistry by anticipation, mentioning the *fact*, and adding Sir R. Peel's words on the one side, and Dr. Lushington's on the other, that the words *used* were such as gave *ample security*; that *no one could doubt their meaning*, either as a matter of law or of common sense, and that they were *sufficient to all intents and purposes*. Mr. Shiel's weapon, therefore, slays himself. No proof could be found more stringent than these declarations of the framers and proposers of the Relief Bill of their intention as to the oath; and will any Roman Catholic *OPENLY* declare that he will take an oath in a sense different from that in which it is offered to him?

In conclusion, let the reader take the following declaration from another Roman Catholic gentleman, Mr. Waterton, the traveller, in a letter to the “St. James's Chronicle,” dated May 6th :—

“ I can neither be a member of parliament, nor a magistrate ;—for no entreaty, no power on earth, shall ever make me take Peel's oath. If I understand the English language (and I ought to understand it, for I was with the Jesuits till I was twenty years old), I say, that Peel's oath binds me before Almighty God, to abjure any intention to subvert the present church establishment. Now, I will do every thing in my power, fairly and honourably as a gentleman, to upset that church by law established, or, in gentler words, to sever church from state.”

These things are of far more weight than any original remarks on church matters.

A few words more on these subjects must, however, be added. Since Lord John Russell's defeat in Devonshire the most curious exhibition of folly imaginable has taken place. Previously to this, the radical and dissenting papers and parties have been declaring most triumphantly that all church influence was wholly over—that the farmers would no longer be led or driven by the parsons—that they hated and wished to get rid of them—that the wicked and stupid cry of “No Popery !” would never answer again—and that the church was all but gone. Now, these same papers declare that Lord John's defeat is wholly owing to the *parson-ocracy* and the cry of “No Popery !” and that wise, Christian, and admirable paper the “Patriot,” especially, gives a letter from an “esteemed correspondent,” with his name, who is absolutely silly enough to say that he saw *droves* of

farmers and such people carried against their will to vote against Lord John, and preceded by the parsons in *their carriages*! Now which side of the question do these consistent persons wish to be taken? Have the parsons despotic power, or none at all? Do the farmers despise them, or tremble at them? Do men care for the cry of No Popery, or do they not? Of course, the *fact* is, that these writers neither know nor care for the truth in either case, but say what suits their passions. But do they expect that the falsehood of to-day shall make people forget that they told *exactly the contrary* falsehood yesterday?

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#### THE DARK AGES.

THE editor cannot but take this opportunity of requesting particular attention to the truly valuable series of papers on the "*Dark Ages*." Deeply convinced as he is that *divinity* is best studied in *church history*, and that *church history* affords the best commentary on Scripture, by shewing the real effects of the scheme of God's providence and mercy as revealed to us in his word, he cannot but feel it a matter of the deepest and most bitter regret that church history is so shamefully neglected, and that *if studied at all*, it is studied only at second-hand, and in sources not entitled to confidence or respect. If the view here taken of the importance of church history as a study be correct, what can be said of those who are careless as to *knowing* the truth, and careless as to *telling* it? If we are content to take, as a picture of a former age, what is told us by one who has, perhaps, picked up his views from a second, who picked them up from a third, who mistook or perverted the sense of the original, what can be the consequence but this, that as we mistake the character of former ages, we misunderstand and misrepresent the workings of God's providence, and so mislead others and sit in darkness ourselves? Let any man who talks confidently, from Robertson or Ranken, or any such books, of the ignorance of the Dark Ages, &c., &c., ask himself this one question—Has he read *one single writer* of the ages of which he speaks? Does he know anything of them whatever except from a few hack quotations and hack stories which are in every writer? What will he say if most of the stories on which he has rested are utterly *false*, and if Robertson and Ranken, &c. &c., are not to be trusted. If any one can maintain Robertson's character after the present and last papers on the "*Dark Ages*," it is time he should begin.

This, again, is a matter far exceeding in importance any *temporary church matters*. If history and antiquity were studied, understood, and loved, we should get rid of nine-tenths of modern theology, and all the mischiefs, low views, faint piety, and self-seeking, which arise from it.

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#### OXFORD DECLARATION.

The following letter gives so good an account of a great church matter, that it will be acceptable to all readers.

*Account of the late Convocation at Oxford.*

(Communicated by a Non-resident M.A.)

The 20th of May, 1835, will long be memorable in the annals of Oxford. That day had been appointed by the Heads of Houses for the decision, by the Convocation,

of the proposal to substitute for the Subscription to the Thirty-nine Articles, now required at matriculation, a Declaration, to be made according to a form set forth in the projected statute. This form, as it has appeared in most of the public prints, your readers have probably seen. It was, by some at least of its supporters, intended to be, as a test, equivalent in force to the present one; though there were found among its advocates some who were supposed to contemplate a further change, as they had expressed objections, upon principle, to all tests and subscriptions whatsoever. This circumstance, of itself, alarmed many of those attached to the present religious constitution of our university, who were also, independently of this, averse to the declaration from a variety of reasons; for instance, from what they considered the irreverence of its tone, and the guarded nature of the assent which it contained, so different from the solemn recognition of church authority implied in our existing practice. A paper war, in which these and similar points were argued, had much excited men's minds in Oxford on the subject; and, as the 20th drew nigh, it appeared that the interest felt with regard to it was not confined within the walls of the university. Non-residents poured in from every quarter, and when two o'clock (the appointed hour) arrived, the Convocation-house was thronged with members to a degree which made manifest the impossibility of transacting any thing like business within its comparatively narrow limits. On the spur, therefore, of the moment, the assembly adjourned to the theatre, the area of which afforded to the masters a little breathing-room. Several ladies and strangers, who had originally possessed themselves of the back seats in the Convocation-house, occupied the principal gallery; and the under-graduates, who had formed an anxious throng without the doors, rushed hastily and noisily into their own gallery above. Inspired by this return to the scene of their annual saturnalia, they immediately proceeded to exercise what they considered the privileges of the place; bursts of applause or disapprobation greeted the Heads of Houses and Doctors, as, clad in their scarlet attire, they moved up the area to the seats allotted to them, the cheers being intended for the opponents of the declaration, the hisses for its supporters. The Bishop of Exeter, who followed the Vice-chancellor, received a tumultuous burst of applause; but, upon the Vice-chancellor's rising to open the business of the day, silence was completely restored. He stated the cause of the meeting: the proposed statute was twice read by the Registrar of the university, and the Vice-chancellor then rose again, to put the question of its adoption. "*Placetne vobis, Domini Doctores?*" was responded to by a sort of dropping sound of "non," "non," "non," from the doctors' seats, followed by a joyous and deafening cheer from the youths in the gallery. To the next question, "*Placetne vobis, Magistri?*" the answer came in one general volley-like "Non!" the effect of which will not be speedily forgotten by those who heard it. So prepared was every one for the question, so simultaneously came forth the words from every mouth, that the effect was rather that of one voice than of many. It might have been imagined that some great giant had spoken from the centre of the floor, and breathed out the monosyllable from an organ of tremendous power. A momentary pause succeeded, and then a peal of exultation from above, loud and long-continued, out-did all the previous noises of the day.

At the suggestion, it is believed, of one of the masters, the two opposing parties now divided from each other, the "placets" stationing themselves on the left of the area, the non-placets on the Vice-chancellor's right. The scene was most curious—the general rush to the right, the crowding against the wall of that side of the area, and the comparative isolation of the scanty band of "placets," standing "*rari in gurgite vasto*," provoked a general smile. But, certain as the result now was, the victorious party were of course anxious to know the full extent of their triumph. The President of Trinity said, "*Peto scrutinium*," and, as this demand cannot be refused, the two proctors proceeded to collect the votes.

While the suffrages were collecting, a ceremony which occupied at least half-an-hour, the tenants of the gallery expressed their exulting feelings, or gratified their love of noise, by a variety of cheers for popular causes or persons, and groans for their opposites. "A cheer for our Chancellor!" was heartily responded to. "Sir Robert Peel" came in for a round of applause, and "Lord John Russell" for one of unqualified reprobation.\* The masters who had come up to vote on the prevailing

\* Whatever one may feel as to the propriety of this, it is a matter of the deepest joy to know, that the young men of the country, *everywhere*, are deeply sensible of the wickedness, the danger, and the low and superficial nature of the opinions prevailing—among the middle-aged men of the day.—E.E.

side, or, in Oxford language, "the country non-placet masters," were three or four times the objects of a hearty and tumultuous peal of approbation. At length, the numbers having been fully taken, the official announcement was made, "Majori parti non placet." The joyous shouts were renewed from above, and the Vice-chancellor, Heads of Houses, Doctors, and Proctors, slowly, and according to custom, singly left the theatre; the progress of each down the area being accompanied by symptoms of applause or disapprobation, according to the supposed bias of his opinions to the non-placet or placet. The numbers, though not officially announced, were soon on every tongue. They were as follows:—

Placets .....	57
Non Placets .....	459

Majority of Non Placets..... 402

Thus decisive was the answer of Oxford to what may be styled, the first definite overture of the liberalizing party within her walls. The joyous groups which, in the first exulting moments of accomplished triumph, thronged the neighbourhood of the theatre soon dispersed; the non-residents set out again, in a few hours, for their respective homes, and Oxford, her day of excitement over, speedily resumed the academic tranquillity of her ordinary appearance.

But the memory of that day will not soon pass away; the image of the scene will sink into the minds of those whose votes achieved the victory, to rise into new vividness whenever Oxford next demands their aid. And in the ears of the young,—of those now merely spectators of the contest, and sympathizers with the victors,—"the non placet of 1835" will ring, in times perhaps yet more critical than our own, when to them, in turn, shall be confided the guardianship of our religious constitution; when of them, in turn, the duty of standing in the breach, and of defending from every suspected attack the menaced Christianity of our institutions; shall be required by their university, by their country, and by their God. B.

#### PRIMOGENITURE.

PARTY politics are out of place here, but *general* politics are matters in which religion and morals are deeply concerned. On this ground, the present opportunity shall be taken of calling on some good and true man to put down, with a strong hand, some pamphlets which have lately been circulated under feigned names, but especially one under the name of Winterbottom, which attempts to bring the law of primogeniture into odium, and thus to break up (for that is the object) the whole of the present state of things. No demonstrative proof can be given that the writer knows that every word which he says is false, but no book ever bore clearer marks of this on the face of it. Indeed, there were several parts where the indications were so strong of the writer's own contempt for the doctrines he is holding, that one could not help doubting whether the pamphlet was not meant as a satire on the monstrous doctrines which it recommends. What most shews the low, earthly, and godless temper in which it is written is the way in which the writer speaks of marriage. Younger brothers, he says, are shamefully used because they cannot marry early in life, for then it is of some use to be married, as a wife can drive away care and gloom, during the years when your prospects are doubtful, while afterwards you want no such aid, as business, ambition, and society are enough! And again, a wife ought to be one who can dissipate the gloom of an anxious hour, and share the gaiety of a cheerful one! This is the true Mahometan spirit, only that they do believe in a world beyond the grave, and this man surely cannot. When one compares his base notions of women with

his spite against all men, the deep philosophy of Milton's words, "*Lust hard by Hate*," is clearly seen and felt. As to his *argument* for equal division among all brothers, it rests merely on the great hardships that younger brothers have not good fortunes. What laws does he mean to propose for the only sons and the elder brothers who have none, and who would like a carriage and all the luxuries of life, quite as well as younger brothers?

#### DISSENTERS' GRIEVANCES.

It might have been worth while at this time last year to ask what Lord Brougham could mean by praising Sir R. Peel for declaring that marriage is a civil contract, and then going on to complain that the dissenters were not to be allowed to make it a religious one. But, in the first place, it now seems that Lord Brougham's views have no more influence on ministry than any one's else; and besides, it is now formally announced that nothing whatever is to be done for the "Grievances" this year. Church Rates, Marriage Bill, Registration, University Question, are all alike formally thrown over-board, and Messrs. Wilks, and Baines, and Bowring announce that the dissenters are quite satisfied to wait, as whatever their friends, the present government, do, must be for their good. Doubtless, if the present government carries the Church Spoliation Scheme, it will be tolerably well for one year, and the dissenters may think they have made a sufficient step to the cure of their *real* grievance,—*that cure* which some of their eminent ministers do not scruple to avow as the real object of all they have been doing for the last three or four years.

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THE following selections from the Specimens of Mr. Coleridge's "Table Talk" will have their weight with the country. The editor of that work deserves the most affectionate thanks of all good men for having preserved to us so many precious records of the wisdom and power of this great philosopher:—

"It is common to hear it said, that, if the legal disabilities are removed, the Romish church will lose ground in this country. I think the reverse: the Romish religion is, or, in certain hands, is capable of being made, so flattering to the passions and self-delusion of men, that it is impossible to say how far it would spread amongst the higher orders of society especially, if the secular disadvantages now attending its profession were removed."

"It is now twenty years since I read Chillingworth's book;\* but certainly it seemed to me that his main position, that the mere text of the Bible is the sole and exclusive ground of Christian faith and practice is quite untenable against the Romanists. It entirely destroys the conditions of a church, of an authority residing in a religious community, and all that holy sense of brotherhood which is so sublime and consolatory to a meditative Christian. Had I been a papist, I should not have wished for a more vanquishable opponent in controversy. I certainly believe Chillingworth to have been, in some sense, a

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\* "The Religion of Protestants a Safe Way to Salvation;" or, an Answer to a Booke entitled 'Mercy and Truth;' or, Charity maintained by Catholicks,' which pretends to prove the contrary."

Socinian. Lord Falkland, his friend, said so in substance. I do not deny his skill in dialectics; he was more than a match for Knott to be sure."

"Look through the whole history of countries professing the Romish religion, and you will uniformly find the leaven of this besetting and accursed principle of action—that the end will sanction any means."

"There are many able and patriotic men in the House of Commons. But I grieve that they never have the courage or the wisdom—I know not in which the failure is—to take their stand upon duty, and to appeal to all men as men,—to the Good and the True, which exist for *all*, and of which *all* have an apprehension. They always set to work by addressing themselves to individual interests; the measure will be injurious to the linen-drappers, or to the brick-layers; or this clause will bear hard on bobbin-net or popplins, and so forth. Whereas their adversaries—the demagogues—always work on the opposite principle: they always appeal to men as men; and, as you know, the most terrible convulsions in society have been wrought by such phrases as *Rights of Man, Sovereignty of the People, &c.*, which no one understands, which apply to no one in particular, but to all in general. The devil works precisely in the same way.—Consistent truth and goodness will assuredly, in the end, overcome every thing; but inconsistent good can never be a match for consistent evil. Alas! I look in vain for some wise and vigorous man to sound the word Duty in the ears of this generation."

"Even to a church,—the only pure democracy, because in it persons are alone considered, and one person *a priori* is equal to another person,—even to a church, discipline is an essential condition. But a state regards classes, and classes as they represent classified property; and to introduce a system of representation which must inevitably render all discipline impossible, what is it but madness—the madness of ignorant vanity, and reckless obstinacy?"

"I have known, and still know, many dissenters who profess to have a zeal for Christianity; and I dare say they have. But I have known very few dissenters indeed whose hatred to the church of England was not a much more active principle of action with them than their love for Christianity. The Wesleyans, in uncorrupted parts of the country, are nearly the only exceptions. There never was an age since the days of the apostles in which the catholic spirit of religion was so dead, and put aside for love of sects and parties as at present."

"The church is the last relic of our nationality. Would to God that the bishops and the clergy in general could once fully understand that the Christian church and the national church are as little to be confounded as divided! I think the fate of the Reform Bill, in itself, of comparatively minor importance; the fate of the national church occupies my mind with greater intensity."

"I have no faith in act-of-parliament reform. All the great—the permanently great—things that have been achieved in the world have been so achieved by individuals, working from the instinct of genius or of goodness. The rage now-a-days is all the other way: the individual is supposed capable of nothing; there must be organization, classification, machinery, &c., as if the capital of national morality could be increased by making a joint stock of it. Hence you see these infant schools so patronized by the bishops and others, who think them a grand invention. Is it found that an infant-school child, who has been bawling all day a column of the multiplication table, or a verse from the Bible, grows up a more dutiful son or daughter to its parents? Are domestic charities on the increase amongst families under this system? In a great town, in our present state of society, perhaps such schools may be a justifiable expedient—a choice of the lesser evil; but as for driving these establishments into the country villages, and breaking up the cottage home education, I think it one of the most miserable mistakes which the well-inten-



tioned people of the day have yet made; and they have made, and are making, a good many, God knows."

"Every attempt, in a sermon, to cause emotion, except as the consequence of an impression made on the reason, or the understanding, or the will, I hold to be fanatical and sectarian."

"No doubt preaching, in the proper sense of the word, is more effective than reading; and, therefore, I would not prohibit it, but leave a liberty to the clergyman who feels himself able to accomplish it. But, as things now are, I am quite sure I prefer going to church to a pastor who reads his discourse: for I never yet heard more than one preacher without book, who did not forget his argument in three minutes' time; and fall into vague and unprofitable declamation, and, generally, very coarse declamation too. These preachers never progress; they eddy round and round. Sterility of mind follows their ministry."

"I sometimes think it just possible that the dissenters may once more be animated by a wiser and nobler spirit, and see their dearest interest in the church of England as the bulwark and glory of Protestantism, as they did at the Revolution. But I doubt their being able to resist the low factious malignity to the church, which has characterized them as a body for so many years."

"There seems to me, at present, to be a curse upon the English church, and upon the governors of all institutions connected with the orderly advancement of national piety and knowledge; it is the curse of prudence, as they miscall it—in fact, of fear."

"Clergymen are now almost afraid to explain in their pulpits the grounds of their being protestants. They are completely cowed by the vulgar harassings of the press and of our Hectoring sciolists in parliament. There should be no *party* politics in the pulpit to be sure; but every church in England ought to resound with national politics,—I mean the sacred character of the national church, and an exposure of the base robbery from the nation itself—for so indeed it is—about to be committed by these ministers, in order to have a sop to throw to the Irish agitators, who will, of course, only cut the deeper, and come the oftener. You cannot buy off a barbarous invader."

"Your argument against the high prizes in the church might be put strongly thus:—Admit that in the beginning it might have been fairly said, that some eminent rewards ought to be set apart for the purpose of stimulating and rewarding transcendent merit; what have you to say now, after centuries of experience to the contrary!—*Have* the high prizes been given to the highest genius, virtue, or learning?—Is it not rather the truth, as Jortin said, that twelve votes in a contested election will do more to make a man a bishop than an admired commentary on the twelve minor prophets?—To all which and the like I say again, that you ought not to reason from the abuse, which may be rectified, against the inherent uses of the thing. *Appoint* the most deserving—and the prize *will* answer its purpose. As to the bishops' incomes,—in the first place, the net receipts—that which the bishops may spend—have been confessedly exaggerated beyond measure;—but, waiving that, and allowing the highest estimate to be correct, I should like to have the disposition of the episcopal revenue in any one year by the late or the present Bishop of Durham, or the present Bishops of London or Winchester, compared with that of the most benevolent nobleman in England of any party in politics. I firmly believe that the former give away in charity of one kind or another, public, official, or private, three times as much in proportion as the latter. You may have a hunks or two now and then; but so you would much more certainly, if you were to reduce the incomes to 2,000*l.* per annum. As a body, in my opinion, the clergy of England do in truth act as if their property were impressed with a trust to the utmost extent that can be demanded by those who affect, ignorantly or not, that lying legend of a tripartite or quadripartite division of the tithe by law."

"The generation of the modern worldly Dissenter was thus:—Presbyterian, Arian, Socinian, and last, Unitarian.

"Is it not most extraordinary to see the Dissenters calling themselves the descendants of the old nonconformists, and yet clamouring for a divorce of Church and State? Why—Baxter, and the other great leaders, would have thought a man an atheist who had proposed such a thing. *They* were rather for merging the state in the church. But these our modern gentlemen, who are blinded by political passion, give the kiss of alliance to the harlot of Rome, and walk arm in arm with those who deny the God that redeemed them, if so they may but wreak their insane antipathies on the national church! Well! I suppose they have counted the cost, and know what it is they would have, and can keep."

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Peterborough, Peterborough Cathedral.....	April 26.
Bishop of Rochester, Chapel of Bromley Palace .....	
Bishop of St. Asaph, St. Asaph Cathedral.....	May 3.

#### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allfree, Fred. Charles.....	B.A.	St. John's	Camb.	Rochester
Cotterill, Henry.....	B.A.	St. John's	Camb.	Peterborough
Courtenay, H. Hugh...	B.A.	Merton	Oxford	{ Rochester by let. dim. from the Bishop of Ely
Croke, John .....	B.A.	Jesus	Camb.	Peterborough
Cumming, J. George...	B.A.	Pembroke	Camb.	{ Peterborough by let. dim. from Bp. of Norwich
Jones, William .....		St. David's, Lampeter		{ Rochester by let. dim. from Bp. of St. David's
Knight, Richard .....	B.A.	St. Peter's	Camb.	Peterborough
Lillingston, Edward ...	B.A.	Emmanuel	Camb.	Rochester
Montgomery, Robert...	B.A.	Lincoln	Oxford	St. Asaph
Oxlee, John, (Literate)				{ Rochester by let. dim. from the Abp. of York
Pennefather, William...	B.A.	Balliol	Oxford	Peterborough
Pollard, H. Smith.....	B.A.	Lincoln	Oxford	Rochester
Roberts, John.....	B.A.	Jesus	Oxford	St. Asaph
Seager, J. Osborne ...	B.A.	Trinity	Camb.	Peterborough
Thompson, A. Philip...	B.A.	Corpus Christi	Camb.	Peterborough
Waddington, C. H. ...	B.A.	Pembroke	Camb.	{ Peterborough by let. dim. from the Bp. of Ely
Walker, S. Caldecot ...	B.A.	Queen's	Oxford	{ Peterborough by let. dim. from the Bp. of Oxford
White, Henry .....	M.A.	Downing	Camb.	Peterborough

#### PRIESTS.

Burgess, R. Burdett ...	M.A.	Queen's	Camb.	Peterborough
Devereux, Hon. R. ...	M.A.	Downing	Camb.	{ Rochester by let. dim. from Bp. of St. David's
Garrick, George.....	B.A.	University	Oxford	Peterborough
Heberden, Frederick...	B.A.	St. John's	Camb.	Rochester
Hill, John Harwood...	B.A.	St. Peter's	Camb.	Peterborough
Johnes, Arthur Owen,	B.A.	Christ's	Camb.	St. Asaph
Owen, Edward .....	M.A.	Worcester	Oxford	Rochester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Price, John.....	B.A.	Queen's	Camb.	Peterborough
Woodgate, G. Stephen,	B.A.	University	Oxford	Rochester

The Lord Bishop of Ely will hold an Ordination in London on Sunday, June 7.

The Lord Bishop of Gloucester will hold a General Ordination at St. Margaret's Church, Westminster, on Trinity Sunday.

The Lord Bishop of Winchester intends holding his next General Ordination on Sunday, July 5.

## CLERICAL APPOINTMENTS.

Berry, Henry.....	Domestic Chaplain to Earl Spencer.
Fisher, J. H. ....	Domestic Chaplain to the Earl of Burlington.
Hopkins, George .....	Master of the Stroud Charity School, Egham.
Layng, Thos. Fras. ....	Head Master of the Grammar School at Chipping Campden, Gloucestershire.
Morrall, Cyrus .....	Chaplain to St. Michael's Church, Liverpool.
Popham, J. Leybourne...	Domestic Chaplain to the Marquis of Abercorn.
Powell, W. ....	Prebendary of Llandaff Cathedral.
Saunders, John .....	Master of Colchester Grammar School.
Tyler, James Endell .....	Prebendary of Llandaff Cathedral.
Wall, Daniel Guilford ...	Domestic Chaplain to Lord Langford.
Wassy, George Leigh ...	Domestic Chaplain to Lord Bridport.
Worthy, C. ....	Assistant Chaplain to the Devon County Prison.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Blick, Edward ...	Rotherhithe R.	Surrey	Winches.	Clare Hall, Camb.
Bloom, J. H. ....	Castleacre V.	Norfolk	Norwich	T. W. Coke, Esq.
Borton, W. L. ...	Wickham, St. Paul's R.	Essex	London	D. & C. of St. Paul's
Cox, E. B. ....	Longstock V.	Hants	Winches.	Sir C. Mill, Bart.
Crofts, J. D. ....	{ Houghton net Wal- singham V. }	{ Norfolk	Norwich {	Rev. D. H. Lee
Currie, Charles ...	Tilney V.	Norfolk	Norwich	Warnor
Dodson, John.....	Cockerham V.	Lancash.	Chester	Pem. Coll., Camb.
Evans, Robert ...	{ Goodworth Clat- ford V. }	{ Hants	Winches.	John Dodson, Esq.
Fanshawe, C. R. ...	Coaley V.	Glouces.	Glouces.	J. Iremonger, Esq.
Fenton, W. C. ...	Mattersea V.	Notts	Glouces.	Lord Chancellor
Garnier, T. ....	Lewknor V.	Oxford	York	Abp. of York
Gower, Foote.....	Great Totham V.	Essex	Oxford	All Souls, Oxon.
Graham, H. E. ...	Ludgvan R.	Essex	London	{ W. P. Honeywood, Esq.
Hardy, John .....	Lea P. C.	Cornwall	Exeter	{ Countess Sandwich
Hargreaves, J. ....	Handsworth R.	Glouces.	Glouces.	{ Vicar of Linton
Hesketh, Charles..	North Meols R.	Stafford	Glouces.	{ D. of Hereford
Hodgson, John ...	{ St. Peter's V., Isle of Thanet }	{ Lancash.	L. & C.	{ W. Birch, Esq.
Ind, James .....	Wivenhoe R.	Kent	Chester	{ — Ford, Esq. M.P.
Jones, Thomas ...	Pencarreg V.	Canterb.	Abp. of Canterb.	
Kidd, R. B. P. ...	{ St. Swithin R., Nor- wich, & Bedingham V. }	{ Essex	London {	Executors of Rev.
Kitson, Walton ...	Marksbury R.	Essex	London	{ N. Corzellis
Law, Hon. W. T.	Yeovilton R.	St. David's	St. David's	{ E. Loveden, Esq.
Long, H. C. ....	{ Newton Flotman R. w. Swainsthorpe R. }	{ Carmar.	St. David's	{ E. Loveden, Esq.
		{ Norfolk	Norwich	The King
		{ Norfolk	Norwich	J. W. Gooch, Esq.
		{ Somerset	B. & W.	E. Popham, Esq.
		{ Somerset	B. & W.	Bp. of Bath & W.
		{ Norfolk	Norwich	Rev. R. C. Long

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron:</i>
Maddock, H. W.	{ Kington V., w. Bril- ley, Huntington, & Michael Church	{ Hereford Radnor	Hereford	Bp. of Hereford
Marsh, William ...	{ St. Thomas's R., Birmingham	{ Warwick	L. & C.	R. of St. Martin's
Pulling, W. ....	{ Dymchurch V., & Blackmanstone R.	{ Kent	Canterb.	Lord Chancellor
Roberts, John ...	Yspythi Evan C.	Denbigh	St. Asaph	Rev. W. Davies
Scott, A. ....	Bootle R.	Camb.	Chester	Earl of Lonsdale
Shadwell, John ...	{ All Saints R., South- ampton	{ Hants	Winches.	{ The Vice-Chancel- lor
Sikes, Thomas ...	Puttenham R.	Herts	Lincoln	Bishop of Lincoln
Smith, Percy ....	Patteswick D.	Essex	London	Bishop of London
Spencer, Peter ...	Ewell V.	Kent	Canterb.	Lord Chancellor
Templeman, A. ...	Lopen C.	Somerset	B. & W.	Earl Poulett
Wallace, A. C. J.	Great Coggeshall V.	Essex	London	P. Du Cane, Esq.
Waring, William,	Welford V.	Northam.	Peterboro'	Bishop of Oxford
Whitelocke, W. S.	Foston R.	N. York	York	Lord Chancellor
Williams, William,	Llanfairtalhairn P.C.	Denbigh	St. Asaph	Bp. of St. Asaph
Wildbore, C. ....	Clee V.	Lincoln	Lincoln	Bishop of Lincoln
Williams, David...	Alton Barnes R.	Wilts	Sarum	New Coll., Oxon.
Wither, W. J. P. B.	Herryard V.	Hants	Winches.	Lord Bolton
Woodham, T. F.	{ Farley Chamber- layn R.	{ Hants	Winches.	{ Sir H. St. John Mildmay, Bart.
Wright, H. W. ...	{ St. John's P. C., Newcastle	{ Northum.	Durham	Vicar of Newcastle
Yates, S. W. ....	Reading, St. Mary V.	Berks	Sarum	Lord Chancellor

CLERGYMEN DECEASED.

Bartlett, W. ....	{ Newark V. and East Stoke V.	{ Notts Notts	York York	The King Chan. of Ch. of Lin.
Bawtree, Harvey,	Gerleston, Suffolk			
Benett, John Leigh,	Thorpe Place, Surrey			
Berkeley, G., Cork				
Ford, Gilbert .....	North Meols R.	Lancash.	Chester	— Ford, M.D.
Fortescue, G. ....	{ St. Mellion and St. Pennick R.	{ Cornwall	Exeter	J. Coryton, Esq.
Graham, John, Fellow of Catherine Hall,		Cambridge		
Guise, P. C. ....	{ Elmore P. C. Longney V.	{ Glouce. Glouce.	Glouce. Glouce.	Sir J. W. Guise, Bt. Lord Chancellor
Johnson, R. P. ...	Ashton-on-Mersey R.	Cheshire	Chester	
Mears, Thomas ...	{ All Saints & St. Law- rence R., Southamp.	{ Hants	Winches.	Lord Chancellor
Nolan, John, Minister of the Episcopal Chapel at Torpoint				
Peers, J. W. ....	Morden R.	Surrey	Winches.	C. Peers, Esq.
Rugg, John, Master of the Endowed School at Sutton Valence, and				Curate of Leeds
Sharp, Andrew ...	{ Bambro C. w. Lucker P. C.	{ Northum.	Durham	{ Lord Crewe's Trustees
Tillbrook, Samuel,	Freckenham R.	Suffolk	Rochester	Peter House, Camb.
Ward, W., Diss, Norfolk				
Willis, J. C. ....	Sopley V.	Hants	Winches.	Mr. Willis

I R E L A N D.

At an ordination held by the Lord Bishop of Down and Connor, at Holywood church, on Sunday, April 26th, the following gentlemen were admitted to holy orders:—

*Priests:* — Creery, James Oulson.

*Deacons:* William Young, J. Taggart, J. Cousins, on letters dimissory from the diocese of Dromore; J. Whittaker, on letters dimissory from the diocese of Clogher.

At an ordination held at Kilmore by the Lord Bishop of Kilmore, on Sunday, the 3rd of May, the following gentlemen were admitted to holy orders:—

*Priests*: Thomas Jett, A.B., — Beresford, A.B., William Prior Moore, A.M., for the diocese of Kilmore; James Anderson, A.B., Henry Hobson, A.B., Le Poer French M'Clintoch, A.B., for the diocese of Armagh, on letters dimissory from the Primate; Robert Irwin, A.B., for the diocese of Meath; Frederick Yelverton, A.B., on letters dimissory from his Grace the Archbishop of Dublin; William Jackson, A.B., William H. Guinness, A.B., for the diocese of Tuam, on letters dimissory from his Grace the Archbishop of Tuam.

*Deacons*: Thomas James Rawson, A.B., John St. George Williams, A.M., for the diocese of Tuam; Orange Stirling Killett, A.B., Henry Moore, A.B., on letters dimissory from the Bishop of Meath; Colin Postlethwaite, A.B., Guy Lestrangle, A.B., for the diocese of Kilmore; Daniel Mooney, A.B.

## UNIVERSITY NEWS.

### OXFORD.

*Saturday, May 2.*

In a congregation holden on Wednesday the following degrees were conferred:—

*Masters of Arts*—Rev. D. T. Knight, Lord Crewe's Exhibitioner, Lincoln; Rev. W. H. Pennefather, Balliol; H. Hobbhouse, Balliol; H. Philipps, Queen's; Rev. J. A. Emerton, Magdalen Hall; Rev. J. E. Sewell, Fellow of New College.

*Bachelors of Arts*—T. A. Trollope, Magdalen Hall; G. H. Pinckney, Exeter.

In a convocation holden in the afternoon of the same day the proctors of the last year resigned their offices, and the new proctors, having been previously elected by their respective college, were presented for admission to the Vice-Chancellor.

*Senior Proctor*—The Rev. E. G. Bayly, M.A., Fellow of Pembroke.

*Junior Proctor*—R. Evans, M.A., Fellow of Jesus.

The former was presented by the Rev. G. W. Hall, D.D., Master of Pembroke; the latter by the Rev. H. Foulkes, D.D., Principal of Jesus. After taking the oaths, and being admitted by the Vice-Chancellor, with the usual ceremonies, to the office of the proctorship, the new Proctors nominated the following gentlemen to be the Pro-proctors for the ensuing year:—

Rev. W. R. Browell, M.A., Fellow of Pembroke; Rev. W. W. Champneys, M.A., Fellow of Brasennoe; Rev. W. H. Cox, late Michel Fellow of Queen's; E. A. Dayman, M.A., Fellow of Exeter.

On Wednesday last, Dr. D. Gilbert, of Pembroke, joined the procession which attended Mr. Bayly, the new Proctor, to the convocation house. This office is filled by a member of Pembroke once only in 23 years; and this is the third procession of which Dr. Gilbert has formed a part—viz., in 1789 with Mr. Phillips; in 1812 with Mr. Wightwick; and on

Wednesday with Mr. Bayly. The last proctors from Pembroke and Jesus, Mr. Wightwick and Mr. T. Davies, continue to reside in their colleges, of which they are the senior Fellows.

On Friday, the 24th ult., the Hon. J. Bruce, B.A., Student of Ch. Ch., and J. Garnier, B.A. of Exeter, were elected Fellows of Merton.

*May 9.*

At a meeting of the Heads of Colleges on Tuesday last, the Rev. C. A. Ogilvie, M.A., Chaplain to the Archbishop of Canterbury, and late Fellow of Balliol, was appointed to preach Canon Bampton's Lectures for 1836.

Yesterday, F. Holme, M.A. and Scholar of Corpus Christi, was admitted a probationer Fellow of that society.

Yesterday, Mr. F. Hathaway, of Trinity college, Cambridge, was elected a Scholar of Worcester, on Dr. Clarke's foundation.

On Thursday last, the following degrees were conferred:—

*Bachelor in Divinity*—Rev. J. H. Dyer, Fellow of Trinity, Senior Proctor for 1834—5.

*Masters of Arts*—Rev. H. Wightwick, Scholar of Pembroke; Rev. T. F. Barker, Brasennoe; Rev. J. Garwood, Magdalen hall.

*May 16.*

On Thursday last, E. J. Pogson, Scholar of St. John's, was admitted an Actual Fellow of that society, on the law line.

Yesterday, Mr. T. H. Baylis was elected a Scholar of Brasennoe.

In a convocation holden on Thursday morning last, the Rev. W. C. Holder, M.A., of Emmanuel College, Cambridge, and Vicar of Cam, in the county of Gloucester, was admitted *ad eundem*.

In a congregation holden at the same time the following degrees were conferred:—

*Bachelor in Civil Law*—R. J. Phillimore, Student of Ch. Ch.

*Masters of Arts*—G. Garbett, Scholar of Brasennoe; E. J. Paget, Student of Ch. Ch.;

J. L. R. Kettle, Lord Crewe's Exhibitioner of Lincoln; Rev. E. M. Crossfield, Magdalen hall; Rev. W. P. Austin, Exeter.

*Bachelors of Arts*—W. P. Pigott, New Inn hall; P. M. Richards, New Inn hall; J. Davies, New Inn hall; W. L. Hussey, Ch. Ch.; R. Robinson, Scholar of Queen's; R. Courtenay, Magdalen hall; T. Allen, Balliol; J. D. Addison, Exeter; W. H. Archdall, Exeter; J. W. Martyn, Exeter; F. Burges, Fellow of St. John's; C. Jackson, St. John's; J. Pendrill, St. John's; E. James, St. John's; W. C. Buller, Oriel.

At the Levee, on Wednesday last, Dr. Marsham, Warden of Merton College, was presented to his Majesty by the Earl of Romney.

May 23.

*Merton College*.—There will be an election of Five Postmasters in the above college on Monday, June 22. Candidates must have attained the age of 17, and not exceeded the age of 20 years. The certificates of baptism, and testimonials from their respective school or college, must be delivered to the Warden on Saturday, June 20th.

*Wadham College*.—Three Scholarships will be filled up on the 30th of June next. Candidates must not have exceeded the 19th year of their age.

*Corpus Christi College*.—An election will be held in this college on Friday, June 26, of a Scholar from the county of Gloucester. All persons are eligible who are natives of the above county, and who may not have exceeded their 19th year on the day of election. All candidates must appear personally before the President on the 20th day of June, and must produce certificates of the marriage of their parents, and of their own baptism; an affidavit of their parents, or of some other competent person, stating the day and place of their birth, and a testimonial of previous good conduct from the Tutor of the college, or the Head Master of their school.

*Worcester College*.—There will be an election in this college on Friday, the 19th day of June, of Two Scholars on the Foundation of Mrs. Sarah Eaton. Candidates are required to deliver to the Senior Fellow in college, on the Tuesday previous to the election, certificates, signed by the Bishops of their respective dioceses, by the Ministers of their parishes, and by two or more respectable inhabitants of the same, that "they are sons of Clergymen of the Church of England, and want assistance to support them in the University."

*Trinity College*.—There will be an election of Two Scholars on Monday, June 15. Candidates must be above 16 and under 20 years of age, and will be required to present in person to the President certificates of baptism and testimonials of conduct, together with a Latin epistle to request permission to offer themselves, at nine o'clock on Wednesday morning, June 10.

*Queen's College*.—The annual election of Scholars on the Old Foundation, open to natives of Cumberland and Westmoreland,

between the ages of 16 and 21, will take place on Thursday, the 25th of June; and on the same day will be filled up, Two Exhibitions, open to natives of Hants.—Candidates are required to present themselves to the Provost on Saturday, the 20th, with certificate of baptism, and testimonials. The examination will commence on Monday, the 22nd of June.

In a Convocation holden on Wednesday last, it was submitted to the House to abolish the subscription to the Thirty-nine Articles at matriculation, and to substitute a subscription to the following Declaration, deferring the subscription to the Articles to the period at which the first degree should be taken.

"I, A. B., declare that I do, so far as my knowledge extends, assent to the Doctrines of the United Church of England and Ireland, as set forth in her Thirty-nine Articles; that I will conform to her Liturgy and Discipline; and that I am ready and willing to be instructed in her Articles of religion, as required by the Statutes of this University."

On the question being submitted to the House and a scrutiny taking place, the numbers were:—

For the Declaration.....	57
Against it.....	459

On Thursday last the following Degrees were conferred:—

*Doctor in Civil Law*—(*Grand Compounder*)

—The Hon. and Rev. C. Bathurst, late Fellow of All Souls.

*Bachelor in Civil Law*—(*by Commutation*)

—Rev. J. Bealy, M.A., late Fellow of Balliol.

*Masters of Arts*—Rev. G. P. B. Pollen, Ch. Ch., grand comp.; J. Greenfield, Brasenose, grand comp.; J. Bailey, Brasenose; Rev. R. Waller, Brasenose; G. B. Maule, Student of Ch. Ch.; Rev. F. Reyroux, St. Edmund Hall; H. E. Strickland, Oriel; Rev. S. Everard, Balliol.

*Bachelors of Arts*—W. J. Phelps, Oriel, grand comp.; W. Francklin, New Inn Hall, grand comp.; Hon. C. A. Harris, Oriel; Hon. W. L. T. Harris, Oriel; C. Earl Harwood, Oriel; E. W. Vaughan, New Inn Hall; T. Peters, St. Alban Hall; G. Slade, St. Edmund Hall; E. Horton, Scholar of Worcester; J. Churchill, Scholar of Worcester; T. W. Goldhawk, Worcester; T. N. Stephenson, Worcester; W. K. Sweetland, Worcester; W. J. Poole, Scholar of Jesus; W. L. Walker, Scholar of Jesus; J. Jones, Jesus; J. W. Wing, Scholar of University; S. A. Shepherd, Lincoln; H. F. Yeatman, Balliol; G. G. Harter, Trinity; T. Miles, Trinity; H. Hall, Student of Ch. Ch.; T. Price, Ch. Ch.; C. Brooksbank, Ch. Ch.; C. W. Moffat, Merton.

The Examiners for the Johnson Scholarships have elected Mr. Henry Woolombe, B.A., Student of Christ Church, Scholar on the Theological, and Mr. Nicholas Pocock, B.A., Michel Scholar of Queen's College, Scholar on the Mathematical Foundation.

Yesterday, Mr. John George King, B.A. of Brasenose College, was elected a Fellow of that Society.

## CAMBRIDGE.

Friday, May 1.

Yesterday morning the Rev. George Archdall, B.D., Fellow of Emmanuel College, was elected Master of that Society, in the room of the Rev. Dr. Cory, deceased.

The following gentlemen, of Trinity College, were yesterday elected Scholars of that Society :

Frere, P. H.	Walford	
Turner, W. T.	Ellis, A. J.	
Mansfield,	Conybeare,	
Hedley,	Humphry,	
Gambier,	Farrar	
Pirie,	Patterson,	} Westm. Scholars.
Pollock,	Baber,	

May 8.

On Wednesday last, his Majesty received the address from this University on the subject of the Irish Church. At half-past twelve, the members of the University assembled at the Thatched House Tavern, and, after partaking of a cold collation, proceeded in order of precedence to St. James's palace. The Address was read and presented by the Marquis Camden, the Chancellor; to which his Majesty returned a short, but gracious, answer. Amongst the company present were the Duke of Northumberland, High Steward; the Duke of Gordon, Earl De La Warr, Viscounts Canterbury and Clive, Lords Brecknock and Alford, the Bishops London and Winchester, Sir Frederick Pollock, Commissary; the Right Hon. H. Goulburn, and Hon. C. E. Law, Members for the University; Professors Turton, Hollingworth, and Geldart; together with a long train of Doctors, Masters of Arts, Bachelors of Arts, and Under-graduates, in all amounting to more than 200.

—In the evening the Chancellor entertained the deputation at his house, in Arlington-street, at a splendid dinner, which was also honoured by the presence of the Duke of Wellington, and several other noblemen of distinction.

Joseph Pullen, Esq. M.A., of Corpus Christi College, in this University, was, on Tuesday last, elected a Fellow of that Society.

Monsieur F. Hobaeq has been appointed, by the Professor of Modern History, teacher of the French language in this University, in the room of the late Mons. Germas.

A meeting of the Philosophical Society was held on Monday evening, the Rev. G. Peacock, the Treasurer, in the chair. Professor Airy gave an account of recent results obtained at the Observatory; namely, 1st. That the discrepancy of the observations of the obliquity of the ecliptic, at the summer and winter solstices, formerly noticed, has disappeared on using the refraction corresponding to a new barometer which stands 1-10th of an inch higher than the one formerly used. 2nd. That the mass of Jupiter as determined by observations of the 4th satellite in 1834, is almost exactly the same as that obtained in 1832 and 1833, namely 1-1048th of the sun's mass. 3rd. That the time of rotation of Jupiter, as determined by a spot, is 94.55m. 21s.; the spot

from which this determination was obtained made 225 revolutions in 93 days. Afterwards Mr. Whewell gave an account of the results of his examination of the tide observations made last June at the stations of the coast guard service.

May 15.

The following is a copy of the University Address to his Majesty on the subject of the Irish Church, together with his Majesty's most gracious answer. We are enabled to give what has not yet appeared, a correct version of the answer as read by His Majesty, for the truth of which we can positively vouch, though it differs in an important phrase from the edition which has been industriously circulated by His Majesty's Ministers. The third clause has been uniformly printed thus: "*I cannot doubt that the measures which they will recommend will be calculated to secure the safety of the Church and to avert any impending danger;*" whereas the true version is, as given by us below, "*I trust that the measures, &c.*" This does certainly imply a somewhat different degree of confidence entertained by the King in his present advisers, and the object of the alteration is plain and obvious.

"TO THE KING'S MOST EXCELLENT MAJESTY.

"The humble Address of the Chancellor, Masters, and Scholars of the University of Cambridge.

"*Most Gracious Sovereign* — We, your Majesty's most dutiful subjects, the Chancellor, Masters, and Scholars of the University of Cambridge, humbly approach your Majesty's presence, with the assurance of your fervent and unalterable attachment to your Majesty's royal person and government.

"In seasons of political excitement, we do not ordinarily step forward to tender, at the foot of the throne, any renewed assurance of our loyalty and devotion; but, at this particular juncture, we conceive ourselves especially and imperatively called upon to give expression to the sentiments and feelings which the present aspect of public affairs has excited in our breasts.

"With unfeigned sorrow and alarm do we witness the efforts which are now being made to establish the principle, 'that the revenues of the Protestant Church may be appropriated to other than Ecclesiastical and Protestant purposes.' The bare recognition of this principle would be, in our deliberate judgment, most injurious to the best interests of religion; and, in its practical application, it must tend to the subversion of that glorious Constitution, in Church and State, under which the British nation has enjoyed for a long period an increasing and unexampled prosperity. Most anxiously, therefore, do we deprecate the adoption of such a principle.

"Filled with these apprehensions for the safety of our truly Apostolic Church, we look earnestly, under Divine Providence, to your Majesty for protection; and encouraged by your Majesty's gracious disposition, and de-

clared purpose to maintain her integrity, we venture in all humility to assure your Majesty of our cordial and zealous co-operation in any measures which, to your Majesty's wisdom, may appear best calculated to avert the impending danger."

To this address his Majesty was pleased to return the subjoined gracious answer:—

"I receive with satisfaction and rely with confidence upon the assurance of your fervent and unalterable attachment to my person and government.

"Upon the great question to which you refer, I shall be anxious to receive the advice of my responsible Ministers, and of the great Council of the nation assembled in Parliament.

"I trust that the measures which they will recommend will be calculated to secure the safety of the Church, and to avert any impending danger."

At a Congregation on Friday last, the following Degrees were conferred:—

*Doctor in Divinity*—Rev. T. F. F. Bowes, Trinity.

*Bachelor in Divinity*—Rev. W. Lockett, Queen's.

*Masters of Arts*—Rev. T. L. Gleadow, Christ's; J. Bell, Caius.

*Bachelors of Arts*—J. C. Davies, Trinity; J. Ellis, Trinity; G. Richards, Trinity; W. Mercer, Trinity; H. James, Trinity; R. Prescott, Trinity; A. G. Durnford, St. John's; W. A. G. Pritchard, St. John's; W. M. Lee, St. John's; J. Sabine, St. John's; W. S. Hartley, Queen's; J. Cooper, Queen's; G. Williams, Queen's; H. E. Preston, Queen's; W. Taylor, Queen's; S. B. Pigott, St. Peter's; R. D. Thomas, Catharine Hall; J. Johnson, Catharine Hall.

At the same Congregation the following *Graces* passed the Senate:—

To appoint Mr. Rose, of St. John's College, an Examiner for Tyrwhitt's Hebrew Scholarships, in the place of the Regius Professor of Hebrew.

To appoint the Vice-Chancellor, Professor Musgrave, Mr. Blick, of St. John's College, Mr. Lodge, of Magdalen College, and Mr. Fennell, of Queen's, a Syndicate to consult respecting the reletting of the Rectory of Burwell, the lease of which will expire at Michaelmas next; and also to consider whether any, and if any, what abatement should be made to the present lessee, Mr. Dunn, for the

year ending at Michaelmas, 1834, and to report thereupon to the Senate.

To reappoint the Fitzwilliam Syndicate for the purpose of considering in what manner the various Plans for the Museum may be most conveniently submitted to the Senate for their judgment and selection.

May 22.

The Norrismian prize for the year 1834, was yesterday adjudged to the Rev. T. Myers, M.A. of Trinity, for his essay on the following subject:—"The Divine Origin of Christianity proved by the accomplishment of the Prophecies delivered by Christ himself."

At a congregation on Wednesday last the following degrees were conferred:—

*Doctor in Physic*—R. Elmhirst, Caius.

*Honorary Master of Arts*—The Marquis of Granby, Trinity.

*Master of Arts*—E. Thompson, Clare hall.

*Licentiates in Physic*—M. A. N. Crawford, Trinity; C. Dudley, Trinity; G. Budd, Caius; T. A. Barker, Downing.

*Bachelors of Arts*—C. O. Goodford, King's; A. Long, King's; W. R. Lawrence, Trinity; H. N. Burrows, Trinity; R. W. Gausson, Trinity; H. Clarke, Caius; W. J. Johnson, Caius; J. C. Barkley, Emmanuel.

At the same congregation a grace passed the senate to confer the degree of Doctor in Divinity, by royal mandate, upon the Rev. G. Archdall, Master of Emmanuel.

A meeting of the Philosophical Society was held on Monday evening, Prof. Airy, V.P., being in the chair. A paper by Mr. A. Smith, of Trinity, was read, containing a simple method of performing the eliminations by which we may obtain Fresnel's equation to the wave surface, in biaxial crystals, according to the undulatory theory of light. Mr. Whewell read a letter from Prof. Schumacher, in which it was stated that Messrs. Bier and Mödler have, by observations of two remarkable spots during several months, fixed the time of Jupiter's revolution at 9 hours 55 min. 26½ secs.; being a longer time by ½ secs. than that mentioned by Prof. Airy at the last meeting as the result of his observations. It was also stated that M. Bessel had observed a long series of elongations of Jupiter's satellites, and that these give the mass of Jupiter nearly identical with that obtained by Prof. Airy. Mr. W. Fisher made further observations in confirmation of the views explained in his former communication respecting Tubercles.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. Edward Miller, of Lambeth Terrace; of Rev. George Musgrove, Cambridge Terrace, Hyde Park; of Rev. K. C. Bayley, Aorise R., Kent; of

Rev. G. C. Tomlinson, Great Staughton V., Hants; of Rev. F. Lear, Chilmark; of Rev. G. G. F. Pigott, Abington Pigott's R.; of Rev. C. E. Band, Combe Rashleigh P.; of Rev. T. J. Blofield, Sodbury V., Gloucester;

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of Rev. S. W. Saunders, Dale P. C., and St. Ishmael's; of Rev. T. W. K. Harria, Haverfordwest; of Rev. W. C. King, Backworth House.

*Of Daughters*—The lady of the Rev. E. Owen, East Hall, Orpington; of Rev. F. Herberden (still born), Stone, Kent; of Rev. W. Plummer, Gateshead; of Rev. Henry Pepps, West Mile, Herts; of Rev. R. Shuckburgh, Aldborough R. Norfolk; of Rev. S. Phillips, Fairy Hill, Glamorgan; of Rev. H. Biddulph, Birbury; of Rev. John Spurgeon, Foulsham; of Rev. M. R. Scott, Stockbridge; of Rev. W. Atkinson, Long Benton.

#### MARRIAGES.

Rev. H. B. W. Hillcoat, D.D., to Catherine, youngest d. of the late F. Pym, Esq., of the Hazells, Bedfordshire; Rev. C. Rose, B.D., r. of Cublington, Bucks, to Elizabeth Frances, third d. of the late W. Manley, Esq., Sergeant-at-law, and one of his Majesty's Commissioners of Excise; Rev. F. M. MacCarthy, M.A., v. of Loders, near Bridport, Dorsetshire, to Frances Mary, the eldest d. of W. Robinson, Esq., LL.D., of Tottenham; Rev. R. Jenkyns, D.D., Prebendary of Wells, to Troth, only child of the late G. J. Grove, Esq., of Poolhall, Salop; Rev. S. Robins, M.A., to Caroline Gertrude, youngest d. of the late Mr. and Lady Caroline Barham; Rev. W. P. Hulston to Anna Matilda, d. of the late Rev. Mr. Penton, of Wellow, Wilts; Rev. G. C. Rashleigh, Fellow of Winchester Coll., to Maria, second d. of the late Rev. J. Arundell, r. of Cheriton Fitzpaine, Devon; Rev. H. St. Andrew St. John, v. of Addingham, Cumberland, to Emily, d. of A. Belcher, Esq.; Rev. C. Boyton, to Mary Elizabeth, eldest d. of R. Montgomery, Esq., of Convoy, Donegal; Rev. W. Drummond, of Down, to Lydia, eldest d. of S. N. Ward, Esq., of Hayes, Kent; Rev. J. Baskett, of Wimborne Minster, Dorsetshire, to Elizabeth, widow of Mr. J. Bristowe, merchant, of Poole; Rev. F. Vidal, of Caius Coll., Camb., to Mary Theresa, eldest d. of C. W. Johnson, Esq., of Great Torrington, Devon; Rev. C. T. Simmons, r. of Shipham, Somersetshire, to Caroline, fifth d. of the late W. Perry, Esq., of Churchill, Somersetshire; Rev. W. G. P. Smith, M.A., to Elizabeth, only child of the Rev. J. Domett, v. of South Bovey, Devon; Hon. and Rev. T. Cavendish, son of the late Lord Waterpark, to Sophia, d. of the late Sir J. Robinson, Bart.; Rev. W. Smith, v. of East Tuddenham and Honingham, to Mary, eldest d. of Richard Crawshay, Esq.; Rev. T. Stanton, M.A., of Christ Coll., Camb., to Agnes, only d. of T. J. Cornthwaite, Esq., of Horsey, Middlesex; Rev. J. Coldham, M.A., of Snettisham, Norfolk, to Catherine, eldest d. of the late Rev. E. R. North, of Harlow, Essex; Rev. W. Blennerhasset, r. of Twerne, Dorset, to Emma Sophia, d. of the late F. H. Du Boulay, Esq., of Walthamstow, Essex; Rev. T. Boodle, M.A.,

late of Trinity Coll., Camb., to Georgiana Frances, third d. of the late S. Chilver, Esq., of New Burlington-street; Rev. H. S. Fletcher, B.A., Minister of St. Mary's, Bilston, to Sarah, d. of Mr. Job Lester, of the same place; Rev. B. J. Harrison, M.A., r. of Beaumont-cum-Mose, Essex, to Emily, second d. of R. Hall, Esq., of Portland-place, and of Tottenham, Herts; Rev. G. B. Moore, B.A., of Christ Church, Oxon, to Mary Elizabeth, eldest d. of Archdeacon Croft, and grand-d. of the late Archbishop of Canterbury; Rev. E. W. Wakeman, M.A., of Claines, Worcestershire, to Louisa, d. of A. Thompson, Esq., of Lansdowne-crescent, Cheltenham; Rev. H. Stonhouse, B.C.L., r. of Stanton St. John, Oxon, to Emily, youngest d. of the late Rev. W. Sturt; Rev. F. Wrench, M.A., r. of Stowting, Kent, to Eliza Mary, eldest d. of Capt. J. Stringer, of Hill Lodge; Rev. F. Henson, B.D., r. of South Kilvington, Yorkshire, to Miss Parry, niece of the late J. Parry, Esq., of Chester; Rev. A. Campbell, to Jemima, d. of Sir A. Dancer, Bart., of Tipperary; Rev. G. Mac Neill, of Colonsay, Argyll, to Cecilia, d. of the late C. Maughan, Esq., of Harrington Hall, Yorkshire, and Londonderry; Rev. J. W. Hatherell, M.A., r. of Eastington, to Eliza, eldest d. of the Rev. Dr. Williams, r. of Woodchester; Rev. W. J. Skinner, M.A., r. of Whitfield, Northamptonshire, to Eleanor, only d. of the late Mr. W. Jones, of Little Tarrington, Herefordshire; Rev. T. Maude, M.A., of University Coll., Oxon, to Elizabeth Stewart Hay, niece of the late J. Laing, Esq., of Streatham-hill, Surrey; Rev. K. H. Digby, B.A., of Christ Church, Oxon, second son of Vice-Admiral Sir Henry Digby, K.C.B., and the Dowager Viscountess Andover, of Minsterne, Dorset, to Caroline, fifth d. of E. Sheppard, Esq., of the Ridge, Gloucestershire; Rev. D. Williams, B.C.L., r. of Alton Barnes, Wilts, to Miss E. Powell, of Brecon; Rev. A. Clissold, M.A., of Exeter Coll., Oxon, to Eliza, d. of the late W. Crawshay, Esq.; Rev. G. E. Vernon, r. of Carlrow, to Miss H. Bruen, sister to Colonel Bruen, M.P.; Rev. H. Gray, of Almonsbury, fourth son of the late Bishop of Bristol, to the Hon. Emilie Caroline Pery, third d. of the late Viscount Glentworth; Rev. F. J. R. Hooper, B.A., of Christ's Coll., Camb., to Caroline Smith, youngest d. of the Rev. J. Harward, of Hartlebury, Worcestershire; Rev. W. Warburton, of Garryhinch, Queen's County, to Emma, d. of the late Lieut.-General Stovin; Rev. W. L. Townsend, M.A., r. of Bishop's Cleeve, near Cheltenham, to Anne, only d. of H. Ricketts, Esq., of the Grove, Brislington; Rev. E. H. Dawkins, D.C.L., v. of Markham Clinton, Notts, to Elizabeth, d. of the late Sir W. H. Cooper, Bart.; Rev. G. Trevelyan, M.A., v. of Maldon-with-Chessington, Surrey, to Anne, only d. of H. Gosse, Esq., of Epsom; Rev. H. R. Quartley, M.A., of Wolverton, Bucks, to Isabella Turner, d. of the late Major Forbes.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## BUCKINGHAMSHIRE.

His Majesty, with that munificence for which he is so eminently conspicuous, has just presented to the Provost and Fellows of Eton College, a most superb and splendid model of the chapel of the establishment over which they preside. The model is of a frosted silver, so exquisitely contrived that it bears an exact resemblance to freestone. The windows are engraved upon polished silver, and are so managed as to cause the beholder to think they are actually transparent, and that the light which is reflected upon them proceeds from the interior of the building, instead of being the effect of the brilliancy of their external surface. The model is nearly twenty inches in length, and proportionably high. It is in the proportion of the eighth of an inch to a foot to the chapel itself. It stands on a plateau of silver, engraved so as to represent a Mosaic pavement, the plateau being in length two feet and a-half, and having on one side the arms of the present Royal Family supported by the lion and unicorn, and on the other the arms of Henry the Sixth. At the one end are the arms of the college, and at the other, the inscription by which this proof of Royal munificence is illustrated.—*Bucks Herald*.

The triennial festival of the Eton Montem is fixed for the 9th of June. Their Majesties, and the whole of the Royal Family are expected to honour the ceremonial with their presence.—*Times*.

## CAMBRIDGESHIRE.

The Bishop of London, upon the request of the Earl of Hardwicke, Lord Lieutenant of this county and ex officio President of Addenbrooke's Hospital, has kindly undertaken to preach the annual sermon for the benefit of that institution, at St. Mary's church, on the usual day, viz., Friday the 3rd of July.—*Cambridge Chronicle*.

On Monday, the 18th of May, the annual meeting of the Walsoken Division of the Fakenham Provident society was held at the Unicorn Inn, Wisbech; when the statement of the accounts was produced, which shewed that the fund amounted to 34,551*l.* 13*s.* 7*d.* and that the increase of the past year was 252*l.* 10*s.* 5*d.* This so-

ciety contains 1190 members, and is paying an annuity of 12*l.* to 245 widows and 41 orphans. It was established at Fakenham 1st of January, 1795.—*Ibid*.

A large quantity of lead has recently been stolen from the chancel of Whaddon church, in this county. A liberal reward of 50*l.* has been offered for the apprehension and conviction of the offenders. Several robberies of lead and piping have also been lately committed in this town and neighbourhood.—*Ibid*.

A handsome silver waiter was, on the 18th instant, presented to the Rev. Geo. Fisk, S.C.L., late curate of Barnwell, near this town, by the parishioners; and which bore the following inscription:—Presented to the Rev. George Fisk, by his parishioners of Barnwell, as a small token of their love and esteem for him during his ministry amongst them in that parish—May, 1835.—*Ibid*.

## DERBYSHIRE.

A meeting was recently held at Derby, to form an Institution intended to comprise a Library and News Room. It was proposed that *both* should be closed during *the whole* of the Lord's day. A forest of hands was held up in favour of this proposition, whereas only *nine* were held up against it; notwithstanding that it was opposed by Mr. Strutt, the Member, and two or three other influential persons. This redounds to the credit of Derby; and it should be borne in mind that this county has taken a lead in petitioning for consistent Sabbath legislation, which has given rise to that full discussion of the question which has resulted in the above correct conduct. This should induce and encourage persons of piety in other towns and counties to take up the subject in the same uncompromising and energetic manner.—*Salisbury Herald*.

## DEVONSHIRE.

An interesting ceremony took place on Monday, April 27th, at Stoke Canon, near Exeter, when the foundation stone of a new church, in place of the ancient fabric, which had become incompetent to the sacred purposes for which it was designed, was laid in the presence of a large number of persons.—*Exeter Gazette*.

The Rev. Archdeacon Moore held his

Annual Visitation at St. Mary Major's, Exeter, on Tuesday, the 12th instant. An Address to his Majesty was agreed to on the present state of affairs.—*Ibid.*

The Earl of Devon has munificently subscribed £50l. towards the building of a new church at Honiton.—*Ibid.*

The following has been addressed to the *Morning Post* :—

*To the Editor of the Morning Post.*

Sir,—Having just seen a violent and disgraceful attack on the Bishop of Exeter, in the *Morning Chronicle*, I hasten to declare, and I am ready to make an affidavit of the truth of my statement, that the whole attack, in all its parts, from the beginning to the end, is a direct, malicious, and wilful lie. No attack on Lady J. Russell has been made here at all; and the Bishop has neither written, nor advised, nor seen before they were in public circulation, any one paper, handbill, or paragraph, or any part of any of them out of the whole number that have been published during the election.—Sir, I have the honour to remain your obedient servant,

BALDWIN FULFORD,

Chairman of Mr. Parker's Committee.  
Committee Rooms, 14, High Street, Exeter,  
Wednesday, 6th of May.

A new church, capable of seating 1200 persons, is about to be built in the square at Barnstaple. The Corporation have made a grant of the land; Mr. Potts will expend £3000l. in the erection of the edifice, without remuneration of any kind. Earl Fortescue has also become a subscriber of 50l.; Lord Rolle, 100l.; and Charles Roberts, Esq., 100l.—*Salisbury Herald.*

An eminent architect, from London, is engaged to rebuild the parish church at Arlington, Devon. The expense will be wholly defrayed by J. P. B. Chichester, Esq., M.P., the lord of the Manor.—*Ibid.*

#### DORSETSHIRE.

The National School, recently erected in Poole, was opened on Monday, the 27th of April, for the reception of boys, of whom a large number were immediately admitted to partake of that useful and scriptural system of education adopted in these establishments. The girls' school will be opened very shortly, when it is intended to celebrate the circumstance in some appropriate manner.—*Salisbury Herald.*

#### ESSEX.

G. Simpson, Esq., of Ramsey Hall, has recently presented the parish of Ramsey with a rich chased service of communion.—*Ipswich Journal.*

#### GLOUCESTERSHIRE.

The ceremony of consecrating St. Matthew's Church, Kingdown, Bristol, was performed on Thursday, April 23rd, by the Lord Bishop of Lichfield and Coventry, who officiated for the Bishop of Bristol. A very handsome service of plate was placed upon the communion table, which was a present to the church by the ladies of Bristol. The church will contain 1200 persons, and one-fourth of the sittings are free for the accommodation of the poor.—*Bristol Mirror.*

A petition from the city of Gloucester and neighbourhood against the church spoliation scheme has been extensively signed.

It has been determined to build a new church at Caincross, near Stroud, and a liberal subscription has been already obtained for it. This will be the fourth new church recently erected within this borough.—*Bath Herald.*

A new Catholic Cathedral is in course of erection at Clifton, adjoining Bristol.—*Salisbury Herald.*

#### HAMPSHIRE.

THE POLITICAL DISSENSERS AND THE WESLEYAN METHODISTS.—*From a Correspondent.*—(The names of the parties have been sent.) It being proposed to erect a Wesleyan meeting, at a town in Hamts, a respectable Wesleyan preacher called, among other inhabitants, on the independent minister at Christ Church to request his assistance. Mr. — replied—"That he was ready to contribute to the erection of a place of worship for any denomination, including papists, provided they were friendly to liberty, but that to the Wesleyans he would contribute nothing, because they are not on the side of liberty."

A subscription has been set on foot in Southampton to erect a monument to the memory of the Rev. Thomas Mears, the late incumbent of the parish of All Saints, in that town.—*Old England.*

#### HEREFORDSHIRE.

HEREFORD CATHEDRAL.—A very great improvement is now being carried into effect by the total removal of the cathedral school-house adjoining the west front, by which the whole of the edifice, including the cloisters, will be thrown open to public view.—*Hereford Journal.*

#### HERTFORDSHIRE.

A voluntary subscription is now commenced throughout the parishes of St. Alban's, to carry on the repairs of the splendid Abbey Church there, without further delay, as the dilapidations are rapidly in-

creasing. It is also highly gratifying to learn that the ladies of St. Alban's—viz., the Countess of Verulam, the Marchioness of Salisbury, &c., and most of the distinguished families throughout the county, are making great exertions to get up a fancy fair on a splendid scale, for the purpose of aiding the funds for the repairs of the Churoh.—*Surrey Standard*.

#### HUNTINGDONSHIRE.

At a meeting of the clergy of the county of Huntingdon, held at the Town-hall, in Huntingdon, on Tuesday, the 5th of May, —the Archdeacon of Huntingdon in the chair. It was resolved:—That an address be presented to his Majesty, on the subject of the resolutions lately passed in the Commons' House of Parliament, in reference to the revenues of the Irish church. The following is an extract:—

"We feel that, as ministers of Christ, we should be wanting in our duty to the cause of true religion, which it is our especial office to maintain, did we not express to your Majesty the alarm with which a proposition, calculated eventually to apply the revenues of the church in Ireland to other than protestant and strictly ecclesiastical purposes, has filled our minds; and did we not humbly, but earnestly, entreat your Majesty not to sanction any measure which may diminish its ability to diffuse that pure faith which it has ever been the glory of your Majesty's illustrious house to cherish and uphold." —*Cambridge Chronicle*.

#### KENT.

(*From a Correspondent*).—On Tuesday, the 12th of May, the anniversary of the Canterbury diocesan national schools was celebrated, on which occasion the children of the National Society, and other charity and Sunday-schools in connection with the church, in number between 1,100 and 1,200, attended divine service in the cathedral. An excellent sermon was preached by Dr. Russell. The cathedral was crowded to excess. The children, after leaving the church, went, accompanied by their teachers, to a field near Westgate, to partake of refreshment. Their exceedingly good behaviour in the cathedral, throughout the day, and their very neat and clean appearance, excited universal admiration.

A very numerous meeting of the clergy of the diocese of Canterbury, was held in that city on Friday, the 8th of May, when a series of resolutions on the present crisis, and an address to his Majesty, expressive of deep apprehension of the dangers which menace the united church of England and

Ireland, and through it the religious liberties of all protestants, were unanimously agreed to.—*Gravesend Journal*.

The Venerable Archdeacon King held his usual visitation of the clergy of Malling Deanery, at Town Malling, on Monday, the 4th inst.; and his visitation for the deanery of Rochester, in the parish church of St. Nicholas, in that city, on the following day.—*Kentish Observer*.

The Venerable the Archdeacon of Rochester (the Rev. Walter King) held his usual visitation in the parish church of Dartford, on Wednesday, the 13th inst., when he was met by the clergy and churchwardens of the several parishes in the archdeaconry.—*Ibid*.

A meeting of the clergy was held at the Crown Inn, Rochester, on Thursday, the 14th of May, at which an address to his Majesty, and petitions to both Houses of Parliament, against the appropriation of the revenue of the Irish church, were agreed to.—*Ibid*.

The Kentish Observer has the following:—"We are glad," says a liberal contemporary, "that the Rev. Dr. Hunt, one of the prebendaries of this cathedral, has subscribed 10*l*. towards the expenses attending Lord John Russell's re-election for South Devon." And so are we glad, because we like to see men openly and cordially supporting what they believe to be right. At the same time, it is amusing in the Radical papers to blow hot and cold with the same breath. Does a Whig clergyman subscribe 10*l*. towards an election, or canvass for a candidate? They rejoice—they are glad—it is all right and proper. Does a Conservative one do the same? They are shocked, scandalized, horrified; it is corruption, intimidation, and many other terrible things.

#### LANCASHIRE.

BURY.—(*From a Correspondent*).—On Friday, the 8th of May, there was a numerous assemblage of the principal families of Bury, and the neighbourhood, in the upper room of the spacious Infant and Sunday-school, lately erected in that town, for the purpose of witnessing the progress made by the children of the infant school, which has been opened under the superintendence of Mr. Wilderspin, the founder and active promoter of the system of infant education. A platform, large enough to contain about 140 children, had been erected at one end of the Sunday-school, and on this the children were placed; the rector of Bury, the Rev. G. Hornby, then addressed the company. He stated, that he had no doubt, that when the company

saw to what a degree they had already acquired habits of order and obedience, what affection they felt for their teachers, and how much their minds had been awakened and impressed with divine truth; all would go away convinced that this system of education was a most valuable means of good. After a few words from Mr. Wilderspin, in which he directed the attention of the company to a little nosegay of flowers with which every child was provided, he said that he would first require the children, as a proof of obedience, to part with their flowers, but as he had not prepared them for this, some perhaps of the youngest would still be found to cling to the nosegay, notwithstanding his request. On giving the command, however, the children, with very few exceptions, immediately threw down the flowers, and joined their teacher in the appropriate prayer with which they have been taught to commence their daily lessons. This was followed by a hymn, which the children sang very correctly and with much animation, and many of them, on being questioned, were eager to give out the first lines of the verses, or to explain the meaning of the words they had just been singing. They afterwards went through some of the usual arithmetical and geographical lessons. In the course of this examination an accident occurred, which occasioned, for a few minutes, the greatest alarm, and which might have been attended with the most fearful results. The platform on which the children were arranged, unexpectedly gave way, and, from the suddenness of its fall, there was a momentary impression on the minds of the spectators that many would unavoidably be killed or seriously injured. Most providentially, however, not one was hurt, and owing to the presence of mind displayed by all those who were nearest to the platform, the children were very soon recovered from their alarm, and able to complete their lessons on the gallery belonging to the infant school, in the lower room, to which the company adjourned. At the close of the proceedings the rector feelingly adverted to the merciful escape from danger which all present had just witnessed; and after expressing his earnest wish that the good effects of the system they had now seen in operation might be extended to many hundreds more among the children of the poor, the whole party joined in singing the doxology "Praise God, &c."

A second examination took place at 8 o'clock in the evening, for the purpose principally of enabling the parents of the children to see the efficiency of the system,

and the room was filled by a still more numerous assemblage than in the morning. Before leaving the room they expressed their thanks to Mr. Wilderspin by three hearty rounds of applause. We understand that Mr. Wilderspin is engaged for one month at Wigan, from the 18th inst., for the purpose of organizing the infant school which has lately been erected in that town, and we are glad to find that this mode of education seems to be extending itself rapidly through this country, to which, from the peculiar employments and crowded state of the population, it appears to be of incalculable importance.

A new church is about to be erected in Chorlton-upon-Medlock, of which the Rev. Edward Birch, Minister of All Saints' church, is to be the incumbent.—*Manchester Courier*.

A full set of canonicals, consisting of gown, cassock, &c., value upwards of thirty guineas, was lately presented to the Rev. W. C. Wilkinson, Curate of Middleton.—*Ibid*.

THE VOLUNTARY SYSTEM.—A new plan of performing divine service was carried into effect on Sunday morning, the 26th ult., at the independent chapel, Chorley. At ten o'clock the chapel gates were guarded by a number of special constables, with the chief constable at their head. At twenty-five minutes past ten the gates were opened, when the Rev. J. Cunningham and a few of his friend were admitted. The gates were immediately closed, and opened again at thirty minutes past ten, when the crowd was also admitted. The preacher was in the pulpit, and a great number of men were placed at the bottom of the pulpit steps, to protect him. The first person that spoke said, "now, chaps, fair play." The chief deacon of the church stood in a front pew in the gallery, opposite the pulpit. He stated that he was authorized by the majority of the male members of the church, and the majority of the seatholders, who were not members of the church, to protest against the Rev. J. Cunningham occupying the pulpit; he said he was not their minister, nor would they receive him as such. Several others also protested against him, and one of them told him he had no more business in the pulpit than the catholic priest of Welbank chapel. Immediately after the last speaker sat down, the minister stood up, and said, "let us praise God by singing the 66th hymn," and at the same moment, Mr. H. Berry, who was in a front pew in the gallery opposite the pulpit, stood up and said, "let us praise God by singing the 119th psalm, 1st part, c. m." They each

read one verse, and the singers and congregation commenced singing the 119th psalm, and continued singing until fifteen minutes past eleven, at which time they ceased for a short time. Mr. Cunningham then rose up and said, "We will read for our instruction the 79th psalm," at the same moment Mr. H. Berry said, "We shall read the 25th chapter of Matthew;" thus Mr. C. and Mr. B. were both reading at the same time. This scene lasted about two minutes, when the singers put an end to it, by commencing again with the 119th psalm. About this time the deputy constable, with a number of special constables were placed in one of the aisles, where they remained until the service was closed. The friends of Mr. Cunningham, who were very few in number, appeared to be in a muse, not knowing what to do. At twenty-five minutes past eleven they all assembled in a large pew under the pulpit, and Mr. Cunningham commenced service. He appeared to read a psalm, he then shut his eyes, and prayed a few minutes, then took a text and began to preach; the congregation sung all the time, so we could not hear one word he said; however, his friends were determined to know what he was saying, and one of them stood on the seat, and put his ear as near the parson's mouth as he possibly could, then caught some of his sayings, and immediately wrote them down on paper. This scene lasted until twelve o'clock, at which time both parties gave up the contest. Mr. Cunningham then commanded the congregation to dismiss; they told him to come down from the pulpit, he had no business there. Mr. H. Berry requested the congregation to take their seats—they complied immediately. One of the congregation then put a question to one of the minister's friends. A discussion then ensued, which lasted three quarters of a hour. Mr. Cunningham's friends asserted that they had acted according to the letter and spirit of the trust deed, and that the Rev. J. Cunningham had been legally put in possession of the pulpit, and that at the meeting which was convened for the purpose of electing a minister, there was a majority of three or five in favour of that gentleman. The other party contradicted the above statement; they said that at the meeting alluded to, many of those opposed to Mr. Cunningham were not present, and that eight or ten who voted for that gentleman were neither members of the church, nor seatholders. They also stated that there were twenty-two male members in the church, seventeen of whom were opposed

to him, and that there were eighty seatholders who were not members of the church, and between fifty and sixty of those were opposed to him, and many of the others were neutral.—One gentleman proposed that all the voters present who were opposed to the Rev. J. Cunningham being their minister, should hold up their right hands. There appeared to be about nine-tenths of the voters opposed to him. During the time Mr. H. Berry was speaking, the minister stood up in the pulpit, and was determined to speak at the same time, nor did he desist until the congregation, by clapping their hands, stamping their feet, and shouting hurrah, compelled him to take his seat. At forty minutes past twelve he and his friends left the chapel. A labouring man in his working clothes then took possession of the pulpit, and a number of his companions were placed on the pulpit steps. Mr. Berry began to lecture them, pointing out to them the impropriety of their conduct, when some of the congregation said, "let them alone, they cannot help it." Some said, "they are compelled to do it," and a woman in the body of the chapel, shouted to Mr. Berry, "aye, aye, Mr. Pendlebury cannot bag your end of morning service." Those persons who were placed in the vestry and on the pulpit steps, were not members of the church, nor seatholders; they were strangers, who were brought there by the minister's friends, on Thursday morning last, when they broke into the chapel and took possession, and have remained ever since.—*Bolton Chronicle*.

#### LEICESTERSHIRE.

Earl Howe, amongst his many acts of beneficence, has enlarged and repaired, at considerable cost, the village church of Congestone, in the county of Leicester, making it not only one of the most comfortable, but one of the neatest places of worship in that county.—*Leicester Herald*.

Last week 226 acres of land, situate in Charnwood Forest, Leicestershire, were sold to the Rev. Mr. Hulm, Roman Catholic priest, residing at Loughborough, for the purpose of founding a Roman Catholic monastery of the Jesuit order. The land was the property of Thomas Gisborne, Esq., M.P.—*Ibid*.

#### LINCOLNSHIRE.

A vestry meeting was called for the 23rd of April, at Hogathorpe, near Alford, for the purpose of granting a church-rate for the present year. The opponents of it mustered all their strength secretly, and rejected the rate by a majority of 25 to 13. A poll was demanded, and it took place on

the 30th of April. The result was—for the rate, 78; against it, none.—*Lincoln Chron.*

At a meeting of the District Society for Promoting Christian Knowledge, held at the vestry-room, Grantham, on Tuesday, the 2nd inst., the secretary reported, that 3,235 Bibles, 1,951 Testaments, 5,283 Common Prayer-books, and 30,028 religious books and tracts, had been distributed by the society since its establishment; of which, 318 Bibles, 241 Testaments, 458 Prayer-books, and 4,175 religious books and tracts, had been distributed within the last year.—*Surrey Standard.*

#### MIDDLESEX.

Wednesday 13th, a numerous deputation of the parishioners of South Hackney presented an address to their rector, the Rev. Henry Handley Norris, M.A., expressive of the high sense which they entertain of his long, disinterested, and valuable services. The address was signed by 350 individuals. We cannot make room for the document itself, but it is with great pleasure that we allude to a circumstance so creditable both to the clergyman and to his flock, and so well deserving of imitation in the present crisis of the church.—*Old England.*

A very handsome silver salver, with a suitable inscription, has lately been presented, by the parishioners of St. Mary, Rotherhithe, London, to the Rev. Thomas Hardwicke, M.A., the curate, on occasion of his quitting the parish, after a residence and ministry of nearly fourteen years.

A few days since, a deputation of the inhabitants of the parish of Hammersmith, headed by Mr. Churchwarden Morrison, waited on their late curate, the Rev. Henry James Newbery, who has recently been presented to the rectory of St. Margaret Pattens, Rood-lane, and St. Gabriel, Fenchurch, for the purpose of presenting him with a handsome silver salver, of the value of thirty guineas, and a purse of 25*l.*, (the surplus of the subscription voluntarily entered into for that purpose by the inhabitants,) "as a token of their respect and attachment, and also as a testimonial of their estimation of the kind and exemplary manner in which the important duties of a Christian minister were performed" by him, during his residence amongst them.—*Oxford Paper.*

**PARISH OF ST. BOROLPH, BISHOPSGATE.**—On Thursday evening a vestry was held in the church of this parish, for the purpose of choosing churchwardens and other officers for the year ensuing. The Rev. Dr. Russell, the rector, in the chair. All

were elected without opposition, except the organist and pew-openers; to the filling up of which last named offices the dissenting party objected on principle, and proposed a resolution, that no organist or pew-openers should be elected. The church party demanded a ballot on the subject, whether an organist and pew-openers for the church should or should not be appointed. The votes, at the close of the ballot were declared to be as follow:—

For the organist, &c.....	214
Against .....	141

Majority in favour of the church }	73
party .....	

Thanks having been given, with acclamation, to the rector, the vestry was dissolved.—*Patriot.*

**ST. PAUL'S SCHOOL.**—Thursday, May 21, being the grand day, or, as it is termed, "the apposition," at the above establishment, its venerable walls were, as usual, honoured by the presence of a large assembly of friends and patrons. Shortly after the opening of the doors the school-room became filled, chiefly with ladies, and at about half-past two o'clock Prince George of Cambridge, accompanied by his tutor, the Marquis of Camden, (Chancellor of the University of Cambridge,) the Lord Mayor, and a body of gentlemen, principally consisting of members of the Mercers' Company, entered the room, and took the seats which had been reserved for them. The visitors being seated, Messrs. Eddis, Jowett, and Coke, the three senior scholars, delivered severally an original Greek, Latin, and English oration, in commemoration of the founder, which drew forth for these young gentlemen the loud approbation of their distinguished auditors. The other performances of the day were each deserving of the highest praise.—*Morning Herald.*

**ST. JAMES'S, WESTMINSTER.**—It is in contemplation to build a new church in Berwick-street. It is reported that an application has been made to the Commissioners for Building Churches to give 2,500*l.* towards its erection, and that such sum will be granted. The rector engages to procure 4,000*l.* in subscriptions. The fund called Dean Andrews Fund is to supply 1,500*l.* The estimated cost of the building is 8,000*l.*—*Ibid.*

The Earl of Winchilsea has addressed two admirable letters "To the Protestants of Great Britain," on the dangers which threaten Protestantism at this moment, and on the duties which those dangers impose.

At His Majesty's levee, held April 29th, addresses were presented from various

towns and counties against the appropriation clause.

A meeting was held on Friday, May 1st, at the Freemasons' Hall, of the electors of Middlesex, for the purpose of addressing his Majesty on the change of ministers. The meeting was, although the notice was extremely short, numerous and most respectably attended, and an address was carried by acclamation, of which the following is an extract:—

"Under these circumstances, not denying the power of the legislature to amend the distribution of protestant ecclesiastical funds for protestant ecclesiastical purposes, we crave permission to express to your Majesty our firm conviction that the assumption of a right on the part of Parliament to seize upon and appropriate to any other objects whatsoever any part of our religious endowments, is wholly unjustifiable, and contrary to every sound principle, whether of morals or of legislation. Nor can we doubt that the perpetration of an act of so violent and arbitrary a description would tend greatly to unsettle the foundations of all property, to shake public confidence in the laws, and to bring on those national calamities of which such measures have in all other cases been the certain forerunners."

A contest has taken place for the lectureship of St. Andrew's, Holborn. The candidates were the Rev. Mr. Rodwell and the Rev. Mr. Robinson. At the close of the poll the numbers were declared as follow:—For the Rev. Mr. Rodwell, 634; the Rev. Mr. Robinson, 268; majority 386 in favour of Mr. Rodwell, who returned thanks. Mr. Robinson offered his acknowledgments to the rate-payers for the handsome support given to him, who was almost a stranger among them, and congratulated their former curate upon his success.—*Morning Post*.

**BOSSNEY AT EXETER HALL.**—At the annual meeting of the London Missionary Society, held last week at Exeter Hall, London, sums were given amounting to nearly 600*l.*, which were sent up to the chairman in various promissory notes for different sums, with Bank notes and checks. These papers were put into a bag, with the resolutions and other documents, and laid on the table behind the chairman. While the assembly were singing the Doxology, with which the proceedings of the day closed, the bag was stolen, and there is no clue whatever to the thief. The promissory notes have been stopped payment.—*Camé. Chron.*

The Lectureship of St. Mary, Stratford-le-Bow, for the Sunday afternoon and

evening services, is now vacant. The remuneration for the duties is provided by voluntary subscriptions. The appointment is in the gift of the vestry.—*Morning Herald*.

The Queen, attended by Lady Clinton, Miss Hudson, Miss Mitchell, Earl Howe, and the Hon. Mr. Ashley, visited the Clergy Orphan Institution in the Regent's-park, May 18th. The Landgrave of Hesse Homburg, attended by Mademoiselle Steyne, and the Princess Augusta, also visited the Institution in the afternoon.—*Times*.

The anniversary festival of the charity known as the Sons of the Clergy, took place on Thursday, May 7th, in St. Paul's. It was attended by a very considerable concourse of respectable and fashionable persons. His Royal Highness the Duke of Cumberland was present on the occasion, as were the Archbishop of Canterbury, the Primate of Ireland, the Bishop of London, several other dignitaries of the church, Lord Strangford, and Sir Colquhoun Grant. The Lord Mayor, the Recorder, and several of the Aldermen also appeared in robes of state in the city stalls of the cathedral. Dr. Pellow, Dean of Norwich, preached the sermon on the 19th chapter of St. John, 26th and 27th verses. In the course of his exhortation he gave a sketch of the institution. It had existed, he observed, previous to the time of the great rebellion. Having then fallen into neglect, it had revived with the restoration. It was incorporated by Charles the Second—had been constantly countenanced and supported by some of the most illustrious men in the country, while many of our greatest masters of sacred composition had dedicated to its aid and honour their noblest effusions. Its annually contributed funds had continued increasing from the date of its incorporation up to the year 1784, when they amounted to 1,000*l.* This scale had not been exceeded for the succeeding half century; but unfortunately, from the year 1784, down to the present time, it had rather descended to an average contribution of 700*l.* That the merits of the institution claimed the most zealous aid of every friend of the Protestant religion he strongly urged. It was not only a source of relief to the families of exemplary ministers of the church, often thrown suddenly upon the world in destitution, but afforded to those ministers themselves, labouring anxiously with insufficient incomes, some consolatory hope that the hour of their departure from the world would not be that of assured ruin to their wives and children. At any time, therefore, that institution would have strong



claims to the sympathy of a protestant congregation; but at an epoch when so much unreasonable clamour had been raised against the established church, when it was threatened with evils such as it had never hitherto encountered, it became an especial duty of the considerate and pious to come forward liberally to its assistance.

**KING'S COLLEGE.—MEETING OF PROPRIETORS.**—Wednesday, April 29th, the annual meeting of the Court of Proprietors of the King's College was held, for the purpose of receiving the report of the Council, conformably with the direction of the charter.

At two o'clock the Archbishop of Canterbury took the Chair.

There was a very numerous attendance of the students. Amongst the Proprietors present we observed the Bishop of London, the Bishop of Winchester, Sir R. Inglis, Sir A. Cooper, &c.

The Secretary read the report, which commenced by congratulating the Proprietors on the continued prosperity and usefulness of the institution. In the class of regular students in the senior department, there had been a considerable and progressive increase of numbers. A similar increase had taken place in the junior department, the education of which was no less comprehensive, and which was intended to be introductory to the senior department. (Applause.) The entire number of students who had entered between the 1st of January and the 31st of December, 1834, was 915. It has been found necessary to fit up some additional apartments for the use of Professors and some of the classes, in consequence of this increase in the number of students. The Council were directing their attention to whether increased facilities might not be afforded in King's College to that numerous and valuable class of students who are designed for commercial pursuits, by supplying them with a regular system of instruction, specially adapted to their intended course of life. (Applause.) A very favourable report was also made of the attention of the students to their religious and literary duties, and of the progress in their various studies. The Council called the attention of the Proprietors to the gratifying fact that some valuable donations had been made to the Institution; amongst others, one from William Marsden, Esq., of his highly valuable and interesting collection of books connected with Oriental literature and general philology. A separate apartment, to be called the Marsden Museum, was appropriated for the reception of this donation. (Applause.) Another

donation was 300*l.* from P. H. Leathe, Esq., Three per cent. Reduced Bank Annuities, the dividends to be expended in the purchase of a Bible and Prayer-book, as prizes for regular attendance at the College Chapel. Measures had been also adopted for carrying into effect the object of the donation of Sir Henry Worsley, G.C.B., adverted to in the Report of last year. An account was then given of the progress of the buildings. The river front had been finished in accordance with the original design; and the Council proposed to borrow the sum of 3,200*l.*, for the purpose of enabling them to build fifteen sets of chambers, for the accommodation of resident students. The Report concluded by setting forth that, after all expenditure, there remained a clear sum of 1,500*l.* at the disposal of the Council. (Applause.)

The adoption of the Report was moved and seconded by two of the Proprietors, and agreed to, amid loud applause.

The thanks of the Proprietors were then unanimously voted to the Council.

Mr. Cotton rose to propose a vote of thanks to the Archbishop of Canterbury. (Loud cheers.) The motion, having been seconded, was carried amid loud cheers.

The Archbishop of Canterbury returned thanks. The Most Rev. Prelate entered at length into the advantages which society would derive from such an institution as the King's College, and congratulated the Proprietors on the prosperous state exhibited in the Report which had been read. The Most Rev. Prelate was very warmly greeted by the Proprietors and students.

Some routine business having been disposed of, the meeting adjourned.—*Record.*

**CHURCH MISSIONARY SOCIETY.**—The thirty-fifth anniversary of this institution was held in the great room, Exeter Hall, on the 5th instant; the Right Hon. the Earl of Chichester, president, in the chair. It was the largest meeting of this society ever held, many persons being obliged to go away who could not get in. There were present, besides a very large assemblage of the clergy from all parts of the kingdom, the Marquis of Cholmondeley, the Earl of Galloway, Lord Mountbatten, the Right Revs. the Lord Bishops of Lichfield and Coventry and Chester, Archbishop Corrie, Bishop (elect) of Madras, the Right Rev. Dr. Macilvaine, Bishop of Ohio, United States, Dr. Tholuck, Theological Professor at the University of Halle, T. F. Buxton, Esq., M. P., Sir A. Agnew, Bart. M. P., John Hardy, Esq., M. P., Robert Williams, jun., Esq., M. P., Captain Alseger, M. P., and W. Falden, Esq., M. P. The Earl of Chichester, the Bishop of

Chester, Mr. T. F. Buxton, M. P., the Bishop of Ohio, the Earl of Galloway, the Venerable Archdeacon Corrie, (Bishop elect of Madras), the Marquis of Cholmondeley, the Rev. W. Yate, Missionary from New Zealand, Captain Alsager, M. P., and the Rev. Hugh Stowell, addressed the meeting at great length, and proposed and seconded the various resolutions, which were carried unanimously.

The Report stated, that the Right Hon. the Earl of Chichester had been appointed president of the Society. It was also stated, that the entire income of the year amounted to 69,582*l.* 4*s.* 8*d.* This sum includes 11,766*l.* 11*s.* 9*d.*, the legacy of the late Horatio Cock, Esq., of Colchester. The receipts through associations were 6,897*l.* 6*s.* 5*d.* more than those of last year. The expenditure of the year was 55,688*l.* 16*s.* 5*d.* An enlargement of the society's operations in the West Indies and China is contemplated. The institution at Islington was reported to be in a sound and thriving state, and to contain twenty-five students. Thirty-one new associations have been formed during the past year. The number of missionaries sent out in the year was four in holy orders, and five catechists and artisans. In the West African Mission there are 474 communicants, and 3,100 attendants on public worship. In the year, 30,081 copies of different publications have been issued from the Malta press. The school labours of the Rev. F. Mildner, of Syria, were proceeding satisfactorily. At Smyrna there are upwards of 500 children in the schools. In Egypt the missionaries were prosecuting their labours with diligence in the midst of many difficulties. The Rev. J. Gobat and his fellow-labourers reached Mussoorah in Abyssinia on the 20th of December. In the several missions of the society in India and Ceylon, a steady progress was reported.

#### NORFOLK.

The Rev. J. Hunkinson, M. A., Curate of St. Nicholas Lyan, has been appointed minister of St. Matthew's chapel, Denmark Hill; previous to his departure from Lynn, the inhabitants intend to present him with a piece of plate, as a tribute of respect to him as a neighbour, and as a testimony of their high esteem for him as a minister.—*Norfolk Chronicle*.

#### NORTHUMBERLAND.

The address to the King and Sir Robert Peel on the present aspect of public affairs, but more particularly with reference to the church, from the archdeacon and clergy of

the Archdeaconry of Northumberland, have, we are gratified to learn, been received and signed during the present week with an almost unanimous approbation of the clerical body of the district, and will be transmitted forthwith to the proper quarters for presentation. Nearly one hundred signatures have been already affixed.—*Newcastle Journal*.

#### NOTTINGHAMSHIRE.

In consequence of the death of the Rev. W. Bartlett, Vicar of Newark, a memorial, respectfully addressed to the First Lord of the Treasury, the patron of the living, on behalf of the Rev. R. Simpson, is in course of signature, and had received 700 names up to Wednesday evening.—*Notts. Journ.*

#### OXFORDSHIRE.

An address, agreed upon at a numerous meeting of the clergy of the diocese of Oxford, at the residence of the archdeacon, on Thursday May 7th, is now in course of signature, and copies of it have been circulated in various parts of the country.—*Oxford Paper*.

A new Catholic chapel is in the course of erection at the London entrance of Chipping Norton. There are now more than five hundred Catholic chapels throughout England. The large proportion of these which have been opened during the last seven years, is truly remarkable, and the increase in the congregation attending the old chapels is not less so; indeed no Protestant can shut his eyes to the fact, that the Catholics are every day increasing in numbers.—*Worcester Journal*.

#### SHROPSHIRE.

A chapel is commenced building in West Castle-street, Bridgnorth, for the Rev. H. Dalton, to preach the doctrines of the late Mr. Irving.—The proceedings against the Rev. Gent. in the Ecclesiastical Court of Bridgnorth, for Irvingism, are still going on, for though he has resigned the living of St. Leonard's, the Ordinary has intimated that the resignation could not be properly accepted under all the circumstances attending this case.—*London Paper*.

#### SOMERSETSHIRE.

At the Annual Vestry Meeting, at Charterhouse Hinton, held April the 25th, the following resolution was passed unanimously:—

"It is resolved that the thanks of this vestry be given to the Rev. Thomas Spencer, our minister, for his indefatigable and judicious attentions to the affairs of the parish, and, more particularly, for his ex-

emplary and persevering attendance to his duties as chairmen of the select vestry, whereby the New Poor Law, by his excellent and humane advice, is the means of reviving the industry of the paupers, and thereby effecting a very considerable reduction of the parish expenditure, without an abridgement of the comforts or parochial allowance of the deserving, infirm, and sick and infant poor."—*Salisbury Herald*.

On Thursday, the 7th instant, a meeting was held at Taunton, in the large room at the Market-house, for the purpose of addressing his Majesty, and petitioning both Houses of Parliament, against Lord John Russell's resolutions affecting the Church of Ireland. The meeting was attended by a very large number of the most influential gentlemen of the town and neighbourhood, and it was almost unanimously resolved, that the Address and Petitions should be adopted—and that the Address and Petition to the House of Lords should be committed to the care of the Duke of Wellington, and the Petition to the Commons to Sir Robert Peel, Bart.—*Record*.

The visitation at Frome was attended by a greater number of clergymen than has been known for many years; a discourse was delivered by the Rev. Mr. Newnham, of Coleford.—*Somerset Gaz.*

#### STAFFORDSHIRE.

**IMPORTANT TO DISSENTERS.**—The Vice-Chancellor has decided, in an information filed to prevent the dissemination of Unitarian doctrines in St. John's Chapel, Wolverhampton, founded by Presbyterians, that those doctrines were never intended by the founders to be promulgated there, and that the charity funds should not be distributed by trustees of that denomination.—*Salisbury Herald*.

#### SUFFOLK.

The Rev. Daniel Pettward, of Onehouse, has bequeathed 800*l.* to the Suffolk General Hospital, and 100*l.* to the Suffolk Clerical Charity, which sums have been paid over to the treasurers.—*Suffolk Herald*.

#### SURREY.

A petition from East Surrey against Lord John Russell's resolution has been presented to the king.—*Record*.

The inhabitants of Dorking have entered into a subscription for rebuilding and enlarging the nave of the parish church, to which Messrs. Denison and Barclay, members for Surrey, have munificently put down their names for 500*l.* each. The

donations from the inhabitants and surrounding gentry already amount to nearly 1,000*l.* more, so that no doubt is entertained that this desirable improvement will be speedily carried into effect.—*Camb. Chron.*

#### SUSSEX.

It is reported, says the *Brighton Gazette*, that the Roman Catholics are going to build seventy houses, with a chapel and college, on the extensive tract of land which they have purchased between St. Leonard's and Hastings: indeed it is capable of containing more.

The valuable vicarage of East Grinstead becoming vacant by the death of the late incumbent, has been presented by Lady Plymouth to the curate, the Rev. C. Nevill; this gentleman having no claims on her ladyship's patronage beyond those derived from the exemplary discharge of his ministerial duties, both as Curate of East Grinstead, and as Chaplain to the English residents at Lisbon. A memorial, signed by the greater part of the parishioners of East Grinstead (embracing all classes), evincing their desire to retain the Rev. C. Nevill as their pastor, was forwarded to her ladyship, accompanied by testimonials of the highest regard from the English residents at Lisbon, who, on his return to England, presented him with a purse of 200*l.*, as a further token of their esteem and respect.—*Brighton Gazette*.

#### WARWICKSHIRE.

Sir Robert Peel has most liberally contributed 200*l.* to the funds of the Lichfield and Coventry Diocesan Church Building Society.—*Birmingham Gaz.*

In Birmingham and the neighbourhood, the election of parish officers last week produced the usual scenes of tumult. At St. Martin's, comparatively few of the members of the congregation, or of the respectable rate-payers, attended, and in consequence the Rev. Mr. McDonnell (the Catholic priest), Mr. Edmonds, and other members of the late Political Union, had it all their own way, and re-elected Mr. Winfield, the late parish warden, whose resistance to the granting or collection of any church-rate while he has been in office, strongly recommended him to their support.—At Aston, the respectable rate-payers took a different course. They attended in such numbers that the anti-church party were completely defeated, and obliged to content themselves with protests.—The *Birmingham Advertiser* of Thursday says—"We have authority for stating that the leading radicals of this

parish (Aston) have, to a man, paid their church-rates."

Mr. Vyse, an extensive coach proprietor of Birmingham, has publicly announced his resolution to abstain from running his coaches on the Sabbath day.—*Salisbury Herald*.

At a meeting of gentlemen held on Friday 22nd, at Dee's Royal Hotel, Birmingham, Richard Spooner, Esq., in the chair, it was unanimously resolved, to petition the Lords and Commons, and to address his Majesty on the subject of the Irish Church. The adoption of the petition was moved by the Rev. Dr. Jeune, and seconded by Mr. Beswick; and the address by the Rev. W. Marsh, seconded by the Rev. J. Allport.—*Birmingham Gaz.*

#### WILTSHIRE.

The Lord Bishop of Salisbury will confirm at the places and on the days under-mentioned:—

Salisbury	-	Monday, June 15th, 1835.
Warminster	-	Tuesday, 16th,
Chippenham	-	Wednesday, 17th,
Marlborough	-	Thursday, 18th,
Devizes	-	Friday, 19th,
Newbury	-	Tuesday, July 7th,
Abingdon	-	Wednesday, 8th,
Reading	-	Thursday, 9th,
Windsor	-	Friday, 10th,

In a few months the new church, near the bridge, built by the Rev. George Chamberlaine, will be finished, which cannot fail to be highly gratifying to every lover of his country. It will be one of the most handsome Gothic buildings in the West of England.—*Salisbury Herald*.

#### WORCESTERSHIRE.

The external repairs of Great Malvern church have actually commenced. Those two public spirited clergymen, the Rev. Mr. Philips, of Gloucester, and the Rev. Mr. Kinsey, of Cheltenham, have set on foot a subscription in those places for the preservation of the noble structure. We understand that Dr. Card still wants a considerable sum for the completion of the repairs, notwithstanding he has been so successful as already to have obtained nearly 600*l.* without a single levy from the parish.—*Worcester Journal*.

#### YORKSHIRE.

The York West Riding Visitations have been fixed as follows:—Doncaster, Monday, June 15; Wakefield, Tuesday, June 16; Leeds, Wednesday, June 17; Halifax, Thursday, June 18; Skipton, Friday, June 19; and York (Archdeaconry), Thursday, July 2.—The North Riding Visitations will be at Malton, Tuesday,

June 23; Thirsk, Thursday, June 25; Stokesley, Friday, June 26.

HARROGATE.—On Thursday the 23d of April, a vestry meeting was held in Low Harrogate, to lay a rate of twopence in the pound for the repairs of the church. For three years all church-rates have been strenuously, and but too successfully opposed;—the friends of the church, however, have now triumphed; the number of voters for the rate being exactly double the number of their opponents.—*York Gazette*.

The Poor Law Commissioners have authorized the parish officers of Hull to levy a rate of 12,000*l.* on the inhabitants for a new workhouse.—*Leeds Intelligencer*.

#### WALES.

At a vestry held in the parish church of Uskmarston, near Haverfordwest, on Friday, the 8th inst., it was suggested that as improvements were necessary to be made in the church, it was requisite to have a church-rate of 3d. in the pound. This was opposed by a recently self-dubbed minister of the Baptist persuasion, as uncalled for. It was, however, supported by two of the parishioners, well known for their attachment to the church, and so effectually did they appeal to those present that the proposition was carried by a majority of 16 to 2.—*Carmarthen Journal*.

#### SCOTLAND.

CHURCH OF SCOTLAND.—The annexed petition has been presented by Captain Alsager, M.P. for East Surrey:—

"TO THE HON. THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

"The Humble Petition of the undersigned Inhabitants of the Parish of Salea, in the Isle of Mull,

"Sheweth,—That your petitioners are cordially and devotedly attached to the Church of Scotland, that they view her as a source of incalculable blessings to the kingdom at large, that they cannot contemplate but with pain, anxiety, and alarm, the efforts which are being made to effect her overthrow and ruin, as well as the sister establishment of England and Ireland, efforts which, if successful, cannot but prove deeply hurtful to the best interests of the community at large, and rob the poor of the rich inheritance intended for them by the great 'Head of the Church,' that they should have the Gospel preached unto them,—yes, the waters of life placed within their reach, 'without money and without price.' That whilst it is their cherished belief—a belief on which, with scarce an exception, all Christian states have hitherto acted—

that it is a duty incumbent on the State to make due and suitable provision for the spiritual wants of the people, they cannot but rejoice at the recent recommendation from the throne to your hon. house in reference to this deeply important subject; and they rejoice in the confident assurance that that recommendation will challenge and secure that measure of consideration and thought to which its merits, and the high quarter from whence it came, give it equal title.

"That partaking as your petitioners themselves do of the Christian bounty of the State and Legislature by the erection and endowment of a Parliamentary church in the year 1828, and alive as they are to the blessings they consequently enjoy, they cannot but experience a deep interest in, and compassion for, those thousands and tens of thousands of their fellow Christians and subjects who are now circumstanced as they were formerly; and they cannot resist, in the exercise of this sympathy they feel, to convey their prayers on their behalf to your hon. house. May it therefore please your hon. house to make such provision against this sad and abounding evil as your wisdom may see fit."

(Signed by all the inhabitants of Salen.)  
—*Times*.

## IRELAND.

**ELECTION OF THE CATHOLIC PRIMATE.**—A Convocation of the parish priests of the diocese of Armagh was held at Armagh on the 19th ultimo, for the purpose of making the usual return of three names to the Court of Rome, from which the Pope will select a successor to the late Most Rev. Dr. Kelly. The votes stood thus:—For the Right Rev. Dr. Crolly, Bishop of Down, 29; the Right Rev. Dr. Brown, Bishop of Kilmore, 11; the Very Rev. Dean McCann, 6.—*Dublin Register*.

**INCREASE OF PROTESTANTISM.**—The following statement from the county of Clare may serve to shew how far the facts of the rejected of Devonshire are to be relied upon:—Twelve new churches have been recently built in this county. Facts speak for themselves; if Protestantism were not increasing, those twelve churches would not be requisite, and in eleven of them there are good congregations. In a neighbouring diocese (Limerick), from the year 1820 to 1822, 27 churches were built; and it is well known that many applications have been made to the Board of First Fruits from different counties in Munster to advance money to build churches, which could not be complied with for want of funds.—*Salisbury Herald*.

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## NOTICES TO CORRESPONDENTS.

"W. B. H.," "D.," "A Plain Reader," "J. H. B.," are received, and shall be used. Several of the letters mentioned in former Numbers are not forgotten, but are deferred on account of their great length. When one letter would occupy seven or eight pages, it is difficult to deal with it at this time of the year.

"If Verax" has not made his statement elsewhere, he really should do so, as it is decisive and due to the character of a great prelate; at the same time, it is not desirable that it should appear in the British Magazine.

The Editor is much obliged to "the Churchman" for his very kind and agreeable letter. Oh! *si sic omnes!* He would only ask the Churchman whether the *onus* of proving the possibility of a plan does not lie with the proposer. If the proposer offers *calculations* and they are disputed, he who disputes them is bound to disprove their accuracy. But if the proposer only generally gives the outline of a plan which seems difficult of execution, is not he bound to shew its feasibility? Of course, *very large* changes might make any plan more easy; but the question is, how far it is feasible under any system resembling the present.

"Zetalethes" shall appear in the next Number.

The Temperance Society had better be on the alert, as it is reported, on the best evidence, that it is about to be superseded. It forbids only *spirits*. But a society is forming in Lancashire, called the Tea-total-ers, (not Tetotummers,) who protest against all liquors but tea.

Mr. Huyshe has sent a copy of his paper in the last Number, with a circular letter, to the Bishops, as before. The Editor regrets that he had not room for it this month.

The drawing of Laindon will be very acceptable, and shall be used in the course of the autumn.

The Editor regrets the impossibility of noticing several excellent pamphlets and sermons, especially a sermon of high principle by Mr. Norris, of Hackney.

The positive contradictions to many of the assertions about the Irish church given in Parliament and elsewhere shall be recorded next month. How disgraceful are such falsehoods to those who utter them, and for party purposes too.

It is always a matter of regret when authors are dissatisfied with the notices of their works, but it usually happens, that they think all censure unjust. In Mr. Bissland's case, the Editor can only say, that when in a sermon to a *parish* (not a *clerical* or *academical*) audience, he finds an attack on something called *moral preaching*; and an appeal to the audience whether it is not *notorious* that such preaching never produces good spiritual results, it is quite impossible to understand that the preacher refers to a *past age*. Unless he thinks the error actually *prevalent*, how can a living audience judge of its effects? Unless he thinks that it is *widely prevalent*, why does the preacher speak of it? Now as Mr. B. does not explain what he calls *moral preaching*, the only possible effect of such a sermon on a mere parish audience, must be to cause, not clear apprehensions of real evils, but party feelings; to make the audience believe that there is a prevalent style of preaching which is *false* and *dangerous*, whatever it may be; in short, that they who do not agree with the preacher, do not preach the gospel. No Christian men can differ about the evils of what is *justly* called *moral preaching*. The question is, what Mr. B. calls by that name. There are many, very many, with whom he would not agree, but whom he cannot in candour call mere moral preachers. Let him look, for example, to a common and very favourite book with what is called opprobriously the high church party—viz., Stanhope's *Epistles and Gospels*—and see whether, although he may disapprove of it, he can justly call it mere *moral preaching*. For himself, the Editor can only say, he deprecates attacks on *moral preachers* and *evangelical preachers*, especially in the pulpit. Let each man discharge his duty to the church of which he is a minister, by setting forth there, at least, *her* views of the truth, and abstain from commenting on his brethren. That is the only way to peace. There are points beyond the human mind to solve, on which consequently men will differ. No strength of censure will drive either from their opinions; while abstaining from it will enable them to live and act together in peace and good will.

*Steps not to be taken in Building a Church.*—"Plantagenet" inquires, if, on the repairing or rebuilding parish churches, the rectors and vicars thereof have a right to sell, for their own private emolument, any memorials of the dead, either table or mural monuments, grave-stones or brasses, or the more humble tombstones and tomb-rails in their church-yards; and says, that to this inquiry a speedy answer may possibly prevent an act of desecration now purposed in a small Borough-town of Buckinghamshire. In the new church of the town alluded to, although several monuments have been again set up, many handsome gravestones, with well sculptured armorial bearings, and some very early brass effigies, are collected in a barn, and about to be sold for the benefit of the vicar, whose property they are there considered. Whether they be so legally, by custom, or by statute, Plantagenet begs for information.

Surely, even if there is a *legal* right, such stones and effigies as are here described can never be sold, or disposed of in any way but their proper one. They ought to be replaced with the utmost care; and it is to be hoped that the case has been overstated to Plantagenet, and that the stones in question will turn out to be some on which both name and arms and every distinctive mark is gone.













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